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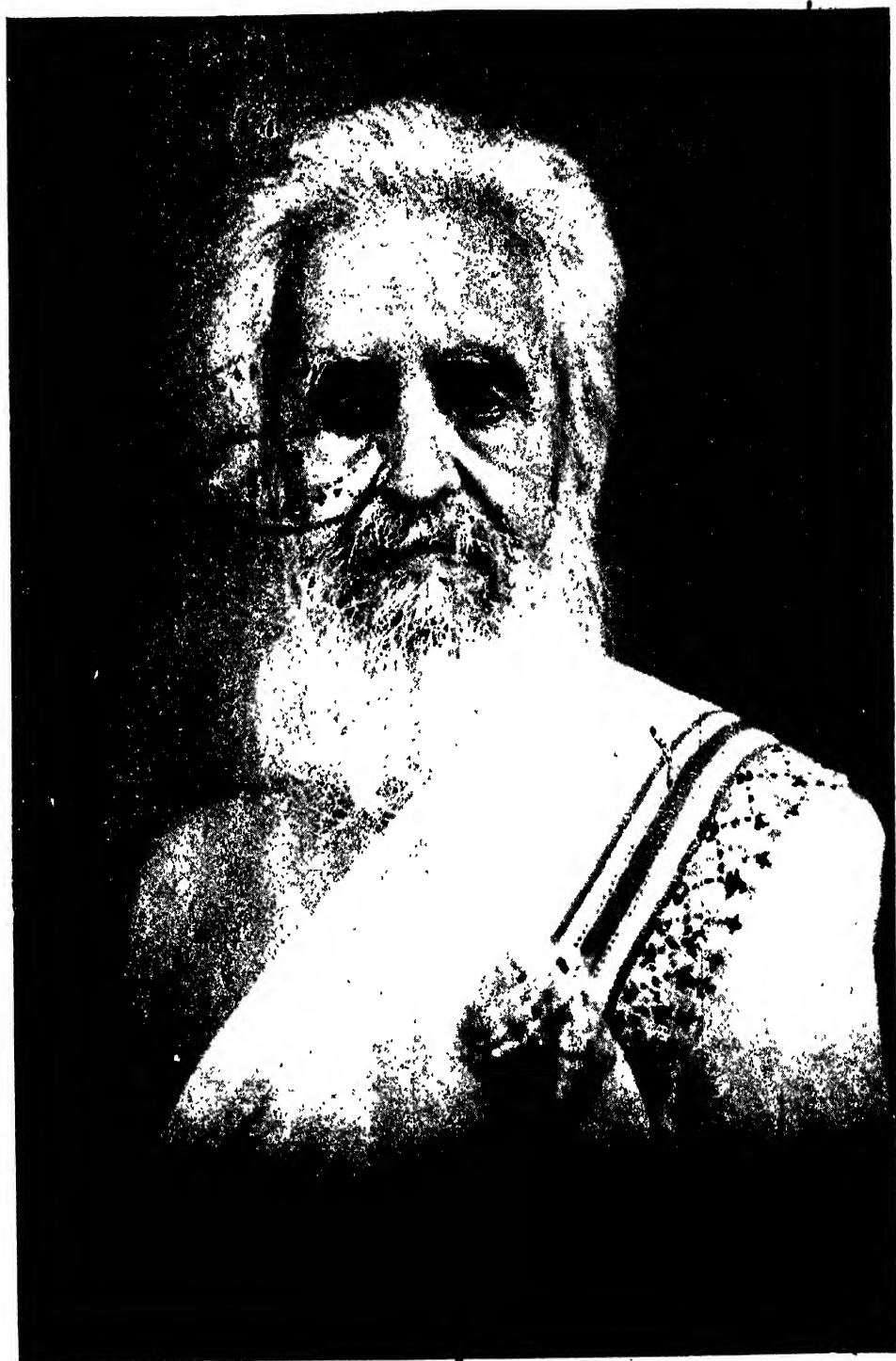
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ĀMUNI RATNA-PRABHA VIJAYA.

Commemoration Volume No. 4



Sramana Bhagavāna Mahāvīra
Volume II Part II
Life



Muni Ratna Prabha Vijaya.



Sramana Bhagavāna. Mahāvira

Volume II Part II

Life

By

Muni Ratna Prabha Vijaya

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: Member of :

Royal Asiatic Society of Great Britain and Ireland.

Bombay Branch Royal Asiatic Society.

Royal Asiatic Society of Bengal.

Bihār Research Society.

Sri Jaina Siddhānta Society

Pānjrā Pole, Upāshraya,

Pānjrā Pole, Ahmedābād (India)

1946

Printed by **Manilal Ohhaganlal Shah.**
at The Navprabhat Printing
Press, Gheekanta Road,
Ahmedabad (India).

Price

1. In Hindi Union Rs. 15/- (Fifteen Rupees)
2. For Foreign Countries 30 Shillings.
3. For U. S. of America \$. 7. 50 [Seven Dollars 50 Cents]

Uttarparsa Jain Public Library

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HIS HOLINESS ĀCĀRYA MĀHĀRAJA
ŚRĪ VIJAYA NEMISŪRĪŚVARAJI

DEDICATED

INTO
THE LOTUS-LIKE HANDS
OF

MY MOST REVERED GURU
SARVA-TANTRA SVATANTRA, JAGAD-GURU
ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI
TAPAGĀCCHADHIPATI TIRTHODDHARAKA
BHATTĀRAKA

HIS HOLINESS ACARYA MAHĀRĀJA

ŚRĪ VIJAYA NEMISŪRĪŚVARAJI

By

His most grateful and obedient

Disciple

RATNA-PRABHĀ VIJAYA.

Preface.

Śramaṇa Bhagavāna Mahāvira attained Kēvala Jñāna (Perfect Knowledge) in B. C. 557 during the forty-second year of his life as a Tīrthaṅkara. His Nirvāṇa (Final Emancipation) took place in B. C. 527 when he was seventy-two years old.

The account of this period of thirty years of the Kēvali state of Śramaṇa Bhagavāna Mahāvira, in connection with his journeys, preaching, Bhāgavati Dīkṣās etc. is not available in a connected and comprehensive form in any of the existing Sūtras of the Jaina Siddhāntas.

Muni Mahārāja Śrī Ratna Prabha Vijayaḥ has taken great pains in collecting from different sources, the vast material lying scattered in a fragmentary form over a large area, and placing it in a serviceable and easily available form before the public. The subject deserves keen study from Scholars of Historical Research. It is hoped that the present Volume will fill up a great want.

Publishers.

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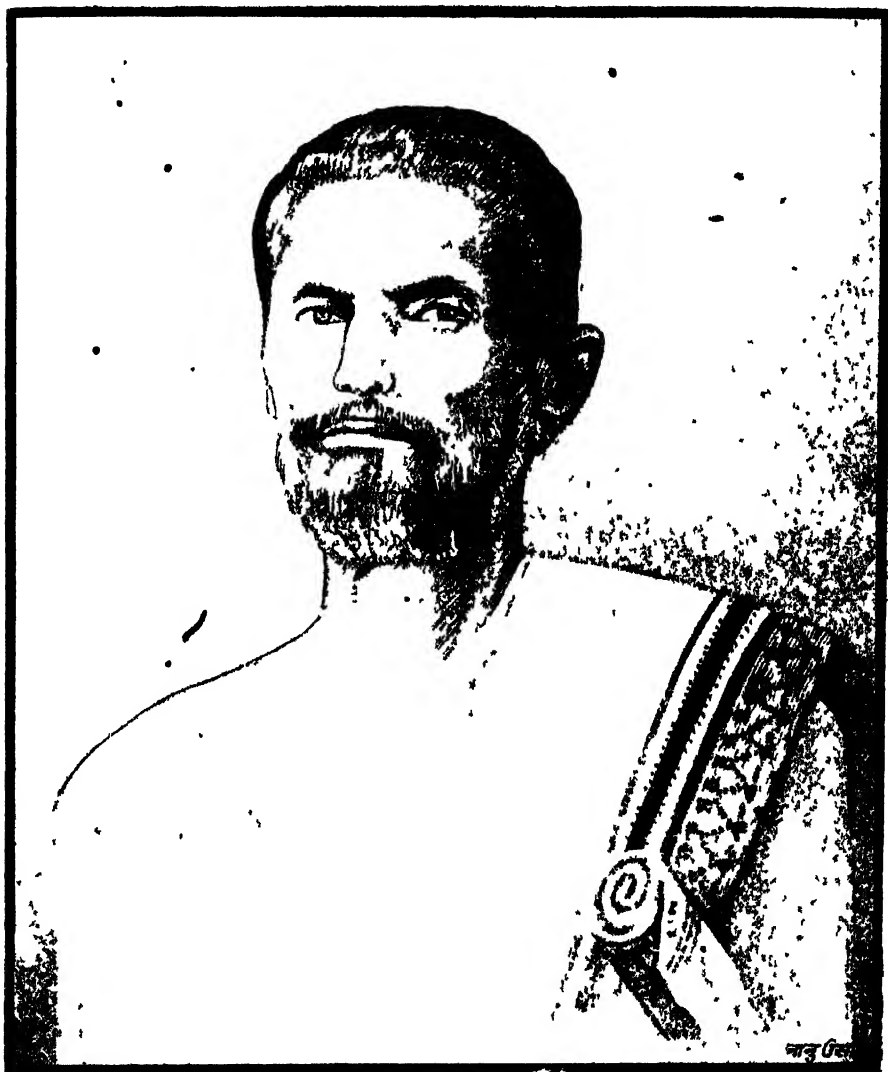
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Muni Maharaja Sri Subhadra Vijayaji





Muni Maharaja Sri Moksananda Vijayaji





Sramaṇa Bhagavān Mahāvīra

VOLUME II

PART II

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Acquisition of Kévala Jñāna-Samavasaraṇa-Gaṇadharas.

Establishment of Tirtha.-Dikṣā of Candanā.

Dikṣā of Méghakumāra and Nandiśéna.

(B. C. 556)

तस्स णं भगवंतस्स अणुत्तरेणं नाणेणं, अणुत्तरेणं दंसणेणं, अणुत्तरेणं
चरित्तेणं, अणुत्तरेणं आलएणं, अणुत्तरेणं विहारेणं, अणुत्तरेणं वीरिएणं,
अणुत्तरेणं अज्जवेणं, अणुत्तरेणं मद्दवेणं, अणुत्तरेणं लाघवेणं, अणुत्तरेणं
खंतीए, अणुत्तराए मुत्तीए, अणुत्तराए गुत्तीए, अणुत्तराए तुट्ठीए, अणुत्तरेणं
सच्चसंजम-तव-सुचरिय-सोवचियफलं परिनिव्वाण-मग्गेणं अप्पाणं भावे-
माणस्स दुवालससंवच्छराइं विइकंताइं, तेरसमस्स संवच्छरस्स अंतरावट्टमा-
णस्स जे से गिम्हाणं दुब्बे मासे चउत्थे पक्खे वइसाहसुद्धे तस्स णं वइसाह-
सुद्धस्स दसमीपक्खेणं, पाईणगामिणीए छायाए पोरीसिए अभिनिविट्ठाए,
पमाणपत्ताए सुव्वएणं दिवसेणं, विजयेणं भुहुत्तेणं, जंभियगामस्स नयरस्स
बहिया उज्जुवालुयाए नईए तीरे, वेयावज्जस्स ज्जेइयस्स अदूरसामंते सामागस्स
गाहांवइस्स कट्टकरगंसि सालपायवस्स अहे, गोदोहियाए उकुडियनिसिज्जाए
आयावणाए आयावेमाणस्स छट्ठेणं मत्तेणं अप्पाणएणं हत्थुत्तराहिं नक्खत्तेणं

जोगमुवागएणं ज्ञाणंतरियाए वट्टमाणस्स अणंते अणुत्तरे निव्वाघाए निरावरणे
कसिणे पडिपुण्णे केवलवरनाणदंसणे समुप्पन्ने ॥ १२० ॥

तए णं समणे भगवं महावीरे अरहा जाए, जिणे केवली सव्वन्नु
सव्वदरिसी सदेवमणुआसुरस्स लोगस्स परिआयं जाणइ, पासइ, सव्वलोए
सव्वजीवाणं आगइं, गइं, टिइं, चवणं, उववायं, तक्कं मणो माणसिअं भुत्तं कइं
परिसेविअं आवीकम्मं रहोकम्मं । अरहा अरहस्स भागी, तं तं कालं मण-
वयण-कायजोगे वट्टमाणणं सव्वलोए सव्वजीवाणं सव्वभावे जाणमाणे
पासमाणे विहर ॥ १२१ ॥

120. Tassa ñam Bhagavāntassa aṇuttarēṇam nāṇēṇam,
aṇuttarēṇam dāsaṇēṇāṃ, aṇuttarēṇam caritṭēṇam, aṇuttarēṇam
ālaēṇam, aṇuttarēṇāṃ vihārēṇam, aṇuttarēṇam aṭṭavēṇam, aṇuttarē-
ṇam maddavēṇam, aṇuttarāē khantiē, aṇuttarāē muttiē aṇuttarāē
guttiē, aṇuttarāē tuṭṭhiē, aṇuttarēṇam saccasaṃjama-tava-sucariya-
sovacīya phalam parinivvāna-maggēṇam appāṇam bhāvēmaṇassa
duvāsa-samvaccharāṃ viikkantāṃ, térasamassa samvaccharassa
antarā vaṭṭamaṇassa jé sé gimhāṇam duccé māsé cautté pakkhé
Vaisāhasuddé tassu ñam Vaisāha-suddhassa dasaṃ pakkhéṇam
pāṇa gāmiṇiē chāyāē porisiē abhinivvāē, pamāṇa pattāē, Suvvaēṇam
divasēṇam, Vijayēṇam Jambhīyagāṃassa nayarassa bahiyā Ujjuvā-
luyāē naiē tiré, Véyāvattassa cēiyassa a-dūrasāmanté Sāmaḡassa
gahāvaissa kaṭṭhakarāṇaṃsi Sēlapāyavassa ahé, Godohiyāē ukkudiyā-
-nisijjāē āyavēmaṇassa Chattēṇam bhaṭṭēṇam appāṇaēṇam Hatthu-
tṭarāhim Nakkhattēṇam jogamuvaḡaēṇam jhānantariyāē vaṭṭamaṇassa
aṇanté, aṇuttarē, nīvvaḡhāē, nīrāvaraṇé kasiṇé paḍipunné Kēvala-
vara-ṇāṇa dāsaṇé sammuppanné. 120.

121. Taé ñam Samané Bhagavam Mahāvīré arahā jāē,
Jiṇé, Kēvali, Savvaṇṇū, Savvadarisi sa-dēva maṇuā surassa logassa
pariāyam jāṇai pāsai savva lāē savva jīvāṇam āgaim, gaim, ttiḡim,
cavaṇam, uvavāyam, takkam maṇo māṇasiam bhuttam kaḍam pari-
séviām āvikammam raho-kammam Arahā arahassa bhāḡi tam tam

kālam maṇa-vayaṇa-kāya-jogé vaṭṭamāṇāṇam savvalōé savva jīvāṇam savvabhāvē jāṇamāṇé pāsamāṇé viharai 121.

120. With excellent knowledge, with excellent apprehension with excellent conduct, with faultless lodgings (free from females, eunuchs etc), with blameless wanderings, (over distant lands), with excellent uprightness, with excellent activity (as he had no bag and baggage, and as he had no regard for eating delicious savouries, for wealth, and for comfort to his body), with excellent patience (as he was destitute of anger etc), with excellent self-restraint (over mind, speech, and body), with excellent contentment and with the excellent path of Final Emancipation (which is the accumulated reward of Truth, Self-restraint, Penance and Virtuous conduct,) the Venerable Bhagavān passed twelve years meditating on his own self.

During the middle of the thirteenth year, in the second month of Summer, in the fourth fortnight, in the light-half of Vaisākha, on the tenth day of Vaisākha Sud, when the shadow had turned towards the East, and when the last porisī (quarter portion of the day) had actually occurred, on the day called Suvrata, in the Muhūrtā called Vijaya, outside the town Jrimbhika-grāma, on the bank of the river Rijuvalukā, not far from an old temple (of a Vyantara), in the field of a house-holder named Śyāmaka, under a Sala tree, the Venerable One, sitting in a posture suitable for cow-milking, exposing himself to the heat of the Sun, after fasting for two days and a half without drinking water, when the Moon was in conjunction with the constellation Hatthutara (the constellation whose next is हस्त Hasta; namely Uttarāphālaguṇī; being engaged in * Śukla dhyāna (in the first two limbs of Śukla

*In *Śukla dhyāna*, the aspirant first learns to steady his thoughts on his own spirit, though he is as yet unable to stop the changing of the *yogas* or the shifting of contemplative impulse between the object of thought and its verbal sign or mark. *Śukla dhyāna* is of four kinds—viz 1. Prithaktva vitarka sa-vicāra 2. Ekātva vitarka a-vicāra 3. Suksma kriyā a-pratipāti 4. Ucchinna

dhyāna), reached the excellent Kévala Jnāna and Kévala Daṁsana (Perfect Knowledge and Perfect Intuition) which is infinite, supreme, unimpeded (by walls etc), uncovered (free from all coverings,), entire, and complete.

121. Then, Śramaṇa Bhagavān Mahāvira became an *Arhat

kriyā anivarti. This primary form of self-contemplation is known as Prathakatva vitarka sa-vicāra and is the first limb of Śukla dhyāna. When further progress has been made and the mind is steadied in the contemplation of only one thing which may be the object, its states or its verbal mark, and when there is no changing of yogas, the second limb of Śukla dhyāna is accomplished which is termed Ektva vitarka avicāra. This very speedily leads to the destruction of what are known as inimical or obstructive Karmas and results in the acquisition of Omniscience, full and complete. Therefore, words and images are no longer needed to enjoy the blissful nature of one's own spirit; though there still exists the slightest tinge of the activity of the body-yoga in the feeling of pure Self-produced Joy. Hence, is the third part of Śukla dhyāna called Sūkṣma-kriyā pratipāti with reference to the tinge lent by the activity of the bodily yoga.

Finally, when complete separation between the Body and the Spirit is effected, the yoga comes to an end and the fully deified soul begins to enjoy the bliss of being in the fullest measure. He is now completely rid of all association with matter and the body of matter, and so, the last line of the holy Śukla dhyāna is termed Ucchinna kriyā anivarti (cessation of all bodily functions and movements.

Sannyāsa Dharma (C. R. Jain) .
p. 79-80.

* सर्वज्ञो जितरागादिदोषस्त्रैलोक्यपूजितः ।

यथास्थितार्थवादी च देवोऽर्हन् परमेश्वरः ॥ १ ॥

1. Sarvajño jita rāgaḍi doṣastrailokyapūjitaḥ

Yathāsthitarthavadi ca dévo'rhan paraméśvaraḥ

(fit to be worshipped by the three worlds). He became a Jina [a conqueror of rāga (love), and dvēṣa (hatred)] a Kévalin (whose nature is absolute unity), a Sarvajna (omniscient), and a Sarvadarśi (one possessing infinite perception). He knew and saw all conditions of the world including those of gods, human beings, and demons. He knew and saw the āgati (coming from previous life) ḡati (going to the next (future) world, sthiti (life-limit), cyavana (incarnation as a human being or as a beast) from a deva loka; upapāda (birth as a god or a hellish being), the ideas, the thoughts of their minds, the food, doings, the enjoyments, and the open and secret deeds of all the living beings of all the worlds. The Venerable One, for whom there was nothing which can be called a secret (as he knew and saw the objects of the three worlds as if they were like an āmalaka (myrobalans) fruit in one's hands); he is having absence of secrecy (as he is served constantly at least by a crore of gods). He knew and saw all the sentiments with regard to activities of the mind, speech, and body, of all living beings (as well as of matter) in all the worlds, at any moment.

121.

To Jrimbhika-grāma.

From Madhyātma Apāpī Sannivaśa, Śramaṇa Bhagavān Mahāvira—dispelling the darkness of unbearable persecutions, and illuminating the quarters (dik) by the increasing brightness of his body, went on un-restrained, moving about to a town named Jrimbhika-grāma—a town strewn with tall ramparts and high buildings and decorated with forests of various kinds all around. He stayed under a big Śāla tree—abounding in leaves and resembling a great king served by his attendants; beautiful with flowers or gods like Sūra nagara (city of gods); lovely with fresh sprouts; frequented by Śakuna birds (large birds and such as give omens) like good men,—in a field belonging to a house-holder named Śyāmaka on the northern bank of the river Rijuvalūkā in a locality

1. Arhan déva is omniscient, one who has conquered rāga (love) and other blemishes, one deserving to be worshipped by the three worlds, one who reports facts as they actually stand, and one who is a supreme lord.

charming with the buzzing of drones intoxicated with the fragrance of sweet-smelling flowers near Bijāvartta caitya (temple) outside the town. Then, under the tree, when he was observing a two days' fasting, exposing himself to the hot rays of the Sun, sitting in a go-dohikāsana (a posture for milking cows), and when he was conceiving affection towards anuttara jñāna, anuttara darśana, a cāritra (Right knowledge, Right Faith, Right Conduct) anuttara kṣamā, mārḍava, ārjava (excellent forbearance, gentleness, honesty) and when he was thinking about anuttara kṣānti, lāghava, mukti, gupti, satya, and su-caritra (excellent patience, lightness, liberty, restraint truth and good behaviour) Śramaṇa Bhagavān Mahāvira—who was burning the fuel of dense ghātiya (destructive) Karmas by means of the fire of Śukla dhyāna (bright religious contemplation) i-e of pure contemplation of the pure soul—who had become more quiet by sa-vicāra prithaktva vitarka-and a-vicāra ékatva vitarka and who had arrived at the two last remaining divisions of the Śukla Dhy nā-acquired Kévala Jñāna and Kévala Darśana (Perfect Knowledge and Perfect Faith) which is endless, excellent, un-hindered un-covered, complete, and capable of enlightening the entire Loka (the universe and the space outside the universe), after the lapse of twelve years and six and a half months from the time of his dīkṣā, at Vijaya Muhurta, on the day named Suvrata, on Vaiśākha Sud the 10 tenth day of the bright-half of the month of Vaiśākha (April-May) when the Moon was in conjunction with Hastottarā Nakṣatra (Uttarā-Phāguṇi constellation.) (B. C. 555)

With the manifestation of Kévalaloka (Complete Light) as a fruit of severe austerities and pure asceticism, Śramaṇa Bhagavān Mahāvira began to illuminate the three worlds like the Sun. The thrones of Indras began to shake, and the thirty-two Indras came there immediately and they began to prepare a Samavasaraṇa with three enclosing walls, and in the Samava saraṇa decorated with flags and banners, and elegant with vava (square water-reservoirs) and private entrances, they made a lion-seated throne of gold and gems resembling an Indra dhanuśya (Indra's bow). The Samavasaraṇa was thronged with gods of the four kinds, human beings, and beasts. Śramaṇa Bhagavān Mahāvira

the Lord of the Three Worlds adored by gods, *dévéndras*, human beings, kings etc. entered the *Samavasaraṇa* and having done obeisance to Tirtha (a Congregation consisting of *Sādhus*, *Sādhvis* (nuns) *Śrāvakas*, *Śrāvikās* (male & female lay devotees) with the words नमो तीर्थस्स (*Namo Tīrthassa*)—Obeisance to Tirtha—he took his seat on the lion-seated throne,—

At that time, the under mentioned state of circumstances existed at the *Samavasaraṇa* :—

तयन्तरं च कुक्करतव चरणफलमि केवलालोए ।
जाए सूरें पिव पयडिज्जइ तिहुअणं पहुणा ॥ १ ॥
अहवत्तीस सुरिंदा तक्खणचलियासणा लहुं पत्ता ।
विरयंति समोसरणं पायारतिणं परिवरियं ॥ २ ॥
सुविभत्तचारणोउरपोक्खरिणीप्रवलधयवडाइअं ।
सिहासणं च मणिक्खणयनियर भिम्मवियहरिचावं ॥ ३ ॥
ताहे तिलोयनाहो थुवंतो देवमरनरिदेहिं ।
सिहासणे निसीयइ तिथ्यपूणाणं पकाऊण ॥ ४ ॥
जहविह एरिसिनाणेण जिणवरो मुणइ जोग्गचारहिणं ।
क्वप्पोत्ति तहवि साइइ खणमेत्तं धम्मपरमत्थं ॥ ५ ॥
इय निरुक्कमविक्रमनिरक्खियम्भंतरारिविसरस्स ।
वीरस्स भुवणपहुणो चरिए सूरें वप्फुरिए ॥ ६ ॥
संगमाइपरीसहसहणज्जियणाणलाभसंबद्धो ।
संखेवेण समत्तो सत्तमओ एत्थ पत्थावा ॥ ७ ॥

1. Tayaṇantaram ca dukkara tava cāraṇa phalammi Kēvalālōē
Jāe sūreṇam piva payadijjai tihuaṇam-pahuṇa

2. Aha battisa surindā takkhaṇa caliyasaṇa lahumī pattā;
Virayaṇti samosaraṇam payaratieṇa parivariyam,

3. Suvibhatta cārūnōura pokkariṇi pavala dhaya vadāinnam;
Simhāsaṇam ca maṇi Kaṇaya niyara nimma vivaricāvam. 3
4. Tahe Tiloyanāho thuvando dévanara narindehim;
Simhāsaṇé nistiyai tithha paṇāmam pakāūṇa. 4
5. Jaiuihu Ġrisanāṇéṇa Jiṇavaro muṇai joggoyārahiyam;
Kaṇṇapotti tahav Sāhai khaṇaméttam dhamma paramattham 5
6. Iya niruva kkama vikkama nirakkiyabbhantarāri visarassa;
Virassa bhuvāṇa pahuṇa pahuṇo carlé Sūrēva vipphurie. 6
7. Sangamayāi parisaha sahaṇa'jjiya nāṇa labha sambaddho;
Saṃkheveṇa Samatto sattamao patthāvo.

As described about, an excellent Samavasaraṇa with a simhāsana beset with gold and gems was prepared by gods and Śramaṇa Bhagavān Mahāvīra gave a brief Sermon.

Although Śramaṇa Bhagavān Mahāvīra¹ knew that there was no one in the assembly who was desirous of renouncing the world, he gave his sermon for a short time only as it was his Kaḷpa (established usage) as a Tirthaṅkara. The preaching of a Tirthaṅkara is never futile. Some, being enlightened, renounce the world and some take minor vows. But the first preaching of Śramaṇa Bhagavān Mahāvīra was futile as none came forward for taking any vow. It turned out to be a strange event and it is therefore, reckoned as one of the daśa acchérā (ten strange events).

The real beginning of the fruition of Tirthaṅkara Nāma Gotra Karma" which Tirthaṅkaras have acquired, takes place with the acquisition of Kēvala Jñāna (Perfect Knowledge). With the object of experiencing and separating from the Ātmā by a process of experiencing at the actual time of fruition, the benign particles of Tirthaṅkara Nāma Gotra Karma which have become attached to the regions of Ātmā, Tirthaṅkaras move about villages and towns and preach the True Religion for the welfare of living beings of this world.

To Madhyama Apāpā

No one was enlightened by the first preaching of Śramaṇa Bhāgavān Mahāvira and none took any vow. Now Śramaṇa Bhāgavān Mahāvira, powerful in crushing the superior strength of Moha (Infatuation), and always ready in doing service to others and thinking that Tirthaṅkara Namā Gotra Karma becomes less by religious preachings, although he was free from the bondage of love—went in the direction of Madhyama Apāpā Nagarī—a distance of twelve yojanas—surrounded by millions of gods, placing his feet consecutively on very soft nine gold lotuses prepared by gods, during night in which all the objects were clearly visible owing to disappearance of darkness by the dazzling brightness of gods. Before the arrival of the Jinéśvara there, the gods were making preparations for constructing a Samavasaraṇa in the pleasure-garden Mahaséna vana near the town. The Samavasaraṇa was arranged in the following manner:— In the first place, all rubbish was removed from the surface of the ground for a distance of one yojana all around. The mass of dust was sprinkled with the sweet smelling juice of fragrant haricandana (Indras sandal tree). A big pedestal was prepared with gems of five colours in the interval. This was joyfully done by Vyantara gods with jackets of horripilation through extreme delight. The Vaimānika gods, then, speedily prepared an enclosing wall, of precious stones of five colours, elegant with spacious doors and indentations on the walls. Jyotisk gods prepared an excellent enclosing wall of gold, filling in the vault of the sky by the mass of rays spreading in all directions. Bhuvana-pati gods then prepared an enclosing wall of pure silver capable of ridiculing the Autumnal Moon by its white brightness resembling water-drops. Then, in the center of the three enclosing walls, Vyantara gods placed an excellent lion-seated throne charming with best gems and precious stones and with a foot-stool. On it Śakréndra placed an excellent Kaikellī (Aśoka) tree—beautiful with far-spreading sprouts and as tall as twelve times the height of the body of the Jinéśvara. Then, on the simhāsana (lion-seated throne) he made three chatras (umbrellas) one above the other, with strings of pearls hung by Isāna Indra, as white as, the

Full Moon, and arranged on a staff of sphaṭika-ratna. Then there was a showering of highly smelling flowers knee-deep falling with their stalks directed down wards and surrounded by intoxicated drones hovering around. Portal arches abounding in gems, looked elegant by their taking the form of Indra dhanuṣya (Indra's bow) by rays of various kinds, and charming by new festoons of Welcome suspended over gate-doors. The multitude of gods played upon divine musical instruments of four kinds in all quarters with a deep sound resembling the sound of kṣīra sāgara (Milk Ocean) churned by Mandarācala (Mount Mandara). The sky became pervaded with multitudes of banners and hundreds of flags set in motion as if by high waves of kṣīra sāgara leaping by fierce wind. Large vāvadi (square wells with steps) were kept near each door and pairs of swans were amusing themselves on lotus-flowers full of drops of their flower-juice. An excellent dharma-cakra (wheel of dharma—an emblem of religion and justice) capable of confusing the enemy False Belief—and resembling the complete disc of the Sun, was placed on a gold lotus-flower. Besides, the Vyantara gods joyfully prepared dévacchandaka (a retiring curtain) and did everything else that was suitable for it. In this way, the Samavasaraṇa was prepared by gods in accordance with their individual qualification. The night also disappeared, as if afraid of the Sun embodied in the Jinésvara.

At this time, the Jagadguru Śrī Mahāvīra Swāmi—adored by dévas (gods) and vidyā-dharas (fairies)—the abode of numerous gem-like virtues; who was led by the Indra—who had produced contentment to devout persons seeking after the Right Path—whose body was free from love and hatred—who was ready in rescuing persons falling into the pit of Saṃsāra—who had extinguished the fire of misery of living beings of the world by the abundance of fluid of his compassion, and who was capable of crushing mountains of sins—entered the site of the Samavasaraṇa by the door facing the East, and going around the simhāsana (lion-seated throne) by way of pradakṣiṇā (walking round, from left to right so that the right side is towards an object, as a sign of respect) and showing, that Tirtha is worshipful to him, and saying 'Namo

Titthassa (Obeisance to Tirtha)—although he had attained his object—he took his seat on the *simhāsana* with his face towards the East. The gods then placed images of the *Jinésvara* on the *simhāsanas* of the three remaining directions. By the superhuman powers of *Śramaṇa Bhagavān Mahāvira*, these images of the *Jinésvara*, looked exactly like the *Jinésvara* himself. Thus, although the *Jinésvara* had one form only, he assumed four forms as if with the object of enabling the living beings of all the four *gatis* (existences of life) to cross over ocean of this *Samsāra*. Then, a *bhāmandāla* (a circular disc of light) prepared, as it were, from the mass of most essential particles of innumerable orbits of Suns, became visible in a circular form behind the face of the worshipful *Bhagavān*. Then, two *asurapatis* (*Indras* of *asuras*) namely *Camaréndra* of Southern *Bhavana* and *Balindra* of Northern *Bhavana*, stood on each side of *Śramaṇa Bhagavān Mahāvira*, with chowries as white as snow or the flow of cow's milk, and elegant with staffs made of precious stones of five colours.

At that time, some gods, owing to devotion towards the worthy *Bhagavān*, began to sing, some began to dance, some uttered praise-worthy hymns, and some of the gods began to place near the feet of the *Jinésvara*, masses of lotus-flowers sprinkled with the juice of fragrant flowers of *Kalpa Vriksha*. The vault of the sky was filled with rows of thousands of *vimāṇas* (aerial cars) of the four kinds of *dévas* (gods) viz. of *Bhavana-pati*, *Vāna vyantara*, *Jyotiṣka*, and *Vaimānika* gods. The vault of the sky pervaded with beautiful *vimāṇas* (aerial cars) made of gems and precious stones of five colours, assumed the splendour of a forest of lotus-flowers. A number of animals possessing natural animosity towards each other i. e. a lion and a deer, a serpent and a pea-cock, a mongoose and a rabbit, and a cat and a mouse, remained in complete seclusion in the same area of the *Samavasaraṇa* forgetting their mutual enmity. The *Samavasaraṇa* seemed beautiful, as if, it were a resting-place for all creatures afraid of the enemy in the form of evil *Karmas* acquired during successions of a number of previous lives.

Having gone three times round the *Jinésvara* by way of

pradakṣiṇā (walking round from left to right as a sign of respect) the Suréndras (Indras of gods) and A-suréndras (Indras of asuras—demi gods) who had decorated the foot-stool of the Jineśvara with the rays of the gems in the diadems on their slightly bent heads, did homage to the Lord, and took their seats at appropriate places. Then, Sakréndra prohibited all noise, and the Jineśvara commenced the following sermon, with a speech pure as if washed by the mass of splendour of his excellent teeth—capable of removing the doubts of numerous individuals-fit to be understood alike by gods, human beings, savages, and by brutes, and with a speech as deep as the roaring of clouds filled with water,—spreading over a distance of one yojana and pacifying the minds of all devout individuals, as if, it were, by showerings of nectar :—

जह पाणवहाइसमुत्थपावनिवहेण भारिया जोवा ।

अयगोलगव्वं भवसायरंमि मज्जंति वेगेण ॥ १ ॥

जह नाणदंसणचरित्तसेवणाहिं लहं विसुज्झंति ।

पावंति य सोक्खपरंपराउ सग्गावपवग्गेसु ॥ २ ॥

जह मिच्छत्तच्छाइयविवेयनयणा मुणंति न कयावि ।

नीसेसदोसरहियं देवं सुगुरुं च धम्मपरं (यं) ॥ ३ ॥

जह गिहकज्जासत्ता अवितत्ता कामभोग सोक्खेहि ।

मणुअत्तं लद्धेपि हु मुद्धा थोवेण हारंति ॥ ४ ॥

जह तप्पमायपरयाए भूरिसो ताणसरणपरिहीणा ।

पावंति दहणभेयणपमुहाइं दुहाइं नरएसु । ५ ॥

जह पंचमहव्वयकवयगूढदेहा दलंति लीलाए ।

अन्भितरारिवग्गं अजेयममरम्मुरेहिपि ॥ ६ ॥

जह सत्तुमित्तमणिलेहुसोक वहुक्खेसु तुल्लचित्ताण ।

अपराहितोअवि सुहं पाउब्भूएइ बहुययरं ॥ ७ ॥

तद् जयगुरुणा नरतिरियदेवजणसंकुलाए पस्सिण ।

हरिसमरनिम्भराए धम्मो सिद्धो जयवरिद्धो ॥ ८ ॥

अह पत्थरटंकुकीरियव्व ददवज्जलेवघडियव्व ।

जिणवयणामयपाणेण सा सहा निश्चला जाया ॥ ९ ॥

किंच-अनिमेषच्छीहिं मुहं जिणस्स पेच्छंतया विरायंति ।

देवत्तलच्छिवरिअव्व तक्खणं तिरियनरनिवहा ॥ १० ॥

1. Jaha pāṇa-vahāi samuttha pāva nivahēṇa bhāriya Jivā;
Ayagolagavvam bhavasayarammi majjanti vēgeṇa. 1.
2. Jaha nāṇa-daṃsaṇa caritta sēvaṇāhim lahum visujjanti;
Pāvanti ya sokkha-paramparāu sagga-pavaggēsu. 2.
3. Jaha micchatta-cchaiya-vivēya-nayaṇā muṇanti-na kayavi;
Nisēsa dosa-rahiyam dēvam su-gurum ca dhammaparam
(yam) 3.
4. Jaha giha-kajjāsatti avitattā-kāmabhoga-sokkēhim;
Maṇuattam laddhumpi hu muddhā thovēṇa hāranti. 4.
5. Jaha tappamāyaparayāe bhūriso tāṇasaraṇaparihiṇā;
Pāvanti dahaṇa bhēyana pamuhāim duhāim naraēsu. 5.
6. Jaha paṇca mahavvaya kavaya gūḍhadēhādālānti blāe;
Abbhintarārivaggam ajēyamamarā surēhimpi. 6.
7. Jaha sattū-mitta-maṇi-leṭṭhu-sokkadukkēsu tulla cittāṇa;
Amarāhinto'vi suham paubbhūēi bahuyayaram. 7.
8. Taha Jayaguruṇā nara-tiriya-dēvajāṇa-sankulāe parisāe;
Harisabharanibbarā dhammo siṭṭho Jayavarittho. 8.
9. Aha pattharatankukkīriyavva dadhavaṇṇa lēva ghadiyavva;
Jiṇa vayanāmayapāṇēṇa sā sahā niccaḷā jay. 9.
10. Kimca-Animēsaacchihiṃ muham Jiṇassa peccantayā virāyanti;
Dēvattalacchivariavva takkhaṇam tiriyanarānivahā 10.

1. Just as living beings burdened with the mass of sinful Karmas arising from prāṇavadha (killing of animals) etc, are speedily drowned in the ocean of worldly existence like a ball of iron.
2. Just as people are easily purified by the observance of Right Knowledge, Right Faith, and Right Conduct, and they attain the regular succession of the happiness of Svarga (heaven), and Mokṣa (Final Emancipation).
3. Just as persons whose eyes of vivēka (Correct Judgment) are covered by Mithyātva (wrong belief) do not ever think of True God, True Guru (teacher), and the True Dharma-who are destitute of all faults.
4. Just as silly persons, attached to house-hold work, and not satisfied by the pleasure of sensual enjoyment, having acquired manuṣyatva (human existence), lose their human existence for the sake of a trifling pleasure.
5. Just as many persons, becoming devoid of protection and place of rescue, on account of their carelessness, meet with miseries of being burnt and of being pierced in Naraka (hell).
6. Just as people with their bodies covered with the armour of Panca Mahāvratā (the Five Great Vows of ascetic life), very easily crush their abhyantara (inner) foes such as krodha (anger) etc. which are invincible to suras (gods) and a-suras (demi-gods).
7. Just as persons who have the same frame of mind towards an enemy as towards a friend, towards a gem as towards a pebble, and those who have the same frame of mind in misery as in happiness, acquire much more happiness than even gods.
8. The Jagad-guru (the preceptor of the world) Śrī Jinēśvara preached the Excellent Dharma in an assembly, consisting of human beings, lower animals and gods delighted with an abundance of joy.

9. By the drinking of the nectar of the speech of the Jinésvara that assembly became steady as if engraved in stone with a small chisēl or made steady with a strong adamantine plaster.
10. Also, by looking at the face of the Jinésvara with un-winking eyes, the multitudes of lower animals and human beings, seemed beautiful as if they acquired the wealth of becoming celestial beings.

At Madhyama Apāpā Nagari.

At that time, there lived in the Madhyama Apāpā Nagari, a very wealthy Brahmaṇa named Somilijja—who was busy with :at-kārman (the six permissible occupations viz adhyayana, adhyā-pana, yajna, yāga, dāna, pratigraha of a Brāhmaṇa) and who was very resolute in the religious practices enjoined in his Śāstras and desirous of attaining svarga (heaven), commenced a yajna in a locality outside the town and he had invited eleven adhyāpakas (teachers) who were well-versed in fourteen vidyās (art and sciences)—who were clever in interpretations of the meanings of the verses of Four Vēdas—who could laugh out Brihaspati (the God of Wisdom and Eloquence) by the pride of their individual intellect—and who were accompanied by hundreds of disciples from distant parts of the country. Many other Brahmins such as Upādhyāya, Śaṅkara, Ishvara, Shivji, Jāni, Gangādhara, Mahidhara, Bhūdhara, Laxmidhara, Pindya, Viṣṇu, Mukunda, Govindā, Puru-shottama, Narāyaṇa, Davē, Sripati, Umāpati, Vidyāpati, Gaṇapati, Jayadēva, Vyāsa, Mahādēva, Shivadēva, Muldēva, Sukhadēva, Gaṇ-gāpati, Gauripati, Trivādī—Śrīkaṇtha, Nilakantha, Harihara – Bāl-krishina, Yadurām, Rāma, Rāmācārya, Rāula, Madhusudana, Nara-simha, Kamalāshanker, Somésvara, Harishanker, Trikama, Joshi, Rāmji, Shivrām, Dévarām, Govindrām, Raghurām, Udirām and others had assembled there.

Although thousands of Brāhmins had assembled at the house of Somila, the most prominent among them were the eleven learned *adhyāpakas* (teachers: who were specially invited there for the performance of the Yajna ceremony. The eleven learned teachers were 1. Indrabhūti 2. Agnibhūti 3. Vāyubhūti 4. Vyakta 5. Sudha-

rmā. 6. Mandita. 7. Maurya-putra. 8. Akampita. 9. Acalabhrātā. 10. Mētārya and 11. Prabhāsa. Out of these:—

1. Ārya Indrabhūti Gautama was an inhabitant of Gobara-gāma in Magadha-dēsa. He was a Brāhmin by caste. His father was Vasubhūti and the name of his mother was Prīṭhivī. At that time Indrabhūti Gautama was fifty years old. He was the preceptor of 500 pupils. He belonged to Gautama gotra.

2. Ārya Agnibhūti was the younger brother of Indrabhūti Gautama. He was 46 years old. He was the preceptor of 500 pupils.

3. Ārya Vāyubhūti was the youngest brother of Indrabhūti Gautama. He was forty-two years old. He was the preceptor of 500 pupils.

4. Ārya Vyakta was an inhabitant of Kollāga Sannivēsa. He was a Brāhmin by caste. His father was Dhana-mitra and his mother was Vāruṇī. He was fifty years old at the time. He was the preceptor of 500 pupils. He belonged to Bhāradvāja gotra.

5. Ārya Sudharmā was an inhabitant of Kollāga Sannivēsa. He was Brāhmin by caste. His father was Dhammīla and his mother was Bhaddilla. He was fifty years old at the time. He was the preceptor of 500 pupils. He belonged to Agni-vaiśyāyana gotra.

6. Ārya Maṇḍita was an inhabitant of Maurya Sannivēsa. He was a Brāhmin by Caste. His father was Dhana-dēva and his mother was Vijaya-dēvā. He was then fifty-three years old. He was a preceptor of 350 pupils. He belonged to the Vasiṣṭha gotra.

7. Ārya Maurya-putra was also an inhabitant of Maurya Sannivēsa. He was a Brāhmin by caste. His father was Maurya and his Mother was Vijaya-dēvā. He was 67 year old. He was a preceptor of 350 pupils. He belonged to Kāśyapa gotra.

8. Ārya Akāmpita was an inhabitant of Mithilā. He was a Brāhmin. His father was Dēva and his mother was Jayanti. He

was 48 years old. He was a preceptor of 300 pupils. He belonged to Gautama-gotra.

9. Ārya Acala-bhrātā was an inhabitant of Kōśala-dēśa. He was a Brāhmin. His father was Vasu and his mother was Nanda. He was 46 years old. He was a preceptor of 300 pupils. He belonged to Hārit-gotra.

10. Ārya Mētārya was an inhabitant of Tungika Sannivēśa of Vatsa-dēśa. He was a Brāhmin. His father was Datta and his mother was Varuṇa-dēvā. He was 36 years old. He was a preceptor of 300 pupils. He belonged to Kaundinya-gotra.

11. Ārya Prabhāsa was an inhabitant of Rājagriha. He was a Brāhmin. His father was Bala and his mother was Atiprabhā. He was only 16 years old. He was a preceptor of 300 pupils. He belonged to Kaundinya-gotra.

All these eleven teachers were invited by Somila to come along with all their pupils.

Each one of these learned teachers individually had a doubt in his mind. For instance—(1) Ārya Indrabhūti Gautama had a doubt about the existence of जीव Jiva (Ātmā, Soul, Living substance) (2) Agnibhūti had a doubt about कर्म Karma (Fruit of Actions) (3) Vāyubhūti had a doubt about तज्जीवतच्छरीर Tajjiva taccharīra (Soul and Body are identical) (4) Ārya Vyakta had a doubt whether, the five elements existed or not. (5) Ārya Saudharma had a doubt-yādrisāḥ so tādrisāḥ यादृशः स तादृशः meaning one will be of the same particular type during this life that he was in previous life. (6) Ārya Manaḍit had a doubt about Bandha bondage of Kāramas (7) Ārya Maurya-putra had a doubt the existence of dēvas (gods) (8) Ārya Akampik had a doubt about the existence of Nairikāḥ (denizens of Hell) 9. Acala-brātā had a doubt the existence of Puṇya (merit) 10. Ārya Mētārya had a doubt about Para-loka (next world future existence) and Ārya Prabhāsa had a doubt about Mokṣa (A state of Complete Deliverance from the Bondage of Karmas).

Ghee (clarified butter) Madha (honey) Yava (barley-corn) etc. and other completeness of materials for Yajna were collected. Excellent garments and articles of gold and silver, suitable for giving dakṣiṇā (sacrificial fee-gifts) to Brāhmaṇas were prepared, and visitors from many distant countries, some out of devotion, some out of curiosity and some out of pertinacity-had arrived there. Oblations of yajna-materials into the agni-kuṇḍ (square hole in the ground for sacrificial fire) were constantly being given accompanied with utterances of Mantras (incantations) of Védic hymns. On seeing millions of gods and goddesses coming to the town from heaven, the eminent Brāhmaṇa Indrabhūti Gautama became elated with opinion about himself and the sacrificial ceremony he had undertaken to perform. He could not remain silent without flattering himself. He told Somilijja-who was having the sacrificial ceremony performed, and other Brāhmaṇas "See the miraculous power of this Yajna (sacrifice). These propitiated gods invited by our Mantras (incantations) become clearly visible, and they are coming here."

When Indrabhūti Gautama, however, saw that the gods and goddesses did not come to the sacrificial pavilion but that they went to the Samavasaraṇa where Śramaṇa Bhagavān Mahāvira was preaching, he asked out of curiosity "Have these gods lost their way? Instead of coming here, where else are they going? On inquiry from various persons, he was informed 'They are going to the Samavasaraṇa prepared by gods for Śramaṇa Bhagavān Mahāvira-the great Sarvaṇa (omniscient) possessing profound knowledge about past, present, and future events-a treasure of extra-ordinary supreme power, beauty, valour, fame, and other virtuous qualities-who has recently arrived in the neighbouring pleasure-garden of the town. The gods and goddesses riding excellent vimānas (aerial cars) and people of the town, are going there to do homage to the worshipful Jinéśvara."

—Indrabhūti Gautama—

On hearing the the word Sarvaṇa (Omniscient), Indra-

bhūti Gautama was greatly enraged; his whole body was burning with furious anger; his eyes became blood-shot; his face looked frightful; and he angrily said-“ Ah ! While I am a Sarvajna (Omniscient) how does anybody else dare to call himself also a Sarvajna ? It is painful to hear it. How can such an up-pleasant thing be at all, heard ? Because, some foolish person may be cheated by any rogue, but he has deceived even gods (who are called vibudha (wise-men), so that they go to him abandoning the sacrificial pavilion and me, who is a sarvajna (omniscient.)

अहो ! सुराः कथं भ्रान्तास्तीर्याम्भ इव वायसाः ।

कमलाकरवज्रेका मक्षिकाश्चन्दनं यथा ॥ १ ॥

करमा इव सद्वृक्षान् क्षीरान्नं शूकरा इव ।

अर्कस्यालोकवद् धूकास्त्यक्त्वा यागं प्रयान्ति यत् ॥ २ ॥

1. Aho ! Surāḥ katham bhrāntāstīrthāmbha iva vāyasāḥ;
Kamalākaravādbhékā makṣikāścandaman yathā. 1

2. Karabhā iva sad-vriksān kṣīrānnām śūkarā iva;
Arkasyālokaavad ghūkāstyaktivā yāgam prayānti yat 2

1-2. Alas ! Why do the gods, becoming perplexed, go away, leaving the sacrificial offerings, like crows abandoning water of sacred peace or flies abandoning sandal-wood or camels abandoning good trees, or hogs abandoning a diet of rice-pudding or like owls abandoning the light of the Sun !

अथवा-यादृयोऽयं सर्वज्ञस्तादृशा एवैते सुराः ।

अनुरूप एव संयोगः ग्राम्यनटाणां च मूर्खानाम् ॥ ३ ॥

3. Athavā yādriśo'yam sarvajnastādrīśā evaitē surāḥ;
Anurūpa éva saṁyogaḥ grāmyanatānām ca mūrkhāṇām 3.

3. Or, as is this sarvajna, so certainly are these gods. Similar is the connection between ordinary (village) dancers and silly persons. However, I cannot put up with his boasting as a sarvajna.

पश्यानुरूपमिन्दिन्दरेण माकरन्दशेखरो मुखरः ।

अपि च पिचुमन्दमुकुले मौकुलिकुलमाकुलं मिलति ॥ ४ ॥

4. Paśyānurpamindidirēṇa mākaranda śékharo mukharah;
Api ca picumandamukulé maukulikulamākulām milati. 4.

4. See the complaisance; the most beautiful juicy portion of the Mango tree becomes, eloquent with the buzzing of bees, while a flock of crows meet confusedly on the buds of Neem (Azadrctā Indica) trees.

व्योम्नि सूर्यद्वयं किं स्याद् गुहायां केसरिद्वयम् ।

प्रत्याकारे च खड्गौ द्वौ, किं सर्वज्ञावहं स च ? ॥ ५ ॥

- 5 Vyomni sūryadvayam kim syād, guhāyām kéari dvayam
Pratyakāré ca khadgau dvau sarva-jñāvaḥ sa ca ? 5

5. How can there be two Suns in the sky, two lions in a cave, two swords in a sheath, and two sarvajñas, I and he ?

He then asked with derision, people who were returning after paying respects to the Venerable Ascetic, O ! did you see the Sarvajña ? What is his appearance like ? what is his natural form ? " the people said:—

यदि त्रिलोकीगणनापरा स्यात् तस्याः समाप्तिर्यदि नायुषः स्यात् ।

पारेपराध्यै गणितं यदि स्यात् गणेय निःशेषगुणोऽपि स स्यात् ॥६॥

6. Yaditriloki-gaṇanāparā syāt tasyaḥ samaptiryadi nāyuṣaḥ syat
Pāré Parārdhyem gaṇitam yadi spāt, gāṇéya niḥśeṣa guṇo'pi
sa syāt. 6

6. If there be a different calculation of (all the objects of) the three worlds, and if there is no life left for the completion on that calculation, and if the calculation be beyond Parārdha (100000 00000000000) then only, he becomes one whose entire qualities become calculable. 6.

On being told, thus, he thought—

नूनमेष महाधूर्तो मायायाः कुलमंदिरम् ।

कथं लोकः समस्तोऽपि, विभ्रमे पातितोऽमुना ॥ ७ ॥

7. Nūnaméṣa mahādhūrto, māyāyāḥ kula-mandiram;
Katham lokah samasto'pi vibhramé pātito'munā ? 7.

7. Certainly, he is a great rogue, and he is the family-temple of fraud. How is the whole population thrown into delusion by him ? 7.

न क्षमे क्षणमात्रं तु तं सर्वज्ञं कदाचन ।

तमः स्तोममपाकर्तुं, सूर्यो नैव प्रतीक्षते ॥ ८ ॥

8. Na kṣamé kṣaṇa-mātram tu tam sarvajnam kadācana;
Tamaḥ stomamapakartum Sūryo naiva pratikṣaté. 8.

8. I cannot at all tolerate that sarvajna even for a moment. The Sun never waits for removing the mass of darkness. 8.

वैश्वानरः करस्पर्शं केसरोल्लंघनं हरिः ।

क्षत्रियश्च रिपुक्षेपं न सहन्ते कदाचन ॥ ९ ॥

9. Vaiśvānaraḥ karasparśam kesarolluncanam hariḥ,
Kṣatriyaśca ripukṣēpam na sahanaté kadācana. 9.

9. Fire does not tolerate a touch with the hand; a lion does not tolerate a pulling of his mane; and a kṣatriya (a brave warrior) does not ever tolerate an insult from his enemy.

मया हि येन वादीन्द्रास्तूष्णीं संस्थापिताः समे ॥

गेहे शूरतरः कौऽसौ सर्वज्ञो मत्पुरो भवेत् ॥ १० ॥

10. Mayā hi yēna vadīndrāstūṣṇīm saṁsthāpitāḥ samé;
Gēhé śūrataraḥ ko'sau sarvajno matpuro bhavét ? 10.

10. Eminent controversialists have been thoroughly silenced by me in discussion. Who is, before me, this sarvajna—who is very brave in his own house ?

शैला येनाग्निना दग्धाः, पुरः के तस्य पादपाः ।

उत्पादिता गजा येन का वायोस्तस्य पुंभिकाः ॥ ११ ॥

11. Śailā yēnāgninā dagdhāḥ purāḥ ké tasya pādapāḥ ?

Utpāṭita gajā yēna kā vāyostasya pumbhikāḥ ?

11

11. What are the trees before the fire by which rocks of stone were burnt ? What is a tuft of cotton to the wind by which elephants have been thrown up ?

Also,

गता गौडदेशोद्भवा दूरदेश भयाज्जर्जरा गौर्जरास्त्रासमीयुः ।

मृता मालवीयास्तिलान्गास्तिलान्गोद्भवा जज्ञिरे पंडिता मदभयेन ॥१२॥

12. Gatā Gauḍa-deśo'dbhavā dūra-deśam bhayājjar-Gaurjarāstr-asmīyuh

Mritā Mālaviyā Stilāṅgastilāṅgodbhavā jājnirē paṇḍitā madbhayēna. 12

12. On account of fear from me, the learned men born in Gauḍa-deśa—Central Bengal—went away to a distant country; and the learned men of Gurjara-déśa (Gujarāt)—enfeebled by fear—were terrified; the learned men of Mālavā (a country in Central India) died; and I think the learned men of Tilāṅga (a country in South India) were reduced like particles of sesamum seeds.

अरे ! लाटजाताः क्व याताः प्रणष्टा पटिष्टा अपि द्राविडा व्रीडयार्त्ताः ।

अहो ! वादिलिप्साऽऽतुरे मय्यमुष्मिन् जगत्युत्कटं वादिदुर्भिक्षमेतत् ॥१३॥

13. Aré Lāta-jātāḥ kva yātāḥ prañastāḥ paṭiṣṭā api Dravidā vriḍayārttāḥ;

Aho ! vādilipsā" turé mayyamuṣmin jagatyutkatam vādidur-bhikṣamétat. 13.

13. Alas ! Where have the learned men, born in Lāta (country south of Broach) gone ? Even the wise learned men of Drāvīda (a country in South India) distressed by shame, have

disappeared. Myself being always eager to meet a controversialist, there has become an extra-ordinary scarcity of controversialists in this world. 13.

तस्य ममाग्रे कोऽसौ वादी सर्वज्ञमानमुदहति ? ।
इति तत्र गंतुमुत्कं तमग्निभूतिर्जगादेवं ॥ १४ ॥

14. Tasya mamāgré ko'san vādi sarvajña manaudvahati ?
Iti tatra gantumutkam tamagnibhūti-jagādaivam 14.

14. Who is this controversialist before me who bears the conceit of being called a sarvajña. Agnibhūti, thus told him, who was very desirous of going there:—

किं तत्र वादिकीटे तव प्रयासेन ? यामि बंधोऽहम् ।
कमलोन्मूलन-हेतोर्नेतव्यः किं सुरेन्द्रगजः ? ॥ १५ ॥

15. Kim tatra vādikīṭe tava prayāsēna ? yāmi bandho'ham
Kamalonmūlanaha to-r-nétavyah kim suréndra-gajah ? 15.

15. Why should you take trouble for the vādi--kīṭa (the worm of a controversialist?) O brother! I am going. Should a stately elephant of Indra be led for the purpose of up-rooting a lotus?

अकथयद्येन्द्रभूतिर्यद्यपि मच्छात्रजस्य एवासौ ।
तदपि प्रवादिनाम श्रुत्वा स्यातुं न शक्नोमि ॥ १६ ॥

16. Akathayadathéndrabhūti-r-yadyapi macchājayya evāsay;
Tadapi pravādinama śrūtvā sthātum na śaknōmi. 16

16. Indrabhūti said:—Although he is fit to be won over even by a disciple of mine, I cannot sit silent, after hearing the name of a controversialist. 16.

पीलयतस्तिष्ठः कश्चित् दलतश्च यथा कणः ।
सूडयतस्तृणं किञ्चिदगस्तेः पिबतः सरः ॥ १७ ॥

मर्दयतस्तुषः कोऽपि तद्वदेष ममामवत् ।
तथापि सासहि न हि मुषा सर्वज्ञादिनम् ॥ १८ ॥

17. Pilyatastilaḥ kaścit dalata sca yathā kaṇaḥ;
Sūdayatastriṇam kimcidagastēḥ pibataḥ saraḥ; 17.
18. Mardayatastuṣaḥ ko'pi tadvadēṣa māmābhavat;
Tathāpi sāsahi-na hi mudhā sarvaṇnavādinam 18.

17-18. Just as, while crushing, some seed of sesamum remained uncrushed; while pounding, some grain of corn remained unpounded; while removing grass completely, some grass remained unremoved; when Agastya (name of a Vèdic sage) drank the whole ocean, some pool remained undrunk; when grinding, some chaff remained unground. So, it really happened with me. However, I cannot uselessly put up with the śarvaṇna controversialist. Because,

एकास्मिन्नजिते ऽस्मिन् सर्वमप्यजितं भवेत् ।
एकदा हि सती लुप्त-शीला स्यादसती सदा ॥ १९ ॥

19. Ekāsminnajīte hyasmin sarvamapyajitam bhavét.
Ekadā he sati lupṭa-śīlā syādastī sadā. 19.

19. If this one is not won over, everything else becomes unconquered; because if a chaste woman becomes deprived of her chastity only once, she always becomes unchaste.

चित्रं चैव त्रिजगति सहस्रो निर्जिते मया वादैः ।
क्षिप्रचटस्थाख्यामिव कंकटुकोऽसौ स्थितो वादी ॥ २० ॥

20. Cītram caiva trijagati sahasro nirjité mayā vādaiḥ;
Kispraçatasthālyāmiva kaṅkatuko' sau sthīto vādī. 20.

20. It is really strange that in the three worlds, thousands have been won over by me by discussions, this controversialist has remained like a grain of corn resisting fire in a cooking dish of easily-prepared food.

अस्मिन्नजिते सर्वं जगज्जयोद्भूतमपि यशो नश्येत् ।

अल्पमपि शरीरस्थं शूलं प्राणान् वियोजयति ॥ २१ ॥

21. Asminnajitē sarvām jagajjayayodbhūtamapi yaśo naśyét;
Alpamapi śarīrastham śūlam prāṇān viyojayati 21

21. If this one is not "won over, the entire reputation acquired by my victory over controversialists all over the world, becomes completely destroyed. Because, even a small thorn existing in the body, deprives it of prāṇān (the means of supporting life).

Also because,

छिद्रे स्वल्पेऽपि पोतः किं पाथोधौ न निगज्जति ? ।

एकस्मिन्निष्ठके कृष्टे दुर्गः सर्वोऽपि पात्यते ॥ २२ ॥

55. Chidré svalpé'pi potaḥ kim pāthodhau na nigajjati ?
Ekasminuīṣṭaké kṛṣṭé durgāḥ sarvo' pi pātyaté. 22

22. Does not a ship sink under water even with a small hole in it ? A fortress is completely pulled down by the removal of only one brick. 22

Having thought thus, Indrabhūti Gautama, at the time of going into the presence of Śramaṇa Bhagavāna Mahāvira, decorated himself with twelve distinguishing marks on his body, wore a gold yajnopavita-the sacred thread worn by the members of the first three classes (Brāhmaṇas, Kṣatriyas, Vaiśyas) over the left shoulder and under the right arm-became arrogant, dressed himself with yellow garments, and went accompanied by his five hundred pupils-some carrying books in their hands, some carrying Kamaṇḍalu (wooden water-pots carried by ascetics) in their hands, and some carrying darbha—a kind of sacred grass used at religious ceremonies and carried as a sign of victory-by whose undermentioned eulogical cries relating to their preceptor, the horizon was resounding.

सरस्वती कण्ठाभरण Sarasvati Kaṇṭhābharaṇa. The necklace of Sarasvati-the goddess of Speech and Learning.

वादिविजयलक्ष्मीशरण Vādi vijaya Lakṣmī śaraṇa Who has the shelter of the Goddess of Wealth, Fortune, and Prosperity, for defeating a controversialist.

वादिमदगंजन Vādi mada ganjana. Who removes the pride of a controversialist.

वादिमुखभंजन Vadi mukha bhanjana- Who breaks the mouth of a controversialist.

वादिगजसिंह Vādi gaja simha- Who is like a lion to the elephant in the form of a controversialist

वादीश्वरलीह Vādīśvara liha- Who dissolves the greatness of a controversialist.

वासिंहाष्टापद-Vādi śinhāṣṭāpada- Who is like an Aṣṭāpada- (a fabulous eight- legged animal-a match for lions and elephants) to the lion in the form of a controversialist.

वादिविजयविशद Vādi vijaya viśada is dexterous in the victory over a controversialist.

वादिवृन्दभूमिपाल Vādi vrinda bhūmipāla- Who is a protector of the territory of the multitude of controversialists.

वादिशिरःकाल- Vādi śiraḥ Kāla- Who is like the God of Death- to the head of a controversialist

वादिकदलीकृपाण Vādi kadali kripāṇa. Who is like a sword to a plaintain tree in the form of a controversialist.

वादिहोमोभाण- Vādi tamo bhāṇa- Who is like the Sun in dispelling the darkness embodied in the controversialist.

वादिगोधूमघरुह- Vādi godhūma gharāṭṭa- Who is like a hand-mill for grinding wheat to a controversialist.

मर्दितवादिमरुह-Mardita vādi marāṭṭa- Who is like a wind-mill for the pounded controversialist.

वादिघटमुद्गर- Vādi ghaṭa mudgara. Who is like a hammer

for (breaking the waterpot in the form of a controversialist.

वादिधूकभास्कर-Vādi ghūka bhāskara-Who is like the Sun to the owl-in the form a controversialist

वादिसमुद्रागस्ते-Vādi samudrāgasté-Who is like the sage Agastya (who drank the ocean) to the ocean for a controversialist.

वादितरुन्मूलनहस्तिन्-Vādi tarūnmūlana hastin-Who is like an elephant in up-rooting a tree in the form of a controversialist.

वादिसुरसुरेन्द्र-Vādi sura suréndra-Who is like an Indra to the gods for a controversialist.

वादिगरुडगोविन्द-Vādi garuḍa Govinda-Who is like Govinda (Kṛṣṇa) snatching away nectar from Garuḍa-the King of Serpents-to a controversialist.

वादिजनराजान-Vādi jana rājāna-Who like a King to a populace for a controversialist.

वादिकंसकाहान-Vādi Kāṁsa Kāhāna-Who is like Kāhāna (Kṛṣṇa) who killed Kāṁsa-to the controversialist.

वादिहरिणहरे-Vādi hariṇa haré-Who is like a lion to antelopes for a controversialist.

वादिज्वरधन्वन्तरि-Vādi jvara Dhanvantari-Who is like Dhanvantari-the great physician of the gods to the fever-for a controversialist

वादियुथमल्ल-Vādi yutha malla-Who is like a wrestler to to the multitude of controversialists.

वादिहृदयशल्य-Vādi hṛdaya śalya-Who is like a thorn to the heart of a controversialist.

वादिगणजीपक-Vādi gaṇa jīpaka-Who is the protector of the mass of controversialist.

वादिशालभदीपक-Vādi Śālabha Jipaka-Who is like a lamp before the grass-hopper-in the form of a controversialist.

धादिचक्रचूडामणे-Vadi Cakra cūdamanē-Who is like a crest jewel worn by sovereigns among controversialists.

पंडितशिरोमणे-Pandita Śiromanē-Who is the best among learned men.

विजितानेकवाद्-Vijitāneka vāda-Who has become victorious in numerous controversies.

सरस्वतीलब्धप्रसाद्-Sarasvāti labdha prasāda-Who has obtained the special favour from the Goddess of Speech and Learning.

Indrabhōti Gautama, then, thought within himself "Ah ! why has this been done by this rogue ! That I have been provoked to anger by his arrogance of being called a Sarvajna.

Because,

कुष्णसर्पस्य मंडूकश्चपेटां दातुमुद्यतः ।

आखूरदैश्च मार्जार-दंष्ट्रापाताय सादरः ॥१॥

1. Krisṇasarpasya maṇḍūkaścapetām dātumudyataḥ ;
Ākhouradaśca mārjāra damṣṭrāpātaya sādaraḥ. 1

1. A frog has become ready to give a slap to a black snake, and rats are respectfully ready for striking off completely the teeth of a cat.

वृषभः स्वर्गजं शृंगैः महर्तुं कान्क्षति द्रुतम् ।

द्विपः पर्वतपाताय दंताभ्यां यतते हयात् ॥ २ ॥

2. Vṛṣabhaḥ svargajam śrīṅgaḥ prahartum kāṅkṣati drutam;
Dvipaḥ parvatapātāya dantābhyāṁ yatatē hayāt 2

2. A bull desires to strike a blow at once to be borne in heavens by means of his horns; and an elephant tries to pull down vehemently a mountain by means of his two tusks.

शशकः केसरिस्कंधकेसरां कृष्टुमीहते ।

मद्दृष्टौ यदसौ सर्वविश्वं ख्यापयते जने ॥ ३ ॥

3. Śaśakaḥ kēsariskandhkrakēsaram kṛṣṭumīhatē;
Maddṛṣṭau yadasau sarava-vittvam khyāpayatē janē. 3.

3. A little hare desires to pull away the mane of the neck of a lion; similarly, this man declares himself well-known as a Sarvajna among the people before my eyes.

शेषशीर्षमणिं कृतुं हस्तः स्वीयः प्रसारितः ।
सर्वज्ञाटोपतोऽनेन यदहं परिकोपितः ॥ ४ ॥

4. Śeṣaśīrṣamaṇim kṛtumi hastah sviyaḥ prasāritah
Sarvajnātopato'nēna yadaham parikopitah 4.

4 He has extended his hand for the purpose of taking the jewel from the head of a śeṣa-(name of a serpent supporting the earth and forming the couch of Viṣṇu during his sleep). I have been provoked to anger by him on account of his arrogance of being called a Sarvajna

समीराभिमुखस्थेन दवाग्निर्ज्वालितोऽमुना ।
कपिकच्छुलता देहे सौख्यायार्त्तिगिता ननु ॥ ५ ॥

5. Samirābhimukhasthēna davāgni-r-jvālito' munā;
Kapikacchūlatā déhé saukhyāyārtīgītā nanu. 5.

5. A forgest-fire has been kindled by him, he himself remaining in the direction facing the wind; he really embraced Kapikacchu-latā-the itch-nettle plant for pleasure.

He, then, said "Let it be so! What does it matter? I will soon make him unable to give a reply. Because,

तावद् गर्जति खद्योतस्तावद् गर्जति चंद्रमाः ।
उदिते तु सहस्रांशौ न खद्योतो न चंद्रमाः ॥ ६ ॥

6. Tāvad garjati khadyotastāvad garjati Candramāḥ
Uditē tu sahasrāṁśau na khadyoto na Candramāḥ 6.

6. Khadyota-the fire-fly boasts and the Moon boasts, (so long as there is no Sun) but when the thousand-rayed Sun rises, there is no fire-fly and there is no Moon.

सारंगमातंगतुरंगपूगाः पलाय्यतामाशु वनादमुष्मात् ।
साटोपकोपस्फुटकेसेरश्री-मृगाधिराजोऽयमुपेयिवान् यत् ॥ ७ ॥

7. Sāraṅga mātāṅga turaṅga pūgāḥ palayya-tāmāṣu vanāda-muṣmāt;
Sātopakopa sphuta-kesaraśrī-r-mrigādhirājo' yamupéyi-vān yat. 7.

7. O multitudes of spotted deer, elephants, and horses ! Run away quickly from this forest, because, this proud wrathful mrigādhirājā (the monarch of beasts—lion) with the splendour of the expanded mane, is approaching.

मम भाग्यभराद्यद्वा वाच्यं समुपस्थितः ।
अद्य तां रसनाकंदूमपनेष्ये विनिश्चितम् ॥ ८ ॥

8. Mama bhāgyabharādyadvā vādyam samupasthitah,
Adya tām rasanākandûmapanesyē viniścitam. 8

8. Perhaps this controversialist has arrived here as a result, of good actions done by me in previous lives, I will now, surely, remove the itching of my tongue.

लक्षणे मम दक्षत्वं साहित्ये संहिता मतिः ।
तर्के कर्कशताऽत्यर्थं क्व शास्त्रे नास्ति मे भ्रमः ॥ ९ ॥

9. Laksamaṇé mama dakṣatvam sāhityé saṁhitā matih
Tarké karkaśata'tyārtham kva śāstré nāsti mé śramah.

9. I am clever in Lakṣana Śāstra (grammar) and intelligent in Sāhitya (art of poetry); I am very tough in Tarka (logic). In what science, have I not made studious efforts. 9.

यमस्य मालवो दूरे, किं स्यात् ? को वा वचस्विनः ।
अपोषितो रसो ? नूनं, किमजेयं च चक्रिणः ? ॥ १० ॥

- 10 Yamasya Mālavo dūré kim syāt ? Ko vā vacasvinaḥ.
A-poṣṭho raso ? Nūnam kimajéyam ca cakriṇah. 10.

10. Is Mālavā (a country in Central India), distant for Yama (God of Death) ? What tastes have not been nurtured by a person with a tongue ? and What is really unconquerable for a Cakrin (a discus-wielder) ? 10

अमेघं किमु वज्रस्य किमसाध्यं महात्मनाम् ? ।

क्षुधितस्य न किं खाद्यं किं न वाच्यं खलस्य च ? ॥ ११ ॥

11. Abhēdyam kimu vajrasya kimasādhya mahātmanām ?
Kṣudhitasya na kim khādyam kim na vācyam kalasya ca ?

11. What is incapable of being pierced by Vajra (Indra's thunder-bolt) ? What is unattainable by great personages ? What is not eatable by a hungry person ? and, What is not speakable for a rogue.

कल्पद्रुणामदेयं किं निर्विण्णानां किमत्यजम् ? ।

गच्छामि तर्हि तस्यान्ते पश्याम्येतत्पराक्रमम् ॥ १२ ॥

12. Kalpa-drūṇāmadēyam kim nir-viṇṇānām kimatyajam ?
Gacchāmi tarhi tasyānté paśyāmyé tatparākramam.

12. What is un-fit to be given by Kalpa-Vrikṣa (the fabulous Wishing Tree-capable of giving every-thing) ? What is un-abandonable by persons of a tranquil temperament ? I am therefore going to him, and will see his strength.

तथा ममापि त्रैलोक्य-जित्वरस्य महौजसः ।

अजेयं किमिवाऽस्तीह तद्गच्छामि जयाम्यमुम् ॥ १३ ॥

13. Tathā mamāpi trailokya-jitvarasya mahaujasah
Ajeyam kimivā'stiha tadgacchāmi jayāmyamum 13.

13. Never-the-less, what is unconquerable for a very powerful man like myself—who has conquered the three worlds ! I am, therefore, going, and I will have victory over him. 13

इत्यादि चिन्तयन् प्रभुमवेक्ष्य सोपानसंस्थितो दृष्ट्वौ ।

किं ब्रह्मा, किं विष्णुः, किं सदासिवः शंकरः किं वा ? ॥ १४ ॥

14. Ityādi cintayan prabhumavéksya sopāna samsthito dadhyau
Kim Brahmā, kim Viṣṇuḥ, kim Sadāśivaḥ Śaṅkaraḥ kim vā ?

14. Thinking thus, and on beholding Sramaṇa Bhagavān Mahāvira, he thought while standing on the foot-steps of the stair-case, "Is the Brahmā ? Is he Viṣṇu ? Is he Sadāśiva (Śiva ever kind) or Is he Śaṅkara ?

चन्द्रः किं ? स न यत्कलंककलितः सूर्योऽपि नो तीव्ररुक् ।

मेरुः किं ? न स यन्नितान्तकठिनो, विष्णु ? न यत् सोऽसितः ॥

ब्रह्मा किं ? न जरातुरः, स च जराभीरुः ? न यत्सोऽस्तनुः ।

ज्ञातं दोषविवर्जिताखिलगुणाकीर्णोऽन्तिमस्तोर्ध्वकृत् ॥ १५ ॥

15. Candrah kim ? sa na yatkalāṅkakalitaḥ Sūryo'pi no tivraruk
meruḥ kim ? na sa yannitānta kathino Viṣṇu ? na yat so'sitaḥ

Brahmā kim ? na jarāturaḥ sa ca jarābhīruḥ ? na yatso' tanuḥ
Jñātam doṣavivarjitākhilaguṇākīrṇo'ntimasterthakrit 15.

15. Is he Candra (the Moon) ? He is not, because, the Moon is disgraced by a blemish. Is he even the Sun ? No, the sun possesses intense brightness.

Is that Mount Méru ? No, it is extremely hard (Is he) Viṣṇu ? No, because he is dark-coloured.

Is he Brahmā ? No, he is with old age, diseased and he Jarābhīru (afraid of old age-Kāmadveva God of Love). No, because he is without a body. Now, I know he is the last Tirthaṅkara who is free from faults, and who is full of all (kinds of) virtues 15

हेमसिंहासनासीनं सुरराजनिषेवितम् ।

इद्धा वीरं जगत्पूज्यं चित्तयामास स चेतसि ॥ १६ ॥

कथं मया महर्षे हा ! रक्षणोयं पुराऽर्जितम् ।

मासादं कीलिकाहेतो-भैरवं को नाम वाञ्छति ॥ १७ ॥

एकेनाऽभिजितेनाऽपि मां महानिस्तु का मम ? ।

जगज्जैत्रस्य किं नाम करिष्यामि च सम्प्रतम् ॥ १८ ॥

अविचारितकारित्व-महो मे मन्ददुर्द्वियः ।

जगदीशवतारं यत् जेतुमेनं समागतः ॥ १९ ॥

अस्याग्रेऽहं कथं वक्ष्ये ? पार्श्वे यास्यामि वा कथम् ।

संकटे पतितोऽस्मीति, शिवो रक्षतु मे यशः ॥ २० ॥

16. Hémasimhāsanāsinam sura-rājanisēvitam.
Driṣṭvā Viram jagatpūjyam cīntayāmāsa catasi 16.
17. Katham mayā mahatvam hā rakṣaṇīyam purā'rjita—
Prāsādam kiṁkāheto-r-bhanktum kovā nāma vāñchati 17.
18. Ekēnāvijitēnāpi mānahanistu kā mama ?
Jagajjētrasya kim nāma, kariṣyāmi ca sāmpratam 18.
19. Avicāritakāritvamaho ! mé manda- durddhiyah
Jagadīsāvatāram yat jētumēnam samāgataḥ 19.
20. Asyāgrē'ham katham vakṣyē ? pārsvé yāsyāmi vā katham
Sāṅkatē patito'smiti, Śivo rakṣatu mé yaśaḥ 20.

16 On seeing Śramaṇa Bhagavān Maṭāvira—worthy of adoration in the three worlds—sitting on a lion seated throne of gold, and being worshipped by the sura-rāja (king of gods)—he (Indrabhūti) thought in his mind— 16

17: Alas ! How can the greatness acquired previously by me, be preserved ? Who normally desires to break a palace for the sake of a small nail ? 17.

18. What loss of respect will be mine, by not being victorious over this one only, though I have conquered the three worlds ? Now, what should I do ?

19. Oh ! It is an indiscreet act of mine, that, though dull-witted—, I have come here to get victory over him who is the incarnation of the Supreme God of the Universe.

20. What should I say before him ? How will I go to him ? I have fallen into a calamity. May Śiva preserve my reputation.

कथञ्चिदपि भाग्येन चेद्भवेदत्र मे जयः ।

तदा पण्डितमूर्द्धन्यो भवामि भुवनत्रये ॥ २१ ॥

21. Kathancidapi bhāgyéna céd bhavédatra mé jayah
Tadā paṇḍita-mūrdhanyo bhavāmi bhuvana-trayé 21.

21. If I fortunately become victorious here, any how, then, I will become pre-eminent among learned men in the three worlds. 21.

इत्यादि चिन्तयन्नेव सुधामधुरया गिरा ।

आमाषितो जिनेन्द्रेण नामगोत्रोक्तिपूर्वकम् ॥ २२ ॥

22. Ityādi cintayannēva sudhāmadhurarayā girā
Ābhāṣito Jinéndrēṇa nāmagotrokti-pūrvakam 22.

22. When he was, thus, meditating, he was addressed by the Jinendra, duly uttering his name and goṭra (lineage) with a speech as sweet as nectar 22.

हे गौतमेन्द्रभूते ? त्वं सुखेनागतवानसि ।

इत्युक्तेऽचिन्तयद्वेत्ति नामापि किमसौ मम ॥ २३ ॥

23. Hé Gautaméndrabhūte ! tvam sukhénāgatavānasi
Itykté acintayadvétti namāpi kimasau mama 23.

23. O Gautama Indrabhūti ? You are happily wel-come. When he was, thus, addressed, he thought How is it he even knows my name. 23

जगन्नित्यविख्यातं, को वा नाम न वेत्ति माम् ?

जनस्याबालगोपालं प्रच्छन्नः किं दिवाकरः ? ॥ २४ ॥

24. Jagat-trīṭaya-vikhyātam, ko vā nāma na vétti mām ?
Janasyābālagopālam praścchanaḥ kim divākaraḥ ?

24. Who does not know me—who is famous in the three world-? Is the Sun concealed before the populace, down to boys and cowherds ? 24.

प्रकाशयति गुप्तं चेत् सन्देहं मे मनःस्थितम् ।

तदा जानामि सर्वज्ञं अन्यथा तु न किञ्चन ॥ २५ ॥

25. Prakāśayati guptam cēt saṁdeham mé maṇah-sthitam
Tadā jānāmi Sarvajñam, anyathā tu na kiñcana. 25.

25. If he announces my secret doubt existing in my mind then, I can know him to be a Sarvajña Otherwise, never at all; by no means.

चिन्तयन्तमिति प्रोचे प्रभुः को जीवसंशयः ।

विभावयसि नो वेद-पदार्थं शृणु तान्यथ ॥ २६ ॥

26. Cintayantamiti procé prabhuḥ ko jīva-saṁśayaḥ
Vibhāvayasi no Vēda-padārtham śruṇu tānyatha. 26.

26. To him, who was meditating in this way, the Venerable Lord said:—What? Have you a doubt about जीव Jīva (Ātmā-Soul)? And why do you not trace out the meanings of the sentences of the Vēdas. Now, listen to them, 26.

समुद्रो मध्यमानः किं गङ्गापूरोऽथवा किमु ।

आदिब्रह्मध्वनिः किं वा वीरवेदध्वनिर्बभौ ॥ २७ ॥

27. Samudro mathyamānaḥ kiṁ Gaṅgāpūro'thavā kiṁu
Ādibrahma-dhvaniḥ kim vā Vīra-vēdadhvani-r-babhau 27.

27. The sound of the verse of the Vēdas being explained by Śramaṇa Bhagavān Mahāvīra, became, as if the ocean was being churned, or as if it were the sound of the floods over the Ganges or as if it was the First Sound of the Brahman.

3. Gaṇadhara-vāda

Śramaṇa Bhagavān Mahāvīra while opening the discussion said:—

O Indrabhūti Gaṇama! you have a doubt, in your mind, about the existence of जीव Jīva or आत्मा Ātmā-Soul whether there is

anything like Ātmā or not? Your doubt is caused by mutually conflicting verses of the Védas.

The Vēda-pada (the verse of the Védas) is as under:—

Vijnāna ghana évaitebhyo bhūtebhyaḥ samutthāya tānyévā'n-
uvinaśyati, na prētya sahnā'stīti.

You have been interpreting the meaning of this verse as follows:—

You really believe that this vijnānaghana (aggregate mass of various kinds of knowledge) i-e Ātmā—capable of performing different kinds of actions such as walking, running, eating, etc, having been produced from a particular combination of the five gross elements (earth, water, fire, air, and ether) becomes dissolved, on death into those same elements; and that there is no technical term like prētya (future life).

That is to say—The aggregate mass of various kinds of knowledge for instance of a pot, of a house or, of a human being, resulting from their embodied forms produced by a combination of the five natural elements (earth, water, fire, air, and ether) is only derived from the mass of gross elements. Also, you hold that there is no substance like Ātmā (Soul), which the believers in the doctrine of the existence of Ātmā, accept it to be the receptacle of Jnāna (Knowledge). Because you seem to hold the idea that knowledge is derived from combinations of the five elements, and you consequently believe that the five elements should be considered as the main source of knowledge, and you think that just as the power of causing intoxication arises from the various constituents of an intoxicating mixture, in the same way, the faculty of knowing, is produced from the five elements embodied in various body-forms. In this way, the mass of different kinds of knowledge is produced from combinations of the five elements arranged in numerous forms. In the same way, when the five elements arranged in various body-forms, are dissolved at death, the mass of knowledge of substances, disappears into the five elements like a bubble of water into water. Consequently,

you believe that there is no such thing as Ātmā in this world, and that there is nothing like para-loka (future life), that is to say, there is no re-birth after death. Because, you think that when there is no existence of Ātmā, how can there be future life? After death, no one goes to next world, and no one comes back from the next world.

Besides, O Indrabhūti! you think that the above-mentioned explanation of the verse of the Védas is logically correct. Because, the existence of Ātmā cannot be proved by direct proof. That is to say, Ātmā is not visible and its presence cannot be established by the sense of touch or by any other sense. Then what is the proof about the existence of Ātmā? If at all Ātmā-the Soul exists, it must be perceptible like a water-jar, a piece of cloth etc. Though the Paramāṇus (electrons) are also imperceptible, they become perceptible in the forms of a water-jar etc, but Ātmā is not directly perceptible (by the senses) in any such forms.

The existence of Ātmā cannot be proved by anumāna or inference; because inference is preceded by a Pratyakṣa or Direct Perception. The man who has the direct and personal experience of observing the relation between smoke and fire at places like kitchen etc, recollects the relation between smoke and fire directly seen by him before, and thinks to himself 'I had seen fire wherever there was smoke, and hence there must be fire here on this mountain, as there is smoke on it. In this way, inference follows the previous direct perception. As nothing seems to be directly related to Ātmā, how can the existence of Ātmā be proved with the help of anumāna or inference?

The existence of Ātmā cannot be proved even with the help of Scriptural Authority, because some scriptures say that the soul exists, while some say that it does not. Thus it is hard to ascertain as to which scripture is correct and which is not.

The existence of Ātmā cannot be proved also with the help of the proof of "upamā" or comparison, because the proof of

comparison leads a main object; just as the man perceiving a wild animal called Gavaya, Tern रोहिणः Rojha—a write-footed autelope in a forest, is tempted to make the pimilarity and says, 'This animal resembles the Cow. "But as there is no object celled Ātmā- soul-in the world, with what can the soul be compared ?

In this way; the existence of Ātmā (soul) cannot be proved by any proof and hence it should be believed Ātmā does not exist. Moreover, it is our experience that Sa-tēja-Jñāna, i.e. clear knowledge, is been produced from the body that has been nourished by the nutritious food of ghee, milk etc; and hence should be believed that knowledge is the out come of the Panca-Mahā Bhūtas i.e the five main elements existing in the form a human body, Jñāna i.e knowledge is the Darma-effect of the elements but not of the soul and hence, you say that there is no object called Ātmā or Soul. Of course it is your belief that the existence of Ātmā cannot be proved with the help of the Vedic hymn विज्ञानघन etc. Vijnāna ghana etc. and with the help of the proofs apparent to the senses, and hence, you think that there is no object like Ātma But again, on account of other Védic verses saying that ' There is Ātmā,' a doubt is created in your mind as to whether Ātmā exists or not.

But Oh Indiabhūti Gautama, this doubt of yours, is improper and base less; because you have not followed the meaning of the Védic hymn:-

विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवाऽनु विनश्यति, न प्रेत्यसंज्ञाऽस्ति—

Vijnana-ghana évaitébhys bhūtébhyaḥ samutthāya tānyéva'nu vinaśyati, na prétya-sajnāsti-

and hence the meaning of that hymn is not as you interpret it as above, but its interpretation is as follows:—

Listen to it. [विज्ञानघन एव, Vijnāna ghana éva] The Viśiṣṭa

jñāna i.e the 'upayoga' or definite application of jñāna-Darśana or Perception is called Vijñāna. Ātmā-the soul-which is the form of assemblage of the vijñāna, is born in the form of upayoga (application) to the matters like earth etc. which are apparent to the senses as, 'This is earth; This is a water-jar' 'This is a piece of cloth' etc; and [तान्येषां नु विनश्यति tānyēvā'nu vinaśyati] only in the absence of the cognition of these matters, the soul perishes in the form of the upayoga (application) of these matters and is born in the form of the upayoga' of other matters; or it thus remains in the sāmānya (ordinary) form; [न प्रेत्यसांजिह्वस्ति na prētyasajjāstī] In this way, as the Ātmā is not in the form its former upayoga, the sign or the name referring to the former 'upayoga' does not exist. So to say there are numerous synonyms or alternative terms of Ātmā in every field in the form of the 'upayoga' of Jñāna-Darśana Knowledge and Perception. Ātmā is inseparable from the assemblage of knowledge or full 'Vijñāna' that is to say, Ātmā being full of vijñāna (विज्ञानघना एव vijñāna-ghana ēva) is the assemblage of 'Vijñāna.' When the forms like a jar, a cloth, etc. have assumed the apparent 'upayoga' of those articles as 'This is a jar' 'This is a cloth' etc, i.e it is born as the various 'Vijñāna Paryāya' because there exists the relation to the jar, cloth and such other things in the act of the soul's taking birth. Then, when the articles like a jar, cloth etc are separated or when they become non-existent or when the mind is deviated to another object or in case the upayoga' of the soul, gets rid of that article, and joins the 'upayoga' of another article, the articles like a jar, cloth etc, which happened to be in apparent forms, lose those forms and other articles having the upayoga' of Ātmā, become 'jñeya' i.e apparent. In this way, when a jar, a cloth etc, lose their apparent forms, Ātmā also does not retain the 'upayoga' of those articles as 'This is a jar' 'This is a cloth' and so on, but is turned into the 'upayoga' of other articles or remains in Sāmānya svarūpa' (ordinary form). It does not exist in the forms of its previous 'upayoga' Because of this, it is said, in the Védic hymn, न प्रेत्यसांजिह्वस्ति na prētyasasānjīhāstī, that is to say, the term of

the Soul in the form of the previous upayoga (application) does not then, exist.

Ātmā has a three-fold nature. It is born in the form of vijñāna—paryāya of the objects that are apparent. As at this time, the vijñāna paryāyas of the former objects (articles) are non-existent, and hence the soul is destructible or perishable, because its attention to the previous, objects is non-existent; and its is immortal in the form of the matter owing to 'Vijñāna-Santati' which exists from the beginning-less time. In this way the Soul has the nature of (1) utpāda (origination) and (2) vyaya (destruction) in the form of paryāya and it has the nature of dhrauvya (continuity or immortality in the form of dravya (matter).

Moreover, O Indrabhūti Gautama! the existence of the Soul can be proved with the help of evident proofs. The knowledge regarding the pitcher, cloth etc produced in you is itself Ātmā or Soul because knowledge being inseparable from soul is itself soul. Knowledge is apparent to every one on account of his personal experience and when knowledge is apparent, why should it not be believed that Ātmā which is not separate or different from knowledge is Pratyakṣa (Directly Perceptible).

Besides, Ātmā is 'Pratyakṣa Siddha or self-evident owing to the experience of "I" which takes place in the practice of all the three kāla (periods of time i-e past, present and future) as:— 'I spoke' 'I am speaking' and 'I shall speak'. If you have no faith in Ātmā what will you cling to by the word "I"! If you will say that you will resort to body by means of the word "I" i-e you may say that the words "I spoke" etc apply to the body; then even the dead body must feel by the words "I spoke" etc but the corpse has no such feeling, Therefore, it must be believed that the body different from this (mortal) body is affected by the feelings arising from "I spoke". I am speaking etc and that (different body) is Ātmā or Soul. Moreover, the Guṇa (an object possessing qualities) the qualities of which are apparent, is itself believed to be apparent. Besides, qualities, like desire,

doubt etc are self-evident to every one by his own experience and hence Ātmā—the root of or the support to all these qualities should be taken as self-evident. Body cannot be called the root of all the qualities, like memory, desire, doubt etc, because, the 'guni' of the qualities must correspond with the qualities themselves. Those qualities are abstract and animate while the body is concrete and inanimate. How can the body which is concrete and in-animate, be the root of (or support to) the qualities which are abstract and animate? Hence Ātmā—the Guni—which is abstract and animate, must be accepted as the support to those abstract and animate qualities.

The existence of Ātmā can be proved also by means of 'anumāna' (inference). It can be proved in this way:—The thing that is enjoyable must have the person to enjoy it, just as, dinner, clothes etc are the things that are enjoyable, and man is the enjoyer, in the same way, this body is also 'bhojya (a thing to be-enjoyed), and hence, there must exist some 'shariri' the enjoyer of the body and that enjoyer is Ātmā.

The existence of Ātmā can be proved by means of religious scriptures. It is mentioned in the Vēda itself that सर्वं ज्ञानमात्मा ज्ञानमयः—Sarvam jñanamātmā Jñānamayaḥ i-e this Ātmā (soul) is full of knowledge.

Moreover, it is the soul who knows the (essence of) three द, द, द, i-e three words beginning with the letter द, (d)—Dama-Dāna and Dayā—Self-control, Charity and Mercy—The Vēdic hymn is—

दमो दानं दया इति दकारत्रयं यो वेत्ति स जीवः ।

Damo dānam dayā iti dakāratrayam yo vētti sa jīvah.

It is the Soul who knows the (essence of) three words beginning with the letter द, (d), namely damo, dānam and dayā—self-control, charity and mercy.

By means of these Vēdic sentences, it is proved that Ātmā—the Soul—does exist.

Moreover, you are under the impression that as caitanya—the essence of life—of the body can be accurately experienced from the body that has become strong and healthy owing to the use of nutritious substances like ghee, milk etc, the life or caitanya is born of the body which is an assemblage of different matters. This belief of yours also, is not correct, because although the body nourished in this way, is helpful to the caitanya or life, it on account of its being only helpful, it cannot be said that life is born of a body. The effect of melting takes place in gold due to the application of fire i-e the fire is helpful in producing the effect of melting, but it cannot be said that the effect of melting is born of fire, but it is believed that melting is produced from gold, and hence the quality of melting is the nature of gold. In the same way, because the body is helpful in the manifestation of life's phenomena, it can never be said that life is born of the body, but the said life is born of the soul, and the life or caitanya is the quality of the soul. Besides, many persons in possession of stout and healthy bodies, have little knowledge, while others with lean bodies, are found to possess great knowledge. Then, where remains the law that a strong and healthy bodied man has great knowledge? and when a law of that kind does not remain, how can it be believed that caitanya-(life) is born of a body? If caitanya is produced from the body, how can there be no caitanya or life in a corpse when it has a body?

Moreover, when a thing is changed with a change in another thing, the latter may be called its effect i-e the latter may be said to have been produced from the former. When cloth made out of white threads is coloured red the threads also become red, and hence, it is believed that the cloth is produced from the red threads but in case of the body and the caitanya (life), it does not so happen; because the caitanya of a mad man is affected on account of a change in his mental state, but his body remains the same—it is un-affected by the change. Then, how can it be believed that 'caitanya' is born of a body?

Besides, a thing can be said to have been born of another, if with the expansion of one, the other expands. As for instance, if the quantity of earth is greater, the pot becomes larger, and hence it is believed that the pot is produced from the earth, but in case of the body and caitanya, such is never the experience; because fishes of immeasurable length have very little knowledge while human beings with short bodies have great knowledge. In this way, it can never be proved that knowledge is born of the body, which is an assemblage of elements. Therefore, it should be believed that knowledge is not produced from the body but it is produced from another substance quite apart from it; and that substance is Ātmā or Soul.

O Indrabhūti ! it has, thus, been proved beyond doubt by means of Védic hymns like विज्ञानघन etc and with the help of apparent proofs that Ātma or Soul does exist.

Besides,

क्षीरे घृतं, तिष्ठे तैलं, काण्डेऽग्निः सौरभं सुमे ।

चन्द्रकान्ते सुधा यद्वत्, तथा आत्माऽङ्गतः पृथक् ॥ १ ॥

Kṣīré ghrītam, tilé tailam, kāṇḍé' gñiḥ saurabham sumé

Candra-kānté sudhā yadvat, tathā'tmā aṅgagataḥ prithak 1.

1. Just as, ghee remains in milk, oil remains in sesamum seeds, fire remains in wood, fragrance remains in a flower, and just as, nectar remains in candra-kānta stone; in the same way, the Ātma—the Soul—though separate from the body, resides in it.

In this way, on hearing the words of the Lord, the doubt of Indrabhūti Gautama regarding the existence of जीव Jiva or आत्मा Ātmā—the Soul, disappeared, and now he could realise that Ātmā does exist. His doubt having, thus, gone, Śrī Indrabhūti Gautama accompanied by his five hundred pupils accepted Dikṣā from the Lord at that very moment.

Then hearing the 'tripadī'—the three laws—from the mouth of the great Lord, that, every matter is produced as the present

'paryāya' (change), perishes as the past paryāya, and remains permanent as the original dravya (matter), he composed the Dvādaśāṅgi (a set of Twelve Scriptural Works).

At that time, Kubéra (the god of Wealth—the World Guardian of the North) brought some upakaraṇas (articles of possession such as clothes, vessels, etc) which may become useful while performing their ascetic duties and requested Gaṇadhara Bhagavān Gautama Swāmī to accept them. Before accepting them, the great saint with an aversion to worldly objects thought:—'I have now become free from worldly attachments. I should decide whether I should accept them or not. The highly intelligent Gautama Swāmī whose previously acquired knowledge had been turned into Right Knowledge by the preaching and the gift of Dikṣā by Śramaṇa Bhagavān Mahāvīra, whose feelings of worldly renunciation were on increase and whose ideas of piety and thought—colours were successively becoming purer at every moment, now firmly decided that the clothes, vessels etc are fit to be accepted, as they will be useful in carefully observing the Panca Mahāvratas (the Five Great Vows) of ascetic life, and they being only the articles to be employed in performing religious duties, how is it possible for a chadmastha muni (an ordinary ascetic who is not possessed of Kēvala Jñāna—Perfect Knowledge)—to protect the life of any of the six varieties of Living Beings without such articles of daily use? For the collection of food and drink materials which are perfectly free from any of the forty-two defects to be carefully avoided by an ascetic, wise persons should invariably use these articles for the protection of the lives of small insects.

Persons desirous of Right Knowledge, Right Perception and Right Conduct should always aim at achieving their object by studiously following the path shown in the Śāstras. Any impudent man devoid of Right Knowledge and Right Perception who regards these useful and essential articles as *personal property* of great value should be looked upon as a sinner. One who regards such necessary articles of trivial value as personal property, is desirous

of pleasing illiterate persons who are perfectly ignorant of True Knowledge. How can many living beings viz those belonging to the Prithvī Kāya, Ap Kāya, Téjas Kāya, Vāyu Kāya, Vanāspati Kāya, and Trasa Kāya variety be carefully protected without the use of these articles of clothes, vessels etc during ascetic life ? If anyone keeping these articles—viz clothes, vessels, utensils etc for personal use, makes his soul blame worthy and discontented, mentally, vocally, and bodily, or if he has great attachment for these articles, then, he simply deceives his own self. With such ideas in his mind, Gaṇadhara Bhagavān Indrabhūti Gautama accepted some of the upakaraṇas from Kubéra.

End of the Discussion with the First Gaṇadhara.

॥

Discussion with Gaṇadhara Agnibhūti

तं च प्रव्रजितं श्रुत्वा दध्यौ तद् बान्धवोऽपरः ।

अपि जातु द्रवेदद्रिहिमानी प्रज्वलेदपि ॥ १ ॥

वह्निः शीतः, स्थिरो वायु , संभवेन तु बांधवः ।

हारयेदिति पप्रच्छ लोकानभ्रदधद् भृशम् ॥ २ ॥

ततश्च निश्चये जाते, चिंतयामास चेतसि ।

गत्वा जित्वा च तं धूर्त्तं बालयामि सहोदरम् ॥ ३ ॥

सोप्येवमागतः शीघ्रं प्रभुणाऽऽभाषितस्तथा ।

संदेहं तस्य चित्तस्थं व्यक्तीकृत्यावदद्विभुः ॥ ४ ॥

हे गौतमाग्निभूते ! कः, संदेहस्तव कर्मणा ।

कथं वा वेदतत्त्वार्थं विभावयसि न स्फुटम् ॥ ५ ॥

1. Tam ca pravrajitam śrutvā daddhyau tad bāndhavo'parah
Api jātu dravédadri-r-himāni prajvalédapi

2. Vahniḥ śītaḥ sthīro vāyuḥ sambhavēna tu bāndhavaḥ
Hārayēditi papraccha lokānaśraddadhad bhrīṣam 2.
3. Tataśca niścayē jātē cintayāmāsa cētasi
Catvā jītvā ca tam dhūrttam vālayāmi sahodaram 3.
- 4 Sopyēvamāgataḥ śīghram prabhuṇā” bhāṣitastathā
Sandēham tasya cittastham, vyaktikṛityāvadaḥ vibhuḥ 4
5. Hé Gautamāgnibhūte ! kaḥ sandēhastava karmaṇā ?
Katham vā Vēdatattārtham vibhāvayasi na sphutam 5.

Coming to know of Indrabhūti's accepting Dikṣā, his second brother named Agnibhūti began to think thus:—Even in case a mountain melts, a heap of ice and snow begins to burn, flames of fire become cool, the wind stops blowing altogether, it rains sparks of fire from the Moon, and even if this earth enters into the nether regions, my brother would never be defeated.

Having thus no faith in Indrabhūti's being initiated into an order of asceticism, Agnibhūti began often to inquire of the people, and when he was assured of the fact by the people that Indrabhūti had become an ascetic, he said to himself:—That cunning fellow has undoubtedly defeated Indrabhūti, but I shall immediately go and defeat him and bring back my brother who has been defeated by fraudulent means. Having, thus, made up his mind, he at once approached the Lord with his five hundred disciples. Addressing him by name and lineage, Śrī Mahāvira Prabhu mentioned his doubt and said ‘O Agnibhūti of Gautama gotra (family) ! A doubt, is created in your mind as to whether there exists Karma or not. Your doubt is created because of contradictory Vēdic sentences. The Vēdic sentence is as follows:—

पुरुष एवेदं वि सर्वं यद् भूतं यच्च भाव्यम् ।

Puruṣa ēvēdam gñim sarvam yad bhūtam yacca bhāvyaṃ—

Because of the above-mentioned Vēda sentence, you know that there is no ‘Karma’.

You interpret the sentence as follows:-[पुरुष एवेदं etc.] The a-cétana and cetana-animate and in-animate-form which had been in the past, and which is to take place in the future, is all nothing but Puruṣa or Ātmā-the Soul-i. e. there exists nothing like 'Karma' 'Īśvara' etc, except Ātmā. Human, beings, gods, beasts and birds, mountains, earth or any other thing that is visible here, is nothing but Ātmā. There is not a single object except Ātmā. Because by means of the Védic sentence, it has been said that all things are nothing but Ātmā; it clearly appears to you that Karma is non-existent.

Moreover, O Agnibhūti! You believe that the above-mentioned interpretation of the sentence of the Vēda, seems to be logically correct, because Ātmā is abstract and how can it help or harm by means of Karma? Just as ākāśa (sky or space) that is abstract, cannot be besmeared with a fragrant ointment, nor can it be cut to pieces by means of weapons, in the same way how can there be help or harm to the Ātmā by means of 'Karma' as it is abstract? Hence, there is nothing like 'Karm'. Besides this, by coming across other Védic hymns expounding the power of 'Karma', and seeing the popular belief in Karma, you are under a doubt whether Karma exists or not.

But O Agnibhūti ! Your doubt is improper.

The Védic sentence is as follows:—

पुरुष एवेदं ग्नि सर्वं यद् भूतं यच्च माव्यम् ।

Puruṣa 'évédam gñim sarvām yad bhūtam yacca bhāvyaṁ

You have not followed the meaning of the above-mentioned Védic words, and hence their meaning is not as you understand them. The meaning of the verse is as follows:—Listen to it [पुरुष एवेदं etc] This animate, as well as, in-namate form which is cognizable and which had been in the past, and which is to be

in future is all Ātmā. In these Védic words, Ātmā has been praised. But on account of the praises of Ātmā, it should not be understood that there is no 'Karma'.

The Védic hymns are of three types viz (1) Some of them show 'Vidhi' or the method of action. (2) Some of them show 'Anuvād'a or translation and (3) Some are meant for 'stuti' or praise. As for instance, स्वर्गकामोऽग्निहोत्र जुहुयात् Svarga-kāmo agni-hotram juhuyat i-e a person having the desire of attaining 'svarga' heaven), should perform 'agni-hotra' (the sacred fire). This and such other sentences show the 'vidhi' or the method of action (2) द्वादशमासाः संवत्सरः Dvādaśa-masāḥ saṁvatsarah-i-e a year consists of twelve months; or अग्निरुष्णः agni-rusṇaḥ i-e fire is hot. This and such other sentences translate the maxims or the statements which are well-known and popular. (3) Some Vedic hymns are full of praises such as :--

जळे विष्णुः स्थळे विष्णुः विष्णुः पर्वतमस्तके ।

सर्वभूतमयो विष्णुस्तस्माद् विष्णुमयं जगत् ॥ १ ॥

Jalé Viṣṇuḥ sthalé Viṣṇu-r-Viṣṇuḥ paravata-mastaké,
Sarva-bhutamayō Viṣṇustasṁād Viṣṇumayam jagat.

1. God Viṣṇu resides in water; Viṣṇu is at every spot; Viṣṇu is on the peak of a mountain; Viṣṇu pervades all objects Therefore, whole Universe is full of Viṣṇu.

This sentence is used to show the greatness of Viṣṇu, but it does not mean that there is nothing except Viṣṇu. Just as in spite of saying by means of this sentence that the whole universe is pervaded by Viṣṇu, it is not to be taken that all other objects except Viṣṇu are non-existent; because the sentence is meant to praise; in the same way, by means of the Védic statement "Whatever was, and whatever will be, is nothing but Ātmā" the greatness of 'Ātmā' is expressed, but it does not mean that 'Karma' does not exist.

Moreover, your belief that the abstract Soul can have no help or harm from the 'Karma' which is concrete, is also impro-

her because knowledge is abstract, and yet it seems to be benefitted by the drugs like Brāhmi or by the nutritious food like ghee, milk etc which are concrete. In the same way, knowledge is adversely affected (is hurt) by the use of substances like wine, poison etc. Hence, it should be believed that even an abstract object can have helped or harmed from an object that is concrete.

Besides, if 'Karma' is non-existent, how can there be such apparently strange occurrences of the world as—one is found happy while another is found to be unhappily—one is the master or the employer while another is a servant or the employed etc? Thus, there must be some reason of the differences of high or low status as that of a king or of a poor person existing in this world and that reason is none other but good or bad 'Karma' (action) of previous life

Moreover, the result of an action done, is always obtained. Charity etc are good actions and slaughter etc are bad actions. Definite fruits of those works must result from them and those fruits are good or bad 'Karmas'.

On hearing in this way, the words of the Lord, Ārya Agnibhūti had his doubt about 'Karma' removed from his mind and now he was assured of the existence of Karma. The moment his doubt was thus removed, Agnibhūti with his five hundred disciples accepted Dikṣā from the Lord.

End of Discussion with the Second Gaṇadhara.

卐

Discussion with Vāyubhūti Gaṇadhara.

Coming to know that his two elder brothers Indrabhūti and Agnibhūti had renounced the world, in this way, the third brother Vāyubhūti thought :—The venerable person whose pupils Indrabhūti and Agnibhūti have become, deserves reverence from me and hence I also should approach him and get my doubt removed by him.' Thinking in this way, Ārya Vāyubhūti accompanied by his 500 pupils came to the Lord.

तज्जीवतच्छरीरे सन्दिग्धं वायुभूतिनामानम् ।

ऊचे विद्युर्ययास्थं, वेदार्थं किं न मावयसि ? ॥ १ ॥

Tajjīva taccharīre sandigdham Vāyubhūti-nāmanam

Ūcē vibhu-r-yathāsthām Vēdārtham kim na bhāvayasi ?

The Lord addressed him with his name and gotra (family-name) saying to him—

O Vāyubhuti ! You doubt whether this body itself is Ātmā-Soul or whether Ātmā is separate from the body. This doubt is produced in your mind due to contradictory verses.

The Védic verse is as follows :—

विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवाऽनु विनश्यति, न
प्रेत्यसंज्ञाऽस्ति ।

Vijnānaghana évaitebhyo bhūtébhyah samutthāya tānyévānu
vinasyati, na prētyasañjā' sti

On account of the above-mentioned statement you think that Ātmā is not separate from the body but the body itself is Ātmā.

You have been interpreting the said Védic verse thus—[विज्ञान-घन एव Vijnānaghana éva] means the assemblage of vijnāna. [एतेभ्यो भूतेभ्यः समुत्थाय étebhyo bhūtébhyah samutthāya] being produced from the five main elements, like earth, water etc [तान्येवाऽनु विनश्यति] is lost (disappears) into the same elements. [न प्रेत्यसंज्ञाऽस्ति na prētya sanjñā asti] and hence there is no different term for the body and for the soul. That is to say—the assemblage of 'Vijnāna' is born of the five elements that have formed a body and therefore the Vijnāna is based only on the five elements but Ātma is not different from the body as is believed by those who believe that Ātmā—the source of vijnāna is separate from the body. As intoxication is produced from the liquor or wine, in the same way, life-power or 'caitanya sakti' is produced from the five elements that have formed the body. In this way, the assemblage of 'vijnāna' after being born from the five elements in the form

of the body, dissolves into the same elements, as bubbles of water, when those five elements are destroyed. In this way, as 'caitanya' is born from the body which is the assemblage of the elements, the body is the source of 'caitanya' and the term Ātmā as used by the people, is nothing else but the body.

Ātmā is not different from the body. Hence it is said in the Vēdas that [न प्रेत्यसांज्ञास्ति na prētyasañjñā asti—there are no separate terms for the body and the soul; but the body itself is the soul.

On the other hand, seeing other Vēdic statements that Ātmā is different from body which is formed out of the elements, a doubt is created in your mind as to whether the body itself is the Soul or the Soul is separate and different from the body.

The following are the Vēdic verses showing that Ātmā is different from the body :—

सत्येन लभ्यस्तपसा ह्येष ब्रह्मचर्येण नित्यं ज्योतिर्मयो हि शुद्धो यं
पश्यन्ति धीरा यतयः संयतात्मानः ।

Satyēna labhyastapasā hyēṣa brahma--caryēna nityam jyoti-r-
mayo hi suddho yam paśyanti dhīrā yatayaḥ saṁyatātmanāḥ

[सत्येन लभ्यस्तपसा.....हि शुद्धो Satyēna labhya stapasā
.....hi suddho] i-e this Ātmā-Soul—which is eternal and full of light and purity—can be realised by means of truth, austerity and celibacy. [यं पश्यन्ति धीरा यतयः संयतात्मानः yam paśyanti dhīrā, yatayaḥ saṁyatātmanāḥ-i-e the patient and self-controlled ascetics can realise this soul.

These statements go to prove that Ātmā is different from the body. In this way, on account of contradictory Vēdic statements, a doubt is produced in your mind, whether the body itself is Ātmā or whether the Ātmā is different from the body. But Vāyubhūti ! this doubt of yours is improper because, you have not followed the meaning of the Vēdic statement [विज्ञानायन एव etc

vijnānaghana éva] etc, and hence, the interpretation of that statement is not as you do, but it is as follows:--Listen to it.

[विज्ञानघन एव vijnāna ghana éva] The peculiar or the higher knowledge-Viśiṣṭha Jñāna i-e the use of-Knowledge-Perception-is called vijnāna. The soul which is the assemblage of that vijnāna is born in the form of the use of the elements like earth etc or of their 'vikāras' like earthen objects, jars, clothes etc which are perceptible, and when these objects are destroyed and become imperceptible, the soul also vanishes in the form of their use, and is born for the use of other objects or remains in Sāmānya Svarūpa (an ordinary form); [न प्रेत्यसंज्ञास्ति na prētya sañjñā asti] In this way, the soul being non-existent in the form of the former upayoga (use) the sign indicating the former use, also becomes non-existent. It means that there are infinite forms of the Soul in the form of the Knowledge-Perception in every field, and Ātmā is inseparable from the assemblage of 'vijnāna', i-e Ātmā is full of 'vijnāna. When a pitcher, a cloth and such other articles become perceptible, Ātmā becomes existent in the form of the use of the pitcher, the cloth etc, and can be said as, 'This is a pitcher' 'This is a cloth', and so on. Ātmā becomes existent in this way because in doing so, it has got the expectation of that pitcher etc. Then, those articles-pitchers etc are separated or when they become non-existent, or when the mind is transferred to another article i-e when the use (attention) of the Soul, becomes existent in another object on account of any of the above-mentioned causes, the articles which happened to be perceptible at first, do not remain so, but other articles where-in the use-'upayoga or attention prevails, become perceptible. In this way, when those pitchers, clothes etc are imperceptible, the soul also becomes non-existent in the form of attention as 'This is a pitcher', 'This is a cloth' and so on. It is only because of this, that it is said in the Vēdas न प्रेत्यसंज्ञास्ति-na prētya-sañjñā asti. i-e-when the upa-yoga or attention is directed to another object, the sign or name indicating the first object, becomes non-existent

The meaning being so, it can be clearly understood that the Soul is separate or different from the body.

On hearing the words of the Lord in this way, Vāyubhūti became free from the doubt whether the body itself is Ātmā, or it is different from the body. He was now convinced that Ātmā is different from the body. Becoming thus free from his doubt Vāyubhūti, with his five hundred disciples accepted Dikṣā.

End of Discussion with the Third Gaṇadhara.

॥

Discussion with Gaṇadhara Vyakta.

Coming to know that Indrabhūti and his two brothers Agni-bhūti and Vāyubhūti had renounced the world, the fourth scholar named Vyakta, thought :—The person whose disciples Indrabhūti and his two brothers have become, deserves veneration from me also. I must approach him and get my doubt solved. Thinking thus, Ārya Vyakta accompanied by his five hundred pupils went to the Lord.

पञ्चसु भूतेषु तथा, सन्दिग्धं व्यक्तसंज्ञकं विबुधम् ।

उचे विद्युर्ययास्थं वेदार्थं किं न भवयसि ? ॥ १ ॥

Pañcasu bhūteṣu tathā sandigdham Vyakta-sañjnakam vibudham
Ūcē vibhu-r-yathāsthām Vedārtham kim na bhāvayasi ?

"To the learned man named Vyakta, who had a doubt whether the five elements existed or not, the Lord said "Why do you not realise the correct meaning of the Vēdas? Your doubt is the outcome of contradictory Vēdic statements. The Vēdic sentence is as follows :—

येन स्वप्नोपमं वै सकलं, इत्येष ब्रह्मविधिरञ्जसा विज्ञेयः ।

Yēna svapnopamam vai sakalam, ityēṣa Brahma-vidhi-r-añjasā
vijñeyah ।

Because of the above-mentioned Vēdic statement you think that the five elements do not exist,

You interpret it as follows :—

[स्वप्नोपमं वै सकलम् Svapnopamam vai sakalam] That is to say, the earth, water etc—the whole world—resemble a dream. As we see gold, diamonds, women, and such other objects in a dream and yet they are non-existent, in the same way, inspite of our seeing earth, water, etc, they are in fact non-existent—they resemble a dream. [इत्येष ब्रह्मविधिर्ज्ञसा ityésa Brahma.vidhi. r-anjasā—that is to say, this Brahma-vidhi deserves to be immediately known that this world is a dream. Through these Védic statements, you know that the earth, the water, and other elements are non-existent. But at the same time, the Védic words, [पृथ्वी देवता, आपो देवता Prithvi dévatā, āpo dévatā] that the earth happens to be a deity, the water happens to be a deity, and so on, which indicate the power and influence of these elements, have produced a doubt in your mind regarding the existence of these elements.

But O Vyakta ? this doubt of yours is improper; because the Védic words—this world is a dream—while thinking of the Soul,—mean to say that the relation to gold or to woman etc, is transitory. Relation to or contact with gold, wealth, sons and wives etc is un-steady, un-interesting and un-substantial, and its results are bitter, and therefore, getting rid of an attachment to them, people should resort to the efforts for Salvation. Thus, those Vedic statements are meant to give precepts that would add to the ideals of renunciation, but these statements do not suggest the denial of the existence of the five elements

On hearing the words of the Lord the fourth scholar Paṇḍit Vyakta became free from his doubt regarding the five elements and he was convinced that the five elements do exist. On his doubt being thus removed, Paṇḍit Vyakta with his five hundred disciples, accepted Dīkṣā from the Great Teacher.

End of Discussion with the Fourth Gaṇadhara.

Discussion with Sudharma Gaṇadhara

Coming to know that four upādhyāyas (teachers) had become initiated into asceticism, the fifth Paṇḍit named Sudharma

thought:-He, who was selected as a Guru (teacher), by his four predecessors, deserves veneration from me, and I also should approach him and get my doubt cleared." With this idea in his mind, Sudharma Swāmi with his five hundred disciples went to the Lord.

यो यादृशःसतादृश, इति सन्दिग्धं सुधर्मनामानम्
ऊचे विशुर्ययास्थं, वेदार्थे किं न भावयसि ? ॥ १ ॥

Yo yādriśaḥ sa tādriśaḥ iti sandigdham Sudharma-nāmānam
Ūcé vibhu-r-yathāsthām Védārtbam kim na bhāvayasi ?

To the fifth scholar named Sudharma Swāmi, who had a doubt in his mind whether a person is born during the next birth in the same class to which he belongs in this life or whether he assumes a different form, the Lord said:-O Sudharman! Why do you not consider the correct meaning of the Védas? Your doubt has resulted from the Védic statements which are contradictory to one another.

The Védic sentence, in question, is as follows:-

पुरुषो वै पुरुषत्वमश्नुते पशवः पशुत्वम् ।

Puruṣo vai puruṣatvamaśnuté paśavaḥ paśutvam ।

Because of such statements, you believe that a person is born, during the next birth, in the same class to which he belongs in this life.

You interpret the Védic sentence in this way:-[पुरुषो वै पुरुषत्वमश्नुते Puruṣo vai puruṣatvamaśnuté.] In spite of his death, a person assumes, during his next birth, the same form that he has during this life.

पशवः पशुत्वम् paśavaḥ paśutvam:] the cows and other animals assume the forms of the cows etc in the next birth. It means that a man after death, is born as a human being and nothing else like a deity, or a lower animal or denizen of hell. Animals after death are born as animals, and in no case, as any thing else like a man, a god etc.

Besides O Sudharman ! you believe that above-mentioned interpretation of the words of the Védas seems to be correct logically also, because the result resembles the cause just as, the seeds of Paddy give rise to the offshoots of Paddy but the offshoots of wheat never come out of the seeds of Paddy; in the same way, a man after death, must be born as a man for how can he be an animal like a cow etc ? In this way, because of the Védic statements, and because of logic, you know that a living being will be born of the same class during his next birth, as he is in this life.

But it is, at the same time, said in the Védas that,

शृगालो वै एष जायते यः सपुत्रीषो दह्यते ॥

Śrīgālo vai éṣa jāyaté yaḥ sapurīṣo dahyaté.

That is to say, 'A person is born as a jackal, if he is burnt with his body besmeared with his stools. It means that if the body of a man is unclean because of his stools, and if he is cremated with such an unclean body, that man is born as a jackal in his next birth.

These Védic statements go to prove that a man is born in the next birth as a jackal also, and hence, the principle—"The living being assumes the same form in the next birth as he has in this life"—does not stand to be correct now. Because of such contradictory statements, a doubt has been created in your mind but O Sudharman ? this doubt of yours is improper; because the Védic statement—पुरुषो व पुरुषत्वमश्नुते पशवः पशुत्वम्—Puruṣo vai puruṣatvamaśnuté paśavaḥ paśutvam—is not properly followed by you. This Védic statement should not be interpreted as you do.

The Védic statement means as follows:—Listen—

A man inspite of death, can be a human being in the next birth, and animals, in spite of death, can be animals in the next

birth—that is to say, a person of a benevolent nature, and endowed with humane virtues like truth, politeness, simplicity, mercy etc, can again have his birth as a human being inspite of his being uninvolved during this life, in the activities pertaining to his life as a man. Besides, the animals who are full of attachment, ignorance etc, can have their births as animals after death inspite of their being involved in the activities natural to them. It means that a man with his good deeds can again be born as a man and an animal with its evil deeds, can again be born as an animal. The statement indicates the ultimate fate of a man and of animals in accordance with their actions, but those Védic statements do not assert such a principle that a man after death becomes a human being (man) unfailingly and that an animal, after death is again born as an animal. It means that a man with his virtuous qualities like truth politeness, mercy etc may again be born as a human being, but a sinful man after death may also be born as an animal or may go to hell. In the same way, an animal with vices like attachment, ignorance etc becomes, an animal in the next birth but a kind-hearted animal may become born as a human being or even as a god. Thus, the birth of living beings in different classes, relies on deeds, and hence, there are varieties of living beings.

Besides, your belief that the result must resemble the cause (i-e there must be consistency between cause and effect) is also not correct, because we see that scorpions are born out of dung etc and hence there is possibility of a strange and different effect from a cause.

In this way on hearing the words of the Lord, the doubt of Sudharma Swāmi was cleared. His doubt being thus removed, Sudharma Swāmi with his five hundred disciples accepted Dikṣā from the Lord.

End of Discussion with the Fifth Gaṇadhara



Discussion with the Gaṇadhara Maṇḍit.

Coming to know of the renunciation of Indrabhūti and others, the sixth upādhyāya named Ārya Maṇḍit thought :—The eminent preceptor who was accepted as their Guru (teacher) by five persons including Indrabhūti deserves veneration from me, and I also should approach him and get my doubt solved. Thinking in this way, Ārya Maṇḍit accompanied by his three hundred and fifty disciples, went to the Lord.

अथ बन्धमोक्षविषये सन्दिग्धं मण्डिताभिधं विबुधम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha Bandha-Mokṣa-viṣayé sandigdham Maṇḍitābhidham vibudham

Ūcé vibhu-r-yathāsthām Védārtham kim na bhāvayasi ? 1.

To the learned teacher named maṇḍit who had a doubt on the subject of Bandha (bondage) and Mokṣa (freedom) from 'Karma', the Lord said—Why do you not consider the correct meaning of the Védic verse ? O Maṇḍit, you doubt whether the Soul can have either bondage or freedom through 'Karma' i-e action This doubt of yours, is the outcome of the Védic statements which appear to be contradictory to one another.

The Védic verse is as follows :—

‘ स एव विगुणो विभुर्न बध्यते संसरति वा मुच्यते
मोचयति वा, न वा एष बाह्यमभ्यन्तरं वा वेद ’ ॥

Sa éva viguṇo vibhu-r-na badhyaté saṁsarati vā mucyaté mocayati vā, na vā ésa bāhyamabhyantaram vā véda.

Because of the above-mentioned Védic words, you think that the Soul is neither bound by 'Karma', nor does it enjoy freedom from Karma.

You have been interpreting the Védic statement as follows:—

[स एव Sa éva] i-e the Soul [विगुणो viguṇo] is devoid of the qualities of सत्त्वं satva-goodness रजस् rajas-passion and तमस् tamas-Ignorance-darkness) [विभुः vibhuḥ] and is all-pervading. न बध्यते na badhyaté] It is not bound, that is to say, it is free

from the bondage of good or bad actions [संसरति वा samsarati vā] It is not born in various forms, and it does not thus suffer from endless and continuous wanderings in this world, because only those that are bound by 'Karma' (action) have to suffer from continuous wanderings, but the Soul is free from the bondage of Karma, and hence, it does not move about in this world. [मुच्यते mucyate] the Soul has never to be free from Karma, because only those, who are involved into Karma, will try to get themselves free from the bondage of Karmas; but as Ātmā -the Soul-has no bondage of Karma; there is no question of its being free from it [मोचयति वा mocayati vā] and as Ātmā is not the doer of actions etc, it does not set others free from Karmas, [न वा एष बाह्यमभ्यन्तरं वा वेद Na vā éṣa bāhyamabhyantaram vā veda] The Soul does not know about महत् mahat Intellect, अहंकार Ahaṁkāra-Mamatva (mine-ness, etc, which are external and different from it, and it does not know its ownself which is the internal form because knowledge is the function of Nature, but it is not the nature of the Soul, and hence, it can be said that the Soul does not know the external, as well as, the internal form. In this way, you know through the Védic verses, that the Soul has neither bondage nor Salvation but, at the same time, there are other Védic statements which assert that the Soul has bondage and Salvation; and these have created a doubt in your mind whether the Soul has bondage and Salvation or not. The following are the Védic statements which say that Ātmā has bondage as well as, freedom :—

[“न ह वै सशरीरस्य प्रियाऽप्रिययोरपहतिरस्ति,
अशरीरं वा वसन्तं प्रियाऽप्रिये न स्पृशतः]”

Na ha vai sa-śarirasya priyā priyayorāpahatirasti, a-śariram vā vasantam priyā'priyē na spriśataḥ

The meaning of the Védic verse is follows :—

[न ह, वै सशरीरस्य प्रियाऽप्रिययोरपहतिरस्ति, Na ha vai sa-śarirasya priyā 'priyayo-r-apahatirasti] - The soul with the body i.e

Worldly Soul is not free from happiness or misery; that is to say, the worldly soul has to experience happiness or undergo misery; because it is involved into good or bad Karmas that are caused by good or bad actions.

[अशरीरं वा वसन्तं प्रियाऽप्रिये न स्पृशतः ”

A-śarīram vā vasantam priyā' priyē na sprīṣataḥ. The soul which is devoid of body, and which is mukta (free, and which lives at the top of Loka (universe), remains unaffected by happiness or misery, because, such a free soul has no Karmas causing happiness or misery. These Védic words clearly indicate that the soul has bondage, as well as, freedom (salvation). In this way, you have been overwhelmed by a doubt because of such contradictory Védic words.

But O Maṇḍit ! this doubt of yours is improper, because you have not followed the meaning of the verse,

**स एष विगुणो विभुर्न बध्यते संसरति वा मुच्यते मोचयति वा,
न वा एष बाह्यमभ्यन्तरं वा वेद ।**

Sa éṣa viguṇo vibhu-r-na badhyaté saṁsarati vā mucyaté mocayati vā, na vā éṣa bāhyamabhyantaram vā veda ।

The interpretation of the verse is not as you do it. It is as follows :-

Listen-[स एष विगुणो विभुः sa éṣa viguṇo vibhuḥ] विगुण viguṇa means it is devoid of the quality of Chadma-sthapana and विभुः vibhuḥ means all-pervading due to Kévala Jnāna-Perfect Knowledge i-e. this free soul [न बध्यते na badhyaté] does not fall into the bondage of Karma i-e it is devoid of the bondages of good or bad actions, because, the free soul is devoid of Mithyātva (Wrong Perception) resulting from the bondage of Karmas. [संसरति वा saṁsarati vā] such a soul has, not to wander in the Universe, because, wandering in the form of births and re-births in this world, is possible only to those who are under the clutches of Karmas, but the free soul is free from them, and it does not

wander in the world. [मुच्यते mucyate] is not freed from Karmas, because the free soul is already free from Karmas, and hence, the work of its being free does not remain. Only the persons who have bondage are expected to be free, but the Muktātma-free soul-being free from the clutches of Karmas' is not freed. [मोचयति वा mocayati vā]. Besides, the soul that has already achieved Salvation, does not tender precepts to others, and hence, does not make others free from Karmas. Moreover, the free soul has no worldly happiness. It is said—[न वा एष बाह्यमभ्यन्तरं वा वेद na vā éṣa bāhyamabhyantaram vā véda]. This free soul does not enjoy either the external happiness resulting from flowers or the application of sandal-paste etc, or internal happiness resulting from pride. Thus, it does not enjoy both kinds of happiness i-e it does not experience worldly happiness. Those Védic statements describe the nature of the soul that has attained salvation in this way, but the worldly soul has the bondage and salvation from Karma.

On hearing the words of the Lord, upādhyāya Maṇḍit became free from his doubt, and his doubt being thus removed, he accepted Dikṣā along with his three hundred and fifty disciples.

End of the Discussion with the Sixth Gaṇadhara.



Discussion with Gaṇadhara Maurya Putra

Coming to know that the six preceptors including Indra-bhūti Gautama and others had accepted Dikṣā, the seventh scholar named Maurya-putra thought to himself :— The eminent preceptor, who is revered as their Guru, by Indrabhūti Gautama and others, deserves great respect from me also. Hence, I also ought to approach him and get my doubt solved. Thinking thus, Maurya-putra accompanied by his three hundred and fifty disciples, went to the Lord..

अथ देवविषयसन्देह—संयुतं मौर्यपुत्रनामानम् ।

उचे विश्वरूपस्थं, वेदार्थं किं न भावयसि ? ॥ १ ॥

Atha déva-viṣaya-sandēha-samyutam Maurya-putra-nāmānam
Ūcé vibhu-r-yathāsthām Védārtham kim na bhāvayasi ?

To Maurya-putra who had a doubt on the subject of the existence of dévas (gods, deities), the Lord said:—‘Why do you not consider the correct meaning of the Védic verses ? You have a doubt in your mind whether the gods exist or not and this doubt of yours has resulted from contradictory Védic statements

The Védic verse creating doubt in your mind is as follows:—

को जानाति मायोपमान् गोर्वाणान् इन्द्र-यम-वरुण-कुबेरं दीन् ।

1. Ko jānāti māyopamān girvāṇān Indra-Yama-Varuṇa-Kubérādīn

Who knows the gods viz Indra-Yama-Varuṇa-Kubéra etc. who resemb'e an illusion ? Because of the above mentioned Védic statement you are under the impression that there are no gods or deities. Your method of interpretation is this ; —

Who is sure of the existence of Indra-Yama-Varuṇa-and Kubéra etc, who resemble an illusion ? That is to say-the gods Indra-Yama Varuṇa etc are but an illusion; and just as, objects in a dream do not, in fact, exist, in the same way, gods also, in fact, are non-existent.

Besides, you believe that the souls residing in hell, cannot come to this world because they are dependent and are overwhelmed with affliction, and as there is no chance for them to be visible, we shall have to keep faith in the words of the Holy Scriptures that they do exist. But the gods, who, on the other hand, are free and powerful, are able to descend to this world, but as they remain invisible, you are tempted to believe that they do not exist.

Again, coming across other Védic statements describing the prowess of gods, you have a doubt produced in your mind whether the gods do exist or not.

The following are the Védic words which describe the power of gods :—

स एष यज्ञायुधी यजमानोऽब्रुवा स्वर्लोकं गच्छति ।

Sa éṣa yajnāyudhī yajamāno' njasā svarlokaṁ gacchati-

That is to say-A devotee who is in possession, of the weapon of 'yajna' i.e a sacrifice, immediately goes to heaven-the residence of gods.

This Védic statement clearly proves that gods do exist; because how can there be svarga loka-heavens or residence of gods if, the gods themselves do not exist? On account of such contradictory Védic statements, you have a doubt whether the gods exist or not.

But O Maurya-putra! this doubt of yours, is groundless, because you, as well as I, actually see these gods who have come into the Samavasaraṇa here.

Besides, all people can see the Vimānas or aerial conveyances or vehicles of the luminary deities, like the Sun, the Moon etc. How can there be those conveyances if there are no gods riding them? The Védic words that describe the gods as an illusion, mean to say that the existence even of gods is transitory. That is to say even the gods with very long lives, cease to exist when their lives come to their ends, and hence, they are as transitory as other objects are. By thus suggesting the transitoriness of the lives of gods, the Védic statement aims at advising people not to hanker after achieving the status of a god, but to have an idea of achieving Salvation which is Infinite or Permanent, and to strive to attain it. These Védic statements do not assert that the gods do not exist. In spite of the fact that the gods are free and powerful, they do not come to this world, because of their attachment to the activities pertaining to music, dancing, etc, because, of their love of divinity because of their love of pleasures, and because of the stench of the terrible nuisance that prevails in this world.

But at the time of the auspicious days of the Jaina Tirtha-
ṅkaras—Jaina Prophets—the gods do come into this world, be-
cause of devotion, or because of the affection of previous birth,
or because of the enmity of former life or because of some
such reasons

On listening, in this way, to the words of the Lord, the
doubt of Maurya-putra disappeared and he was convinced that
the gods do exist. When his doubt was thus removed, Ārya
Maurya-putra along with his three hundred and fifty disciples
accepted Dikṣā from the Lord

End of Discussion with the Seventh Gaṇadhara.



Discussion with Gaṇadhara Akampita

Coming to know that the seven upādhyāyas including Indra-
bhūti Gautama and others, had accepted Dikṣā from the Lord, the
eighth scholar named Ārya Akampita said to himself “The emin-
ent preceptor who is revered as their Guru by the seven upā-
dhyāyas including Indrabhūti Gautama and others deserves vene-
ration from me too and hence, I also should approach him and
get my doubt solved” With this idea in his mind, Ārya Akampita
accompanied by his three hundred and fifty disciples went to
the Lord.

अथ नारकसन्देहात् सन्दिग्धमकम्पितं विबुधमुख्यम् ।

उचे विभुर्यथास्थं, वेदार्थं किं न भवयसि ? ॥ १ ॥

Atha Nāraka-sandehāt sandigdha makampitam vibudhāmukhyam
Ucé vibhu-r yathāsthām Védārtham kim na bhāvayasi?

To the great scholar named Ārya Akampita, who had a
doubt in his mind about the existence of denizens of hell in
hellish regions, the Lord said:—Why do you not consider the
correct meaning of the Védic statement? You have a doubt

whether the denizens of hells reside in hellish regions or not. This doubt of yours is the outcome of contradictory Védic statements.

The following is the Védic verse :—

न ह वै प्रेत्य नरके नारकाः सन्ति ।

Na ha vai prētya naraké nārakāḥ santi.

Because of the above-mentioned Védic statement, you believe that there are no denizens of hell residing in hells.

You have been interpreting that Védic statement as follows:—

[न ह वै प्रेत्य नरके नारकाः सन्ति ।

Na ha vai prētya naraké nārakāḥ santi.].

There are no Nārakās i-e denizens of hell residing in hells i-e no person becomes a resident of hell after death. Moreover, you are under the impression that the gods—the Sun, the Moon etc are directly visible. People adore some gods and receive the fruits of their adoration; and this goes to prove that gods do exist, for, there is thus the proof of inference; while the souls residing in hells, do not fall within our ken, either by being directly visible or through inference, and hence, it is said there are no Nārakas.

But, on the other hand, there is the following Védic statement :—

नारको वै एष जायते यः शूद्रान्नमश्नाति ।

Nārako vai éṣa jāyaté yaḥ śūdrā-nnamasṇāti—

That is to say—The Brāhmaṇa who eats the food of a śūdra (a non-brāhmin) has to be born, as a Nāraka (a denizen of hell).

Because of such Védic statements, which seem to be contradictory to one another, you have a doubt regarding the existence of a hell-dweller, because, if there is no possibility of a hell-dweller, how can it be said that 'the Brāhmaṇa eating the food of a non-brāhmin is born as a Nāraka (a hell-dweller)?

Because of such statements, which seem to be contradictory to one another, you have a doubt regarding the existence of a hell-dweller, but O Akampita ! Your doubt is improper, You have failed to follow the correct meaning of the Védic verse [न ह वै प्रेत्य नरके नारकाः सन्ति Na ha vai prétya naraké narakāḥ santi].

It means—the hell-dwellers are not Nārakās (hell-dwellers) during their next-birth; that is to say—hell-dwellers are not permanent dwellers like Mount Méru which is eternal, but it means that a person who commits great sins is born as a Nāraka (hell-dweller) during his next birth. This is the real meaning of the Védic words or the Védic words mean that hell-dwellers are not born as Nārakās (hell-dwellers) after death without an interval, but these Védic words do not indicate that hell-dwellers do not exist.

On account of their dependence on others the hell-dwellers cannot come over to this world, but persons having Kṣāyika Jnāna or Kévala Jnāna (Perfect Knowledge) can actually see these hell-dwellers with the help of their supreme knowledge. Those who are chadmastha—(devoid of Perfect Knowledge)—can know the existence of hell-dwellers through Anumāna or inference in this way—just as a soul can enjoy the blessed fruits of its highly meritorious good actions by being born as an affluent god in Anuttara Déva-loka (a celestial residence which has nothing superior)—a happy status which was never attained previously—in the same way, souls committing great sins, have to suffer terrible hardships from their position in their individual hell, and thus, they get the fruits of their sins in the form of acute and perpetual affliction.

You may, perhaps, be tempted to say that the fruits of great sins can be experienced in assuming lives as lower animals and as human beings, because, we see many animals and human beings unhappy; but that belief of yours cannot be true; because there does not exist acute and perpetual misery in the lives of lower animals and of human beings. If there is great misery

found in lives of human beings and in the lives of lower animals, there is, at the same time, some happiness too. Besides, in the lives either of human beings or of lower animals, there is never found as much affliction as is generally found in the lives of denizens of hell. The fruit of great sins is to suffer acute and perpetual affliction, and hence, it should be believed that a person committing great sins has to remain in hell as a Nāraka (a hell-dweller), and he has to suffer terrible agonies from acute and perpetual miseries.

On hearing the words of the Lord in this way, the doubt of Ārya Ākampita was cleared and he was convinced of the existence of hell-dwellers. His doubt having been removed Ārya Ākampita along with his three hundred disciples accepted Dīkṣā from the Lord.

End of Discussion with the Eighth Gaṇadhara.



Discussion with Gaṇadhara Acala-bhrātā.

Coming to know of the renunciation of the eight upādhyāyas including Indrabhūti and others, the ninth upādhyāya named Acala-bhrātā said to himself: 'The eminent preceptor who has been respected as their Guru by Indrabhūti and others, deserves veneration from me too, and I also should approach him and get my doubt solved. Thinking thus in his mind, Ārya Acala-bhrātā accompanied by his three hundred disciples went to the Lord.

अथ पुण्ये सन्दिग्धं द्विजमचलभ्रातरं विबुधमुख्यम् ।

ऊचे विद्युर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

Atha Puṇyé sandigdham dvijamacalabhrātaram vibudha—mukhyam

Ūcé vilbhu-r-yathāsthām Védaratham kim na bhāvayasi ?

To the Brāhmaṇa great scholar Acala-bhrātā who had a doubt whether Puṇya-religious merit or piety and Pāpa-sin-exist or not, the Lord said;—Why do you not consider the correct meaning of the Védic verse ? Your doubt is the outcome

of Védic statements that seem to be contradictory to one another.

The following is the Védic verse :—

पुरुष एवेदं ग्निं सर्वं यद् भूतं यच्च भान्यम् ।

Puruṣa évédam gñim sarvām yad bhûtam yacca bhāvyam.

By the above-mentioned Védic statement, that there is neither piety nor sin, your interpretation of the Védic statement is that these animate, as well as, in-animate forms that have become in the past or that will be in future, are Puruṣa or the Supreme God—or the Soul; that is to say, there is nothing like puṇya (piety) or pāpa (sin) except this soul.

But at another place, it is said :—

पुण्यः पुण्येन कर्मणा, पापः पापेन कर्मणा ।

Puṇyaḥ puṇyéna karmaṇā; Pāpaḥ pāpéna karmaṇā.

By means of meritorious deeds, a person acquires puṇya (piety) and by means of sinful actions a person acquires sin. This statement indicates the power of piety and sin. Because of such contradictory statements, a doubt is created in your mind whether there is piety or sin; or whether both of them do not exist at all.

But O Acala-bhrātā ! this doubt of yours is groundless; because the Védic statement,

पुरुष एवेदं ग्निं सर्वं यद् भूतं यच्च भान्यम् ।

Puruṣa évédam gñim sarvām yad bhûtam yacca bhāvyam—

means that these animate, as well as in-animate forms which are visible to us and which existed in the past and which will exist in future, are nothing else but Ātmā-Soul itself. Ātmā—the Soul—has been praised in that Védic statement, but it does not assert that there are no piety and sin, just as, in the Védic statement 'विष्णुमयं जगत् Viṣṇumayam jagat—it is said that the whole Universe is full of Viṣṇu; these statements show the great-

ness of god Viṣṇu; but because of them, it is not to be understood that there does not exist any other object except Viṣṇu. Similarly, "that which has existed in the past, and which will exist in future is nothing else but Ātmā—the soul," is a statement that praises the greatness of the Soul. It is not to be taken in the sense that piety and sin do not exist.

Besides, there must be some cause of the happiness or misery experienced by every living body; because, result (effect) without a cause, is impossible and that cause is puṇya (piety) or pāpa (sin).

On hearing the words of the Lord, in this way the doubt of Ārya Acala-bhrātā disappeared, and he was now, convinced that Puṇya (religious merit or piety) and Pāpa (sin) do exist. His doubt being thus removed, Ārya Acala-bhrātā along with his three hundred disciples, accepted Dīkṣā from the Lord.

End of Discussion with the Ninth Gaṇadhara



Discussion with Mētārya Gaṇadhara

Coming to know that the nine upādhyāyas including Indra-bhāti Gautama and others, had accepted Dīkṣā from the Lord, the tenth scholar named Ārya Mētārya said to himself :—The eminent preceptor who is revered as their Guru by Indrabhāti and others deserves veneration from me also, and consequently I too, should approach him and get my doubt cleared. With this idea in his mind, Ārya Mētārya accompanied by his three hundred disciples went to the Lord.

अथ परमवसन्दिग्धं मेतार्यं नाम पण्डितप्रवरम् ।

ऊचे विभुर्ययास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

Atha para-bhava sandigdham Mētārya nāma paṇḍita pravaram

Ūcē vibhu-r-yathāsthām Vēdāratham kim na bhāvayasi ?

To the excellent scholar named Métārya who had a doubt about the existence of para-bhava (next-birth after death), the Lord said :--Why do you not consider the correct meaning of the Védic statement ? You have a doubt whether para-loka (next-birth after death) exists or not Your doubt is the outcome of contradictory Védic statements.

The following is the Védic statement :--

विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवाऽनु विनश्यति, न प्रेत्यसंज्ञाऽस्ति ।

Vijnāna ghana évaitébhyo bhútébhyaḥ samutthāya tānyévānu vinaśyati, na prétya sañjnā asti.

Being led by the above-named Védic statement, you are under the impression that para-loka (next-birth after death) does not exist. This is the way in which you have been interpreting this Védic statement :--[विज्ञानघन एव Vijnāna ghana éva] the assemblage of knowledge [एतेभ्यो भूतेभ्यः समुत्थाय étébhyo bhútébhyaḥ samutthāya] coming out of the five elements-Earth, Water etc. [तान्येवाऽनु विनश्यति tānyévā'nu vinaśyati] disappears into the same elements [न प्रेत्यसंज्ञाऽस्ति na prétya sañjnā asti] and hence, there is no trace of another life. That is to say--Caitanya (life) is produced out of the five elements viz Earth, Water etc, and with the disintegration of the elements, the life also disappears into them like bubbles of water which burst and disappear into water. Thus, you believe, that life is the nature of the elements, and the elements being destroyed, the life is lost and returning to another birth is out of question.

But on the other hand, it is said “स्वर्गकामोऽग्निहोत्रं जुह्यात्” । Svarga-kāmo Agnihotram juhuyāt--The person aspiring to attain svarga (heavens) should perform the sacrifice called Agnihotra--

Also,

“ नारको वै एष जायते यः शुद्राण्यभ्याति । ”

Nārako vai éṣa jāyaté yah śūdrānnamtaśnāti

The Brāhmaṇa who eats the food prepared by a non-brāhmin, is born as a denizen of hell.

These and such other Vedic statements prove that there is the authority of para-loka (another world), because, if there is no para-loka (another world), how can the person performing the Agni-hotra sacrifice go to it?; and how can a Brāhmaṇa eating food prepared by a non-brāhmin, become a hell-dweller?

Because of such contradictory Védic statements, the doubt has been produced in your mind as to whether para-loka (another world) exists or not. But O Mētārya! Your doubt is groundless; because, you have not followed the correct meaning of the Védic statement.

The interpretation of the Védic statement is as follows: -

[विज्ञानघन एव vijñāna ghana éva] means-the upayoga-use of knowledge-perception-is called vijñāna; and the soul that is in the form of the assemblage of that vijñāna, being produced in the form of upayoga (use, attention) of the five elements like Earth, Water etc-which are perceptible to the senses or being produced for the use of the objects like a pitcher or a cloth, which are the outcome of the five elements (and we say-This is earth-This is a pitcher or This is a cloth and so on), तान्येवासु विनश्यति tānyévā'nu vinaśyati] is lost in the form of the use or attention of these elements after they lose their perception; and, then, the soul is produced in the form of the upayoga (use, attention) of other objects, or it remains in the sāmānyā (common) form [न प्रत्यक्षमस्ति na prētya-sañjā asti]. Thus, the soul being non-existent in the form of the previous attention or use, there does not remain the name indicating its former use or attention.

These Védic statements show the birth and the destruction of the soul with regard to its relation to the objects like a pitcher,

a cloth etc, but that does not mean that the caitanya (life) is produced from the elements. Life is not the nature of the elements or objects, but it is the nature of soul. The soul is perpetual or infinite in the form of matter, and hence, it goes to para-loka (another world) and it comes back to this world from para-loka (another world). The souls are numerous and each one will attain the status suitable to or according to the nature of previous actions.

On hearing the words of the Lord in this way, Ārya Mētārya became free from his doubt, and he was convinced of the existence of para-loka (another world). His doubt being thus removed, Ārya Mētārya along with his three hundred disciples, accepted Dikṣā from the Lord.

End of Discussion with the Tenth Gaṇadhara.



Discussion with Prabhāsa Gaṇadhara.

Coming to know that the ten upādhyāyas including Indra-bhūti Gautama and others, had taken Dikṣā from the Lord, the eleventh young scholar named Prabhāsa thought to himself ;— The eminent preceptor who is accepted as their Guru, by ten learned scholars, deserves veneration from me too, and hence, I shall approach him and get my doubt solved. Thinking thus, the young scholar Ārya Prabhāsa accompanied by his three hundred disciples, went to the Lord.

निर्वाणविषयसन्देह-संयुतं च प्रभासनामानम् ।
उचे विभुर्यथास्थं, वेदार्थं किं न भावयसि ? ॥ १ ॥

Nirvāṇa-viṣaya sandēha smayutam ca Prabhāsa-nāmānam
Ūcé vibhu-r-yathāstham Védārtham kim na bhāvayasi ?

To the scholar named Prabhāsa who had a doubt on the subject of Nirvāṇa (Liberation-Salvation), the Lord said ;—Why do you not consider the correct meaning of the Védic statement ?

You have a doubt about the existence of Nirvāṇa (Liberation-Salvation). Your doubt is the outcome of contradictory Védic statements.

The following is the Védic verse.

जरामर्यं वा यदग्निहोत्रम् ।

Jarāmaryam vā yad Agnihotram.

The Agnihotra sacrifice should be performed till extreme old age, and death, i-e throughout the whole life.

Because of the above-mentioned Védic statement, you are under the impression that there is no Nirvāṇa (Liberation) or Salvation.

You have been interpreting this Védic statement as follows:—

The sacrifice of 'Agnihotra' should be performed till the life lasts i-e till the end of life. The said sacrificial ceremony has a defect in it, as it is the cause of slaughter in case of some living beings, and cause of benevolence in case of others. Hence, a person performing the 'Agnihotra' sacrifice can attain heaven but not Nirvāṇa-Mokṣa (Salvation, Liberation). In this way, as it has been directed to perform throughout the whole life, the Agnihotra ceremony that leads one to heaven, there remains no time when the ceremony that gives Salvation, can be done, because, how can a person who is always busy performing Agnihotra ceremonies, find time to resort to actions that would lead to Salvation? Hence, as the time for performing the ceremony leading to Salvation, remains without being referred to, it seems to you that there is no Salvation.

But, on the other hand, it is said:—

“द्वे ब्रह्मणी वेदितव्ये, परं अपरं च । तत्र परं सत्यज्ञानं अनन्तरं ब्रह्मेति ।

Dvê brahmaṇī veditavyé, Param Aparam ca । Tatra Param satyajñānam, Anantaram Brahmeti.

[द्वे ब्रह्मणी वेदितव्ये Dvé Brahmaṇī véditavyé] It must be known that there are two Brahmas [परं अपरं च Param Aparam ca]. One Para and the other Apara. [तत्र परं सत्यज्ञानं अनन्तरं ब्रह्मेति tatra Param satya-jñānam, Anantaram Brahméti]. In these, Para is Satya-jñāna i.e. knowledge of Truth, and the other is 'Mokṣa-Salvation'.

Through these Védic statements and through the following statement viz **सैषा गुहा दुरवगाहा ।**

Saiṣā guhā duravagāhā.

This valley of Salvation is difficult for the souls attached to the worldly affairs to enter,—The power of Salvation seems to prevail.

Such contradictory statements have created a doubt in your mind as to whether there is Nirvāṇa-Mokṣa (Liberation-Salvation) or not.

But O Prabhāsa ! This doubt of yours is groundless; because, you have not followed the correct meaning of the statement

जरामर्यं वा यदग्निहोत्रम् ।

Jarāmaryam vā yad Agnihotram ।

The word **वा vā**, in the statement has the sense of **अपि api** i-e but, and hence, that Védic statement should be interpreted thus:—

Even to the end of life, Agnihotra should be performed; and a person who aims at the attainment of Salvation, should leave off the Agnihotra ceremony, and should be engaged in the ceremony leading to Salvation; but there is no rule that every body should necessarily perform the ceremony of Agnihotra. Such is the meaning of the word **अपि Api** (but). The whole thing means that, he who aims only at attaining heaven, should keep himself engaged in Agnihotra sacrifice throughout his life, but the great soul who aims at the attainment of Salvation, should refrain from doing Agnihotra, and keep himself engaged in the ceremonies of attaining Salvation.

Because of such a meaning of these Védic statements, the time of performing the ceremony of leading to Salvation is not positively referred, and hence, you believe that Nirvāṇa-Mokṣa (Salvation-Liberation) does not exist.

On hearing these words of the Lord, the doubt of the young scholar Prabhāsa disappeared, and he was now convinced that Nirvāṇa-Mokṣa does exist. His doubt being thus removed, Ārya Prabhāsa, along with his three hundred disciples, accepted Dīkṣā from the Lord.

End of Discussion with the Eleventh Gaṇadhara.

End of Gaṇadhara-vāda.

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In this way, the eleven highly talented upādhyāyas (learned scholars) who had been invited by the wealthy Brāhmin Somila for sacrificial ceremonies at Madhyama Apāpa Nagari, were initiated into Jainā Asceticism along with their forty-four hundred disciples by Śramaṇa Bhagavān Mahāvīra. They learnt from the Lord the undermentioned त्रिपदि Tripadi and its significance—viz—

उपमेइ वा विगमेइ वा ध्रौवेइ वा ।

Upannéi vā, vīgaméi vā dhrauvéi vā.

That is to say, every object in the Universe is subject to the law of (1) Creation (2) Destruction and (3) Permanence as matter.

They knew that (1) every object is created as a new form or object (2) when that form is destroyed and a new object is created, the previous form of the object is destroyed; (3) but the original matter from which new forms were created, remains permanent. For instance, a gold chain is made from gold. It is created as an object from metallic gold. When the gold chain is melted and a new article, say a bracelet, is prepared, its former paryāya (change-transformation) is destroyed, but the original gold remains permanent.

The eleven upādhyāyas composed the Eleven Āṅgas and

Cauda Pūrvas (Fourteen Pūrvas) and then, they were appointed as his Gaṇadharas (chief disciples) and Heads of their individual batches of disciples. There were thus eleven Gaṇadharas but there were nine gaṇas (batches of students receiving lessons from one preceptor) as the last two gaṇas had a common vācanā- (tuition). They composed what is technically termed the Dvādaśāṅgi' and they were given अनुज्ञा anujñā—a permission to teach the text and their various meanings to others.

Śakrēndra holding a divine diamond dish full of fragrant scented powder in his hand, stands near Śramaṇa Bhagavān Mahāvira. The Venerable Lord stands up from the jewelled lion-seated throne and takes a complete hand-ful of the divine powder. The eleven Gaṇadharas stand near the Lord with their heads slightly bent, in a serial order. The gods put a stop to their singing and playing on musical instruments and they listened with an undisturbed mind.

The Supreme Lord-Śramaṇa Bhagavān Mahāvira, then, said:— 'I give my permission by द्रव्य dravya (matter) गुण guṇa (quality) and पर्याय paryāya (change) to Indrabhūti Gautama for the establishment of तीर्थ Tirtha (a congregation of साधु Sādhus (monks) 2. Sādhvis. साध्वी (nuns) 3 श्रावक Śrāvaka (Jaina laymen) and 4. श्राविका Śrāvikās (Jaina females)." Saying so, the Lord placed the fragrant powder at first on the head of Gaṇadhara Gautama Swāmī, and then on the heads of other Gaṇadharas. Where-upon the gods also rejoicingly showered divine fragrant powders, flowers and scented substances on all the eleven Gaṇadharas.

Candana Bālā, waiting for the Kévala Jñāna (Perfect Knowledge) of Śramaṇa Bhagavān Mahāvira, was living in the palace of King .•Śatānika. One day, she saw in the sky, the coming and going back, of gods and goddesses in large numbers. She thought that it must be the time of Kévala Jñāna (attainment of Perfect Knowledge) of Śramaṇa Bhagavān Mahāvira. She became ready to take the Bhāgavati

Dikṣā at the pious hands of Śramaṇa Bhagavān Mahāvira. With the help of a kṣétra dēvatā (guardian god), she came to the Samavarana which was designed for assemblies of twelve kinds. She went to Śramaṇa Bhagavān Mahāvira, and having gone three times round the worshipful Lord, and having bowed down near his lotus-like feet, she requested the Lord to give her Bhāgavati Dikṣā, and with her both the hands folded in the form of an anjali near her fore-head, she stood there, with her head bent a little low.

At that time, there were several, daughters of kings and prime ministers ready for Bhāgavati Dikṣā. Śramaṇa Bhagavān Mahāvira gave Dikṣā to Candana Bālā and to all the females who were ready for renunciation, establishing the Order of Nuns, and appointed Candanā Sādhvi as the Chief of the Nuns

Establishment of Camer-vidha Saṅgh

At that time also, there were hundreds of males and females ready for the Twelve Vows of a House-holder. Śramaṇa Bhagavān Mahāvira gave them the respective vows, making the Order of Śrāvakas and the Order of Śrāvikās respectively.

Thus (1) with the Gaṇadhara Bhagavāns and Sadhus forming (1) the Order of Sādhus (Monks) (2) With Candanā Sādhvi and other sādhis forming the Order of Sādhvis (nuns) (3) With male laymen taking the vows of a house-holder forming the Order of Śrāvakas (persons having faith in the Principles of Religion formulated by the Tirthankaras), and (4) with females taking the vows of a house-holder forming the Order of Śrāvikās—the establishment of Catur-vidha Saṅgha—a Congregation or Corporation with the above-mentioned four branches—was completed at Madhyama Apāpā Nagari.

Then, Śramaṇa Bhagavān Mahāvira saying—Sudharmā Swāmi being long-lived, I appoint him as the Head of the Catur-vidha Saṅgha, appointed him as the Chief Pontiff.

Thus, it will be seen that the merciful Tirthankaras have promulgated Dharma (religious duties) for two varieties of

individuals, that is to say, they have prescribed (1) Sādhū Dharma (religious duties) for persons—males and females—who, having renounced all wordly enjoyments, have adopted ascetic life, and who are desirous of attaining higher spiritual developments, and (2) Śrāvaka Dharma for persons (males and females) who are unable to leave off worldly desires, and who, remaining as house-holders in this world, can do a great deal for the welfare of their soul, by observing a few simple rules.

5. Sādhū Dharma

The vows to be taken by a Sādhū at the time of initiation into an Order of Sādhus—for a male as well as for a female—are the following five Mahā-vratas (Great Vows) viz—First Vow—Savvāo Paṇāivāyāo Véramaṇam सव्वाओ पाणाइवायाओ वेरमणं (Abstience from the killing of all animals) 2. Second Vow—Savvāo Musāvāyāo Véramaṇam सव्वाओ मुसावायाओ वेरमणं (Abstience from all kinds of telling lies—falsehood) 3. Third Vow—Savvāo Adinnā-dānāo Véramaṇam सव्वाओ अदिन्नादानाओ वेरमणं (Abstience from all kinds of taking away a thing that is not given by the owner) e—g theft, stealing etc. 4. Fourth Vow—Savvāo Méhuṇā Véramaṇam सव्वाओ मेहुणाओ वेरमणं (Abstience from sexual intercourse of all kinds, and 5. Fifth Vow—Savvāo Pariggahāo Véramaṇam सव्वाओ परिग्गहाओ वेरमणं (Abstience from possession of all kinds of property.

These five are the Five Great Vows of Ascetic Life. To these five Great Vows is added the vow of Savvāo Rāi bhoyaṇāo Véramaṇam सव्वाओ राइभोयणाओ वेरमणं (Abstience from taking of food and drink—materials of all kinds after Sun-set

First Great Vow of Ascetic Life, The first great vow runs as:—

पढमे मंते ? महव्वए पाणाइवायाओ वेरमणं. सव्वं मंते ! पाणा-
इवायं पक्खस्वामि, से सुहुमं वा बायरं वा, तसं वा थावरं वा, नेव सयं
पाणे अइवाइज्जा, नेव नेहिं पाणे अइवायाविज्जा, पाणे अइवायंते वि

अन्ने न समणुजाणामि, जावज्जीवाए तिबिहं तिबिहेणं मणेणं वायाए
काएणं न करेमि, न कारवेमि करंतं पि अन्नं न समणुजाणामि तस्स मंते
पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि । पढमे मंते ! महव्वए
उवट्ठिओमि सन्वाओ पाणाइवायाओ बेरमंणं ॥ १ ॥

Paḍhamé bhanté ! Mahavvaé pāṇāi vāyāo véramaṇam, savvam
bhanté ! pāṇāivāyam paccakkhāmi, sé suhumam vā bāyaram vā,
tasam vā thāvaram vā, néva sayam pāṇé aivāijjā, névannóhimpāné
aivāyāvijjā, pāṇé aivāyanté vi anné na samaṇujānāmi, jāvajjivāé,
tīviham, tīvīheṇam maṇeṇam vāyāé kāyēṇam, na karémi, na kāra-
vémi, karantam pi unnam na samaṇujānāmi tassa bhanté ! paḍi-
kkamāmi nindāmi garihāmi appāṇam vosirāmi. Paḍhame bhanté !
Mahavvaé uvatthiomi savvāo pāṇāivāyāo véramaṇam.

Trans—As regards the First Great Vow, O worshipful sire viz.
Abstinence from killing of living beings, I renounce killing of all
kinds of living beings, whether subtle or gross as well as whether
movable or immovable. I my self shall not kill living beings, I shall
not cause others to kill living beings, and I shall not consent to
others killing living beings. As long as I am alive, I shall not
do it, I shall not cause others, and I shall not consent to others
doing it thrice (in past, present, and future) in three-fold way
(by mind, speech, and body). O worshipful Sire ! I confess, and
blame myself, I repent, and exempt myself from these sins. For
the First Great Vow I am ready for abstinence from killing of
all living beings—There are five clauses

तत्र प्रथम महाव्रतभावनाः पञ्च, तत्र प्रथमां तावदारइरियासमिण् से
निगंथे नो अणइरियासमिण्त्ति, केवली बूया० अणइरियासमिण् से निगंथे
पाणाइं भूयाइं जोवाइं सत्ताइं अभिहणिज्जं वा वत्तिज्जं वा परियाविज्जं वा

i-e Acting, Commanding, Consenting either in the past, or
the present, or the future.

छेसिज्ज वा उहविज्ज वा इरियासमिण् से निग्गंथे नो इरियासमिण्णि
'पढमा भावणा ॥ १ ॥

Iriyāsamié sé nigganthe no anāriyā samietti Kevali bûyāo
Aṇāriyā-samié sé nigganthe pānāim bhūyāim jīvāim sattāim
abhihaṇṇijja vā vā vattijja vā pariyāvijja vā lésijja vā uddavijja vā
iriyāsamié sé nigganthe no iriyā samietti paḍhamā bhāvaṇā.

First clause of First Great Vow

A Nirgrantha is careful in his walk, not careless. The Kévalin assigns as the reason that a Nirgrantha careless in his walk might (with his feet) hurt or kill animals coming towards him, or displace vegetable-bodied souls or distress or rub creatures or disturb the four immobile souls (earth etc). Hence a Nirgrantha is careful in his walk, not careless.

Second Clause of First Great Vow

अहावरा दुच्चा भावणा—मणं परियाणइ से निग्गंथे जे य मणे पावण
सावज्जे सकिरिण् अण्हयकरे छेयकरे भेयकरे अहिगरणिण् पाउसिण् परि-
याविण् पाणाइवाण् भूओवघाइण्, तहप्पगारं मणं नो वधारिज्जा गमणाण्,
मणं परिजाणइ से निग्गंथे, जे य मणे अपावणत्ति दुच्चा भावणा ॥ २ ॥

Ahāvarā duccā bhāvaṇā Maṇam pariyāṇai sé nigganthe je
ya maṇé pāvaé sāvajjé sakirié aṇhayakare chéyakare bhéyakare,
ahigaraṇié pāusié pariyāvié, pāṇāivaie bhūovaghāie tahappagāram
maṇam novadhārijjā gamaṇāé, maṇam pariṇāi sé nigganthe je
ya maṇé apāvaetti-duccā bhāvaṇā.

A Nirgrantha searches into his mind (i-e thoughts and intentions). If his mind is sinful, blameworthy, intent on bad actions, ready for incurring fresh Karmas, produces cutting and splitting, bent on manufacture, storing up etc of implements of conflict, injury, killing etc; is full of jealousy, troubles living beings, kills living beings, or injures creatures, he should not employ such a mind in action, but if it is not sinful etc, then he may put it in action.

Third clause of First Great Vow

अहावरा तच्चा भावणा-वइं परिजाणइ से निगंये जा वई पाविया
सावज्जा सकिरिया जाव भूओवघाइया तेहप्पगारं वइं नो उच्चारिज्जा, जे
वइं परिजाणइ से निगंये जाव वइ अपावियत्ति तच्चा भावणा ॥ ३ ॥

Ahāvarā taccā bhāvaṇā-Vaim pari jānai sé nigganthé jā ya
vai pāviyā sāvajjā sa-kiriyā jāva bhūōvaghāiyā tahappagāram
vaim no uccārijja, jé vaim pari jānai sé Nigganthé jāva vai a-pā-
viyatti taccā bhāvaṇā 3.

A Nirgrantha searches into his speech; if his speech is sinful, blame worthy, etc (all down to) injures creatures, he should not utter that speech. But, if on the contrary, it is not sinful, blameworthy etc, then he may utter it. This is the third clause.

Fourth Clause of the First Great Vow

अहावरा चउत्था भावणा-आयाणमंडमत्तनिकखेवणासमिए से नि-
गंये, नो अणायाणमंडमत्तनिकखेवणासमिए, केवली बूया० आयाणमंडमत्त-
निकखेवणासमिए. से निगंये पाणाइं भूयाइं जोवाइं सत्ताइं अमिहणिज्जा वा
जाव उट्ठिज्ज वा तम्हा आयाणमंडमत्तनिकखेवणासमिए से निगंये नो आ-
याणमंडमत्तनिकखेवणासमिएत्ति चउत्था भावणा ॥ ४ ॥

Ahāvarā cauttā bhāvaṇā-Āyāṇa-bhaṇḍa-matta-nikkhēvaṇā
samié, sé, Nigganthé no anāyāṇa bhaṇḍa-matta-nikkhēvaṇā-samié,
Kévali būyā-Āyāṇa bhaṇḍa matta nikkhēvaṇā a-samié, sé Nigganthé
pāṇāim bhūyāim jivāim sattāim abhihani jja vā jāva udyijja vā,
tamhā āyāṇā-bhaṇḍa-matta-nikkhēvaṇā samié sé Nigganthé no
āyāṇā bhaṇḍa-matta-nikkhevaṇā-a-samiétti cauttā bhāvaṇā-4.

Fourth clause of the First Great Vow

"A Nirgrantha is careful in laying down his utensils of begging, he is not careless in it. The Kévalin says-A Nirgrantha

who is careless in laying down his utensils of begging, might (with his feet) hurt or kill etc—Hence, a Nirgrantha is careful in laying down his utensils of begging; he is not careless in it. This is the fourth clause.

Fifth Clause of the First Great Vow—

अहावरा पंचमा भावणा—आलोईयपाणभोयणद्धंभोई से निग्गंथे नो अणालोईयपाणभोयणभोई, केवली बूया० अणालोईयपाणभोयणभोई से निग्गंथे पाणाणि वा० ४ अभिहणिज्ज वा जाव उद्विज्ज वा तम्हा आलोईपाणभोयणभोई से निग्गंथे नो अणालोईयपाणभोयणभोईत्ति पंचमा भावणा ॥ ५ ॥

Ahāvārā pancamā bhāvaṇā—Āloīya pāṇa bhoyaṇa bhoi dham sé nigganthé no aṇāloīya-pāṇa bhoyaṇa bhoi Kévali bùyā—Aṇāloīya pāṇa-bhoyaṇa-bhoi, sé Nigganthé pāṇāṇi vā 4. abhihanijjā vā jāva uddavijja vā tamhā āloīya-pāṇa-bhoyaṇa bhoi sé Nigganthé no analoīya-pāṇa-bhoyaṇa-bhoi tti pancamā bhāvaṇā 5.

Fifth Clause of the First Great Vow—

A Nirgrantha eats and drinks after inspecting his food and drink; he does not eat and drink without inspecting his food and drink. The Kévalin says—If a Nirgrantha would eat and drink without inspecting his food and drink, he might hurt or kill etc—Hence, a Nirgrantha eats and drinks after inspecting his food and drink, but not without doing so, This is the fifth clause (5)

In this way, the great vow is correctly practised, followed, executed, explained, established, effected, according to the precept.

This is, Worshipful Sire, the First Great Vow. Abstinence from killing living beings of all kinds—

The Second Great Vow

The Second Great Vow runs as :—

अहावरे दुच्चे भंते ! महव्वण मुसावायाभो वेरमणं, सव्वं भंते ! मुसावायं-पच्चक्खामि, से कोहा वा लोहा वा, भया वा, हासा वा, नेव सयं मुसं वइज्जा,

नेवभेहिं मुसं वायात्रिज्जा, मुसं वयंते वि अन्ने न समणुजाणामि, जावज्जीवाए
तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि, न कारवेमि, करंतं पि अन्नं
न समणुजाणामि, तस्स भंते ! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ।
दुच्चे भंते ! महव्वए उवट्ठिओमि सव्वाओ मुसावायाओ वेरमणं ॥ २ ॥

Ahāvarē duccé bhanté ! mahavvāé musāvāyāo véramanam,
savvam bhanté ! musāvāyam paccakkhāmi sé kohā vā, lohā vā,
bhayā vā, hāsā vā, néva sayam musam vaijjā, névannéhim musam
vāyāvijjā, musam vayanté vi anné na samanujāṇāmi jāvajjivāé tiv-
iham tivihēṇam, maṇēṇam, vāyāé, kāyēṇam, na karemi na kāravēmi,
karantam pi annam na samanujāṇāmi tassa bhanté ! padikkamāmi
nindāmi garihāmi appāṇam vosirāmi. Duccé bhanté ! mahavvāé uv-
atthiomi savvāo musāvāyāo véramaṇam.

The Second Great Vow is as follows:—

Now, next, As regards the Second Great Vow, I renounce
all kinds of lying speech (arising) from anger, or greed or fear
or mirth. I myself shall not tell lies, I shall not cause others to tell
lies, and I shall not consent to other telling lies. As long as I live,
I shall not do it, I shall not cause others to do it, and I shall not
consent to others doing it. Tivīham (thrice—in past, present and
future) tivihēṇam (by mind, speech and body. O Worshipful Sire,
I confess, blame myself, repent and exempt myself from these sins.
For the Second Great Vow O Worshipful Sire I am ready for
abstinence from telling lies of all kinds—There are five clauses.

The First Clause of the Second Great Vow:—

तस्स इमाओ पंच भावणाओ भवन्ति—तत्थ इमा पढमा भावणा अणुवीइ
भासी से निगत्थे नो अणणुवीइभासी, केवली बूया० अणणुवीइभासी से
निगन्थे समावज्जिज्ज मेसं वयणाए, अणुवीइभासी से निगन्थे नो अणणु-
वीइभासीत्ति पढमा भावणा ॥ १ ॥

Tassa imāo panc bhāvanāo bhavanti tattha ina padhamā bhāvaṇā-
Aṇuviibhāsi sé nigganthé no aṇuviibhāsi. Kévali bŷā-Aṇuviibhāsi
bhāsi sé Nigganthé samā-vajjijja mosam vayanā é, aṇuviibhāsi sé
Nigganthé no aṇuviibhāsitti-padhamā bhāvaṇā

-First clause of the Second Great Vow-

There are five clauses. The first clause runs thus—A Nirgrantha speaks after deliberation, not without deliberation. Kévalin says Without deliberation, a Nirgrantha might utter a falsehood in his speech. A Nirgrantha speaks after deliberation, not without deliberation. This is the first clause.

Second clause of the Second Great Vow

अहावरा दुच्चा भावणा-कोहं परियाणइ से निगंथे नो कोहणे सिया,
केवली बूया० कोहप्पत्ते कोहत्तं समावइज्जा मोसं वयणाए, कोहं परियाणइ से
निगंथे नय कोहणे सियत्ति दुच्चा भावणा-

Ahāvarā duccā bhāvaṇā-Koham pariyāṇai sé Niggaanthé no
kohaṇé siyā. Kévali bŷā-Kohappattè kohattam samāvaijjā mosam
vayaṇāé, koham pariyāṇai sé nigganthé na ya kohaṇé siya tti du-
ccā bhāvaṇā.

Second clause of the Second Great Vow

Then next the Second clause. A Nirgrantha comprehends (and renounces) anger; he is not angry. The Kévalin says—A Nirgrantha who is moved by anger, and is angry, might utter a falsehood. A Nirgrantha who comprehends (and renounces) anger is not angry.

Third Clause of the Second Great Vow--

अहावरा तच्चा भावणा-लोभं परियाणइ से निगंथे नो अलोभणए
सिया, केवली बूया० लोभप्पत्ते लोभी समावइज्जा मोसं वयणाए, लोभं
परियाणइ से निगंथे नो य लोभणए सियत्ति तच्चाभावणा ॥ ३ ॥

Ahāvarā taccā bhāvaṇā Lobham pariyāṇai sé Nigganthé no a-lobhanaé siyā, Kévali būyā-Lobhapatté lobhī samāvaijjā mosam vayaṇāé, lobham pariyāṇai sé Nigganthé no ya lobhanaé siya tti taccā bhāvanā-(3)

Third Clause of the Second Great Vow

Now, next, is the third bhāvaṇā-A Nirgrantha comprehends (and renounces) greed; he is not greedy. The Kévalin says-A Nirgrantha who is moved by greed, and is greedy, might utter a false-hood in his speech. A Nirgrantha who comprehends (and renounces) greed is not greedy. This is third clause-

Fourth Clause of the Second Great Vow-

अहावरा चउत्था भावणा-भयं परियाणइ से निगंथे नो भयभीरुए
सिया, केवली बूया० भयपत्ते भीरु समावइज्जा मोसं वयणाए, भयं परियाणइ
से निगंथे नो भयभीरुए सिया चउत्था भावणा ॥४॥

Ahāvarā cauttā bhāvaṇā-Bhayam pariyāṇai sé Nigganthé no bhaya-bhīrué siyā, Kévali būyā-Bhaya-patté bhīrū samāvaijjā mosam vayaṇāé, bhayam pariyāṇai sé Nigganthé no bhayabhīrué siyā cauttā bhāvaṇā-

Fourth Clause of the Second Great Vow.

Now next, the fourth clause-A Nirgrantha comprehends (and renounces) fear; he is not afraid. The Kévalin says-A Nirgrantha who is moved by fear, and is afraid, might utter a false-hood in his speech. A Nirgrantha comprehends (and renounces) fear; he is not afraid. This is fourth clause.

Fifth Clause of the Second Great Vow.

अहावरा पंचमा भावणा-हासं परियाणइ से निगंथे नो य हासणए
सिया, केवली बूया० हासपत्ते हासी समावइज्जा मोसं वयणाए, हासे परि
याणइ से निगंथे नो हासणए सियसि पंचमी भावणा-

Ahāvarā pañcamā bhāvanā-Hasam pariyāṇai sé Nigganthé

no ya hāsaṇaé siyā. Kévali būya-Hāsapatté hāsi samāvaijjā mosam vayanāé, hāsé pariyāñāi, sé Nigganthé no hāsaṇaé siya tti pancami bhāvaṇa.

Fifth Clause of the Second Great Vow

Now, next, the fifth clause—A Nirgrantha comprehends (and renounces) mirth; he is not mirthful. The Kévalin says—A Nirgrantha who is moved by mirth, and is mirthful, might utter a false-hood in his speech—A Nirgrantha comprehends (and renounces) mirth; he is not mirthful. This is fifth clause.

In this way, the Second Great Vow is correctly practised, followed etc. This is Worshipful Sire, the Second Great Vow.

Third Great Vow

The Third Great Vow runs thus—

अहावरे तच्चे भन्ते ! महव्वए अदिन्नादाणाओ वेरमणं, सव्वं भन्ते !
अदिन्नादाणं पच्चक्खामि, से गामे वा नगरे वा रण्णे वा अल्पं वा बहुं वा
अणुं वा थुलं वा चित्तमंतं वा अचित्तमंतं वा नेव सयं अदिन्नं गिण्हिज्जा
नेवऽचेहिं अदिन्नं गिण्हाविज्जा, अदिन्नं गिण्हंतैवि अन्नं न समणुजाणामि,
जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए कायेणं न करेमि कारवेमि करंतं
पि अन्नं न समणुजाणामि, तस्स भन्ते ! पटिकमामि तिदामि गरिहामि अप्पाणं
वोसिरामि, तच्चे भन्ते ! महव्वए उबट्ठिओमि सव्वाओ अदिन्नादाणाओ
वेरमणं ॥ ३ ॥

Ahāvaré taccé bhanté ! Mahavvāé a-dinnādāṇāō vērāmanam
Savvāṃ bhanté a-dinnādāṇam paccakkhāmi, sé gāmévā, nagarévā,
raṇṇé vā, alpam vā, bahumvā, aṇum vā, thulaṇ vā, cittamanta
vā, a-cittamanta vā, néva sayam a-dinnam giṇhijjā névannēhim
a-dinnam giṇhāvijjā, a-dinnam giṇhantēvi anné na samanujāṇāmi
jāvajjivāé tiviham tivihēṇam maṇenam vāyāé kāyēṇam, na
karēmi, na kāravēmi, karantam pi annam na samanujāṇāmi, ta-

ssa bhanté ! padikkamāmi nindāmi garihāmi *appānam vosirāmi.
Taccé bhanté ! mahavaé uvatthiomi savvāo a-dinnādāṇāo
veramamam. 3.

Third Great Vow

Now, next, As regards the Third Great Vow, viz Abstinence from theft. I renounce all taking of anything not given in a village or a town or a wood, either little out of little or much, of small, or great or living or lifeless things—I shall not take myself what is not given, I shall not cause others to take it, and I shall not consent to their taking it. As long as I live, I shall not myself do it, I shall not cause others to do it, and I shall not consent to others doing it, *tivīham* (in past, present or future, *tivīhēnam* (by mind, speech, and body). O Worshipful Sire ! I confess, blame myself, repent and exempt myself from that sin. O Worshipful Sire, as regards the Third Great Vow, I am ready for abstinence from all taking what is not given—

There are five clauses

First clause of the Third Great Vow

तस्स इमाओ पंच भावणाओ भवन्ति तत्थ इमा पढमा भावणाअणुवीइ
मिउग्गहं जाइ से निग्गंथे नो अणणुवीइमिउग्गहं जाइ से निग्गंथे—केवली
बूया—अणणुवीइ मिउग्गहं जाइ निग्गंथे अत्थिं गिण्हेज्जा, अणुवीइ मिउ-
ग्गहं जाइ से निग्गंथे नो अणणुवीइ मिउग्गह जाइत्ति पढमा भावणा ॥ १ ॥

Tassa imāo panca bhāvanāo bhavanti taṭṭha imā paḍhamā
bhāvanā—Aṇuvī miuggaḥam jāi sé Niggaṇthé no aṇaṇuvī miu-
ggaḥam jāi sé Niggaṇthé Kévali būyā—Anaṇuvī miuggaḥam jāi
Niggaṇthe a-dinnam giṇhējja, aṇuvī miuggaḥam jāi sé Niggaṇthé
no anaṇuvī miuggaḥam jāitti paḍhamā bhāvaṇā—

First clause of the Third Great Vow

There are these five clauses, This is the first clause—A Nir-

grantha begs after deliberation for a limited ground and not without deliberation. The Kévalin says—If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha begs after deliberation for a limited ground and not without deliberation. This is first clause.

Second Clause of the Third Great Vow

अहावरा दुच्चा भावणा-अणुन्नविय पाणभोयणभोइ, से निगंथे नो
अणुन्नविय पाणभोयणभोइ, केवली बूया० अणुन्नविय पाणभोयणभोइ
से निगंथे अदिन्न भुंजिज्जा, तम्हा अणुन्नविय पाणभोयणभोइ से निगंथे
नो अणुन्नविय पाणभोयणभोइत्ति दुच्चा भावणा-

Ahāvarā duccā bhāvaṇā-Aṇunnaviya pāṇabhoyaṇa-bhoī sé Nigganthé no, aṇanaviya pāṇa bhoyaṇa bhoī Kévali būyā-Aṇaṇunnaviya pāṇabhoyaṇa bhoī sé Nigganthé adinnam bhunjijjā, tamhā aṇunnaviya pāṇa bhoyaṇa bhoī sé Nigganthé no aṇaṇunnaviya pāṇa bhoyaṇa bhoī tti duccā bhāvaṇā.

Second Clause of the Third Great Vow

Now next is second clause—A Nirgrantha takes his food and drink with the permission (of his superior, and not without his permission. The Kévalin says—If a Nirgrantha takes his food and drink without his superior's permission, he might eat what is not given. A Nirgrantha takes his food and drink with the permission of his superior and not without his permission. This is second clause.

Third Clause of the Third Great Vow

अहावरा तच्चा भावणा-निगंथेणं उग्गहियंसि उग्गहंसि एतावता उग्ग-
हणसीलए सिया, केवली बूया० निगंथेणं उग्गहंसि अणुग्गहियंसि एतावता
अणुग्गहणसीले अदिन्नं ओगिण्हिज्जा, निगंथेणं उग्गहं उग्गहयंसि एतावता
उग्गहणसीलए त्ति तच्चा भावणा ॥ ३ ॥

Ahāvarā taccā bhāvaṇā-Nigganthēṇam uggahansi uggahiya-
nsi étavātāva uggahaṇasīlaé siyā-Kévali būya-Nigganthēṇam ugga-
hansi aṇuggahiyaṇsi étavātā aṇuggahaṇasīlé adinham ogiṇhiḷḷā,
Nigganthēṇam uggaham uggahiyaṇsi étavātā uggahaṇasīlaé tti
taccā bhāvaṇā.

Third Clause of the Third Great Vow

Now, next, the third clause. A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kévalin says—If a Nirgrantha, who has taken possession of some ground, should take possession of an unlimited part of it, and for an unfixed time, he might take what is not given. A Nirgrantha who has taken possession of some ground should always take possession of a limited part of it, and for a fixed time. This is the third clause.

Fourth Clause of the Third Great Vow

अहावरा चउत्था मावणा-निगंयेणं उग्गहंसि उग्गहियंसि अभिक्खणं
२ उग्गहणसीलए सिया, केवली बूया० निगंयेणं उग्गहंसि उ अभिक्खणं २
अणुग्गहणसीले अदिच्चं गिण्हिज्जा, निगंये उग्गहंसि उग्गहियंसि अभिक्खणं
२ उग्गहणसीलए त्ति चउत्था मावणा ।

Ahāvarā cauttā bhāvaṇā-Nigganthēṇam uggahansi uggahiya-
nsi abhikkhanam 2-uggahaṇasīlaé siyā. Kévali būyā-Nigganthēṇam
uggahansi u abhikkhanam 2 aṇuggahaṇasīlé adinnam giṇhiḷḷā,
Nigganthē uggahansi uggahiyaṇsi abhikkhanam 2 uggahaṇasīlaé
tti cauttā bhāvaṇā—

Fourth Clause of the Third Great Vow

Now, next, the fourth clause—A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kévalin says—If a Nirgrantha has not his grant constantly renewed, he might take possession of what is not

given. A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. This is the fourth clause.

Fifth Clause of the Third Great Vow.

अहावरा पंचमा भावणा-अणुवीइ मिउग्गहजाई से निगंथे साहम्मि-
एसु, नो अणुवीई मिउग्गहजाई, केवली बूया० अणुवीइ मिउग्गहजाई
से निगंथे साहम्मिएसु अदिभं उगिण्हिज्जा अणुवीइ मिउग्गहजाई से नि-
गंथे साहम्मिएसु नो अणुवीइ मिउग्गहजाती इह पंचमा भावणा-एतावया
तच्चे महव्वए सम्मं जाव आणाए आराहए यावि भवइ, तच्चं भंते महव्वयं ॥

Ahāvarā pancamā bhāvanā-Āṇuvīi miuggahajāi sé Nigganthé
sāhammiésu-no aṇaṇuvīi miuggahajāi, Kévali būyā Aṇaṇuvīi miu-
ggahajāi sé Nigganthé sāhammiésu adinnam ugiṇhijjā aṇuvīi miu-
ggahajāi sé Nigganthé sāhammiésu no aṇaṇuvīi miuggahajāi iha
pancamā bhāvaṇā-etāvayā taccé mahavvāé sammam jāva āṇāé
ārāhaé yāvi bhavai, taccam bhanté mahavvayam.

Fifth Clause of the Third Great Vow.

Now, next the fifth clause. A Nirgrantha begs for a limited ground for his co-religionists after deliberation; not without deliberation. The Kévalin says-If a Nirgrantha should beg without deliberation he might take possession of what is not given. A Nirgrantha begs for a limited ground for his co-religionists after deliberation; not without deliberation. This is the fifth clause. In this way, the Third Great Vow etc.

Fourth Great Vow.

अहावरे चउत्थे भंते ! महव्वए मेहुणाओ वेरमणं, सव्वं भंते ! मेहुणं
पच्चस्वामि, से दिव्वं वा माणुसं वा तिरिक्खजोणिअं वा नेव सयं मेहुणं से-
विज्जा, नेवभेहि मेहुणं सेवाविज्जा, मेहुणं सेवते वि अन्ने न समणुजाणामि,
जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं, न करेमि, न कारवेमि,

करंते' पि अन्नं न समणुजाणामि, तस्स भंते ? पडिक्कमामि निंदामि गरिहामि
अप्पाणं वोसिरामि । चउत्थे भंते ! महव्वए उवट्ठिओमि सव्वाओ
मेहुणाओ वेरमणं ॥ ४ ॥

Ahāvaré cauttṭhé bhatne mahavvāé méhunāo véramanam sav-
vam bhauté ! mehuṇam paccakkhāmi, sè divvam vā, māṇusam
vā, tirikkha-joṇiam vā néva sayam méhunam sévijjā, névannéhim
méhuṇam sévāvijjā, mehuṇam sévanté vi anné na samaṇu jāṇāmi,
jāvajjivāé tiviham tivihéṇam maṇéṇam, vāyāe, kāyéṇam, na karémi,
na kāravémi, karantam pi annam na samaṇu jāṇāmi, tassa bhanté
padikkamāmi nindāmi garihāmi āppāṇam vosirāmi. Cantṭhè bha-
nte ! mahavvāé uvattṭhiomi savvāo méhunāo véramanam (4)

Fourth Great Vow

Now, next, O worshipful Sire—the Fourth Great Vow—viz. Abstinence from sexual pleasures. I renounce all sexual pleasures either with gods, or human beings, or with lower animals. I shall not myself enjoy sexual pleasures. I shall not cause others to enjoy sexual pleasures, and I shall not consent to others enjoying sexual pleasures. As long as I live, I shall not myself do it, I shall not cause others to do it, and I shall not consent to others doing it; tiviham (in past, present, or future) tivihéṇam (by mind, speech, or body). I confess, blame, myself, repent, and exempt myself from these sins. O Worshipful Sire ! as regards the Fourth Great Vow, I am ready for abstinence from all sexual pleasures. There are five clauses.

First Clause of the Fourth Great Vow.

तस्स इमाओ पंच भावणाओ भवंति तत्थ इमां पढमा भवणा नो निगंघे
अभिकखणं २ इत्थीणं कहं कहितरे सिया, केवली बूया० निगंघेण अभिक्ख-
णं २ इत्थीणं कहं कहेमाणे संतिभेया संतिविमंगा संतिकेवलीपञ्चत्ताओ
धम्माओ भंसिज्जा, नो निगंघेण अभिक्खणं २ इत्थीणं कहं कहितए सिय
त्ति पढमा भावणा ॥ १ ॥

Tassa imāo panca bhāvanāo bhavanti, tattha imā paḍhamā bhāvaṇā—No Nigganthé abhikkhaṇam 2 itthiṇam kaḥam kahittaré siyā. Kévali bñyā—Nigganthé ṇam abhikkhanam 2 itthiṇam kaḥam kahémāné santi—bhéyā santi—vibhaṅgā santi Kévalipannattāo dhammāo bhaṇsijjā, no Nigganthéṇam abhikkhaṇam 2 itthiṇam kaḥam kahittaé siya tti paḍhamā bhāvanā.

First Clause of the Fourth Great Vow.

There are five clauses. This is the first clause. A Nirgrantha does not continually discuss topics relating to women. The Kévalin says—If a Nirgrantha discusses such topics he might fall from the law declared by the Kévalin because of the destruction or disturbance of his peace. A Nirgrantha does not continually discuss topics relating to women. This the first clause.

Second Clause of the Fourth Great Vow.

अहावरा दुष्ठा भावणा—नो निग्गंथे इत्थीणं मणोहराइं २ इंदियाइं आ-
लोइत्तए निज्झइत्तए सिया, केवली बूया० निग्गंथेणं इत्थीणं मणोहराइं २
इंदियाइं आलोएमाणे निज्झाएमोणे संतिभेया संतिविमंगा जाव धम्माओ
भंसिज्जा, नो निग्गंथे इत्थीणं मणोहराइं २ इंदियाइं आलोइत्तए निज्झाइत्तए,
सिय चि दुच्चा भावणा ॥ २ ॥

Ahāvarā duccā bhāvaṇā—No Nigganthé itthiṇam maṇoharāim 2 indiyāim āloittaé nijjhaittaé siyā. Kévali bñyā—Nigganthéṇam itthiṇam maṇoharāim 2 indiyāim āloémāné nijjhāé—māné santi—bhéyā santi—vibhaṅgā jāva dhammāo bhaṇsijja, no Nigganthé itthiṇan maṇoharāim 2 indiyāim āloittaé nijjeaittaé siya tti duccā bhāvaṇā

Second Clause of the Fourth Great Vow.

Now, next, the second clause. A Nirgrantha does not behold and contemplate the lovely forms of women. The Kévalin says—If a Nirgrantha beholds and contemplates the lovely forms of women he might-fall from the law declared by the Kévalin.

A Nirgrantha does not behold and contemplate the lovely forms of women. It is the second clause.

Third Clause of the Fourth Great Vow.

अहावरा तच्चा भावणा—नो निगंथे इत्थीणं पुव्व रयाइं पुव्वकीलियाइं
सुमरित्तए सिया, केवली बूया० निगंथे णं इत्थीणं पुव्वरयाइं पुव्वकीलि-
याइं सरमाणे संतिभेया जावभंसिज्जा, नो निगंथे इत्थीणं पुव्वरयाइं पुव्व-
कीलियाइं सरित्तए सिय त्ति तच्चा भावणा—

Ahāvara taccā bhāvaṇā—No Nigganthé itthiṇam puvva-rayāim puvva-Kīliyāim sumarittāé siyā. Kévali būyā—Nigganthé ṇam itthiṇam puvvarayāim puvva-kīliyāim, saramāṇé santibhéyā jāva bhaṇsijjā no Nigganthé itthiṇam puvva-rayāim puvva kīliyāim sarittāé siya tti taccā bhavanā.

Second Clause of the Fourth Great Vow.

There are five clauses. This is the first clause—A Nirgrantha does not continually discuss topics relating to women. The Kévalin says—If a Nirgrantha discusses such topics, he might fall from the law declared by the Kévalin, because of the destruction or disturbance of his peace. A Nirgrantha does not continually discuss topics relating to women. This is the first clause.

Third Clause of the Fourth Great Vow

Now, next, the third clause—A Nirgrantha does not recall to his mind, the pleasures and amusements he formerly had with women. The Kévalin says—If a Nirgrantha recalls to his mind the pleasures and amusements he formerly had with women, he might fall from the law declared by Kévalins etc. A Nirgrantha does not recall to his mind, the pleasures and amusements he formerly had with women. This is the third clause.

Fourth Clause of the Fourth Great Vow

अहावरा चउत्था भावणा—नाइमत्तपाणभोयणभोई से निगंथे न पणीय-

रसभोयणभोई से निगंये, केवली बूया० अइमत्तपाणभोयणभोई से निगंये
पणियभोयणभोई संतिभेया जाव भंसिज्जा, नाइमत्तपाणभोयणभोई से निगंये
नो पणियरसभोयणभोई ति चउत्था भावणा—॥ ४ ॥

Ahāvarā cautthā bhāvanā-Nāimatta pāṇa bhoyaṇabhoī sé Nigganthé na paṇiya-rasa-bhoyaṇabhoī sé Nigganthé. Kévali būyā-Aimatta pāṇa bhoyaṇabhoī sé Nigganthé paṇiya-rasa-bhoyaṇabhoī santi bhéyā jāva bhānsijjā, nāimatta pāṇa bhoyaṇabhoī sé Nigganthé no paṇiya-rasa-bhoyaṇa-bhoī tti cautthā bhāvaṇā. 4

Fourth Clause of the Fourth Great Vow

Now, next, fourth clause—A Nirgrantha does not eat and drink too much; he does not take tasteful drinks and he does not eat highly seasoned food. The Kévalin says—If a Nirgrantha did eat and drink too much or did take tasteful drinks and eat highly seasoned food, he might fall from the law etc—A Nirgrantha does not eat and drink much and he does not take tasteful drinks and eat highly seasoned food—This is the fourth clause.

Fifth Clause of the Fourth Great Vow.

अहावरा पंचमा भावणा—नो निगंये इत्थीपसुपंदगसंसत्ताइ सयणासणाइ
सेवित्थे सिया, केवली बूया० निगंये णं इत्थीपसुपंदगसंसत्ताइ सयणास-
णाइ सेवेमाणे संतिभेया जाव भंसिज्जा, नो निगंये इत्थीपसुपंदगसंसत्ताइ
सेवेमाणे संतिभेया जाव भंसिज्जा, नो निगंये इत्थीपसुपंदगसंसत्ताइ सय-
णासणाइ से सेवित्थे सियत्ति पंचमा भावणा ५ एतावया चउत्थे महव्वए
सम्मं काएण फासेइ जाव आराहिए यावि भवइ, चउत्थं भंते ! महव्वयं ॥

Ahāvarā paṇcama bhāvaṇā—No Nigganthé itthipasu paṇḍaga saṁsattāim sayāṇasaṇāim sévittāe siyā—Kévali būyā—Nigganthé ṇaṁ itthipasupaṇḍaga-saṁsattāim sayāṇasaṇāim sévēmaṇe santibhēyā jāva bhānsijjā, no Nigganthé itthi-pasu-paṇḍaga-saṁsattāim

sayanāsaṇāim sevitāe siya tti paṇcamā bhāvaṇā ētāvayā cautthē mahavvāe sammam kāyēṇa phāseī jāva ārahīe .yāvi bhavai, cautthām bhantē mahavvayam.

Fifth Clause of the Fourth Great Vow.

Now then, fifth clause. A Nirgrantha does not occupy a bed or couch affected (used by or close by) women, animals or eunuchs. The Kēvalin says—If a Nirgrantha did occupy a bed or couch affected (used by or close by women, animals or eunuchs), he might fall from the law declared by Kēvalins. A Nirgrantha does not occupy a bed or couch affected by (used by or close by) women, animals, or eunuchs. In this way, the great vow etc.

Fifth Great Vow—

अहावरे पंचमे भंते ! महव्वए परिग्गहाओ वेरमणं । सव्वं भंते ! परिग्गहं पच्चक्खामि, से अप्पं वा, बहुं वा, अणुं वा, थूलं वा, चित्तमंतं वा, अचित्तमंतं वा, नेव सयं परिग्गहं परिगिण्हिज्जा, नेवस्नेहिं परिग्गहं परिगिण्हाविज्जा, परिग्गहं परिगिण्हंते वि अन्ने न समणुजाणामि, जावज्जीवाए तिविहं ति-विहेणं मणेणं, वायाए, कायेणं, न करेमि, न कारवेमि, करंतं पि अन्नं न समणुजाणामि, तस्स भंते ! पडिक्कामि निंदामि गरिहामि अप्पाणं वोसिरामि । पंचमे भंते ! महव्वए उवट्ठिओमि सव्वाओ परिग्गहाओ वेरमणं ॥५॥

Ahāvaré paṇcamé bhanté ! mahavvé pariggahāō vēramaṇam savvam bhanté ! pariggaham paccakkhāmi, sé appam vā, bahum vā, aṇum vā, thūlam vā, cittamantam vā, a-cittamāntam vā, néva sayam pariggaham parigīḥijjā, neva'nnéhim pariggaham parigīḥāvijjā, pariggaham parigīḥanté vi annē na samaṇujāṇāmi jā-vajjivāe tiviham tivihēṇam maṇēṇam vāyāe kāyēṇam, kāremi, na kāravēmi, kautam pi annam na samaṇujāṇāmi, tassa bhanté ! padikkamāmi nindāmi, gariham appāṇami vosirāmi Paṇcamé bhauté ! mahavvāe uvatthiomi savvāō pariggahāō vēramaṇam 5.

Fifth Great Vow-

Now, next, as regards the Fifth Great Vow viz abstinence from attachments—I renounce all attachments, whether little or much, small or great, living or lifeless. I shall not cause others to form attachments, and I shall not consent to others forming attachments. As long as I live, I shall not myself do it, I shall not cause others to do it, and I shall not consent to others doing it *tiviham* (in past, present or future) *tivihēṇam* (by mind, speech, and body). I confess, blame myself, repent, and exempt myself from these sins. O Worshipful Sire as the regard's, the Fifth Great Vow, I am ready for abstinence from all attachments for property,

There are five clauses.

तस्स इमाओ पंचभावणाओ भवन्ति, तत्थ इमा पढमा भावणा—सोयओ णं जीवे [मणुणा] मणुन्नाइं सदाइं सुणेइ मणुणामणुन्नेहिं सदेहिं नो सज्जिज्जा, नो रज्जिज्जा, नो गिज्जेज्जा, नो मुज्झि (च्छे) ज्जा, नो अज्झोववज्जिज्जा, नो विणिघायमावज्जेज्जा, केवली बुया—निगंथे णं मणुन्नामणुन्नेहिं सदेहिं सज्जमाणे रज्जमाणे जाव विणिघायमावज्जमाणे संतिभेया संतिविभंगा संतिकेवली पन्नत्ताओ धम्माओ मंसिज्जा, न सक्का, न सोउ सदा सोत-विसयमागया । राग दोसा उ जे तत्थ, ते मिक्खु परिवज्जे ॥१॥ सोयओ जीवे मणुन्नामणुन्नेहिं सदाइं सुणेइ । पढमा भावणा ॥ १ ॥

First Clause of the Fifth Great Vow.

Tassā imāo pañca bhāvaṇāo bhavanti, tattha imā padhamā bhāvaṇā—Soyaō ṇam jīvē [maṇunṇā], maṇunnaim saddāim suṇei maṇunnāmaṇunnēhim -^osaddehim no sajjijjā, no rājjijjā, no gijjhējjā, no mujjhi (cchē) jja, no ajjhovajjijjā, no vēṇighāyamāvajjējjā, Kēvaṇi būyā—Nigganthē ṇam maṇunnāmaṇuṇṇō maṇunnāim saddāim sunēihim saddēhim sajjamānē rajja - māṇē jāva vinighāyamavajja - māṇē santi - bhēyā

santi-vibhaṅgā, santi Kēvali pannatāo dhammāo bhānsijjā, na sakkā, na sōu saddā sotavisayamāgayā । Rāga-dosā u je tattha, tē bhikkhū parivajjā ॥ १ ॥ Soyaō jivē maṇunnāmaññānnēhim saddāim suṇēi । Padhamā bhāvaṇā.

First Clause of the Fifth Great Vow

There are five clauses. This is the first clause—If a living being with ears, hears agreeable and disagreeable sounds, he should not be attached to or delighted with or desirous of, or infatuated by or covetous of or disturbed by the agreeable or disagreeable sounds. The Kēvalin says—If a Nirgrantha is attached to or delighted etc down to disagreeable sounds, he might fall from the law declared by Kēvalins. It is impossible not to hear sounds which reach the ear, the mendicant should avoid love or hatred originated by them. First clause.

Second Clause of the Fifth Great Vow.

अहावरा दुष्सा भावणा-चक्खुओ जीवो मणुष्सा मणुष्सां संति रुवाइं पासइ मणुष्सा मणुष्सेहिं रुवेहिं सज्जमाणे जाव विणिघायमावज्जमाणे सातमेया जाव मंसिज्जा, ॥ न सका रुवमदहुं चक्खुविसयमागयं । रागदोसा उ जे तत्थ, तं भिक्खु परिवज्ज ॥ १ ॥ चक्खुओ जीवो मणुष्सा २ रुवाइं पासइ दुष्सा भावणा, ।

Ahāvarā duccā bhāvaṇā-cakkhūo jīvo maṇunnāmaṇunnāim santi rūvāhim pāsai maṇunnāmāññēhim rūvēhim sajjamāṇé jāva viṇighāyamāvajjamāṇé santi bhēyā jāva bhānsijjā ॥ na sakka rūvamad-atthum cakkhu visayamāgayam । Rāgadosā u jē tatha te bhikkhū parivajjē ॥ १ ॥ Cakkhūo jīvo maṇunnā 2 rūvāim pāsai. Duccā bhavaṇā.

Second Clause of the Fifth Great Vow.

. Now, next, the second clause—If a living being with eyes, sees agreeable and disagreeable forms (or colours), he should not be attached etc to them. The Kevalin says—If a Nirgrantha is

thus affected by pleasant or unpleasant colours, he might fall from the law declared by Kévalins.

It is impossible not to see the forms which reach the eyes; the mendicant should avoid love or hate originated by them. A living being with eyes, sees agreeable or disagreeable forms. It is second clause.

Third Clause of the Fifth Great Vow.

अहावरा तच्चा भावणा-घाणओ जीवे मणुन्नाइं गंधाइं अग्घायइ
मणुन्नामणुन्नेहिं गंधेहिं नो सज्जिज्जा, नो रज्जिज्जा, जाव नो विणिघाय-
मावज्जिज्जा, केवली बूया-मणुन्नामणुन्नेहिं गंधेहिं सज्जमाणे जाव विणिघाय-
मावज्जमाणे संतेमेया जाव भंसिज्जा-न सक्का गंधमग्घाउं, नासाविसय-
मागयं । रागदोसा च जे तत्थ ते भिक्खू परिवज्जय ॥ १ ॥ घाणओ
जीवो मणुन्नाइं गंधाइं अग्घाइं ति तच्चा भावणा

Ahāvarā taccā bhāvaṇā-Ghaṇaō jīvē maṇunnāim gandhāim
agghāyai maṇunnāmaṇunnēhim gandhēhim no sajjijjā, no
rajjijjā jāve no vñighāyamā vajjijjā. Kēvali bāyā-Maṇunā maṇun-
nēhim gandhēhim sajjamāṇé jāva viñighāyamāvajjamāṇé santi-
bhēyā jāva bhansijjā-Na sakka gandhagghaum, nāsā visayamāgayām.

Rāga dosā u jé tattha té bhikkhū parivajjāe ॥१॥ Ghaṇaō jīvo
maṇunnā 2 im gandhāim agghāi tti taccā bhāvanā.

Third Clause of the Fifth Great Vow.

Now, next, the third clause—If a living being with an organ of smell, smells agreeable or disagreeable smells, he should not be attached etc to them. The Kévalin says—If a Nirgrantha is thus affected by pleasant or unpleasant odours, he might fall from the law declared by Kévalins.

It is impossible not to smell the odours which reach the organ of smell, the mendicant should avoid love or hatred origi-

nated by them. A living being with the organ of smell, smells agreeable or dis-agreeable odours. This is third clause.

Fourth Clause of the Fifth Great Vow.

अहावरा चउत्था भावणा-जिब्भाओ जीवो मणुन्ना रं रसां अस्साएइं,
मणुन्नामणुन्नेहिं रसेहिं नो सज्जिज्जा जाव नो विणिघायमावज्जिज्जा,
केवली बूया-निगंथे णं मणुन्नामणुन्नेहिं रसेहिं सज्जमाणे जाव विणिघाय-
मावज्जमाणे संति मेया जाव भंसिज्जा ॥ न सक्का रसमस्साउं जीहाविसय-
मागयं । रागदोसा उ जे तत्थ, ते भिक्खू परिवज्जए ॥ १ ॥ जीहाओ
जीवो मणुन्ना इं रसां अस्साएइं ति चउत्था भावणा-

Ahāvarā cautthā bhāvanā-jibbhāo jīvo maṇunnā 2 im rasāim
assāēi maṇunnamaṇunnéhim raséhim no sajjijjā jāva no vinighā-
yamāva jjiijā. Kēvali būyā-Nigganthé ṇam maṇunnāmaunnehim
raséhim sajjamāṇé jāva viṇighāyamāvajjamāṇé santi-bhéyā jāva
bhaṇsijjā ॥ Na sakkā rasamassāum jīhāvisayamāgayam । Rāga-
dosā u jé tattha, té bhikkhū parivajjāe ॥ १ ॥ Jihāo jīvo maṇunnā
im rasāim assāēi tti cautthā bhāvaṇā.

Fourth Clause of the Fifth Great Vow.

Now, next, fourth clause-If a living being with a tongue tastes agreeable or disagreeable tastes, he should not be attached etc-to them. The Kēvalin says-If a Nirgrantha is thus affected by pleasant or unpleasant tastes, he might fall from the law declared by the Kēvalins.

It is impossible not to taste the tastes which reach the tongue, the mendicant should avoid love or hatred originated by them. A living being with a tongue, tastes pleasant or unpleasant tastes. This is fourth clause.

Fifth Clause of the Fifth Great Vow.

अहावरा पंचमा भावणा-फासओ जीवो मणुन्नामणुन्नाइं फासां प्रडिसे-

वेणइ मणुन्नामणुन्नेहिं फासेहिं नो सज्जिज्जा जाव नो विणिघायमाव-
ज्जिज्जा, केवली बूया-निग्गंथेणं मणुन्नामणुन्नेहिं फासेहिं सज्जमाणे जाव
विणिघायमावज्जमाणे संतिभेया संतिविभंगा संतिकेवलीपन्नत्ताओ धम्माओ
भंसिज्जा ॥ न सका फासमवेण्डं, फासविसयमागयं । रागदोसा उ जे तत्थ,
ते भिक्खू परिवज्जए ॥ १ ॥ फासओ जीवो मणुन्नामणुन्नेहिं फासाइं पडि-
सेवए त्ति पंचमा भावणा—

Ahāvarā pancamā bhāvaṇā-phāsaō jīvo maṇunnāmaṇunnēhim
phāsāim paḍisevēi maṇunnāmaṇunnēhim phāsēhim no sajjijjā jāva
no viṇighāyamāvajjijjā, Kēvali būyā-Nigganthe ñam maṇunnā-
maṇunnēhim phāsēhim sajjamāṇe jāva viṇighāyamāvajjamāṇe
santi-bhēyā santi-vibhaṅgā santi-Kēvali - pannattāō - dhammāō
bhaṁsijjā ॥.

Na sakka phāsamavēeum, phāsavisayamāgayam
Rāga dosā u jē tattha, tē bhikkhū parivajjāe (1)

Phāsaō jīvo maṇunnāmaṇunnēhim phāsāim paḍisevāe tti pan-
camā bhāvanā.

Fifth Clause of the Fifth Great Vow.

Now, next, fifth clause—If a living being with a sense of feeling, feels agreeable or disagreeable sensations of touch he should not be attached etc to them The Kēvalin says—If a Nirgrantha is thus affected by pleasant or unpleasant touches, he might fall from the law declared by Kēvalin.

If it is impossible not to feel the touches which reach the organ of touch, the mendicant should avoid love or hatred originated by them. A living creature with an organ of touch, feels agreeable or disagreeable touches. This is fifth clause.

एतावता पंचमे महव्वए सम्मं अवट्टिए आणाए आराहिए यावि
मवह, पंचमं भंते ! महव्वयं । इच्चेएहिं पंचमहव्वएहिं पणवीसाहि य भाव-
णाहिं संपन्ने अणगारे अहासुयं अहाकप्पं अहामगं सम्मं काएण फासित्ता

पाळिता तीरिता किट्टिता आणाए आराहिता यावि भवइ ॥ सू-१७९
॥ भावनाऽध्ययनम् ॥ २-३ ॥

Eotāvata pañcamē mahavvaē sammam avatthiē āṇāē āṇhiāē
ārāhiéyāvi bhavai, pañcam am bhanté ! mahavvayam, lccéhim pañc-
amah-avvaēhim paṇa visāhiye bhāvanāhim sampannē aṇagāre ahā-
suyam ahā-kappam ahā-maggam sammam kāyēṇa phāsittā pālittā
tirittā kiṭṭittā āṇāē ārahittā yāvi bhavai ॥ (Sūtra 179) Bhāvana
Adhyayanam (2-3)

He who is well-provided with these great vows and their twenty-five clauses, is really an aṇagāra (houseless recluse) if he according to the Sacred Lore, the precepts and the Sacred Path-correctly practises, follows, executes, establishes, and, according to the precept, devotes himself to asceticism. (Sutra 179) Bhāvanā, Adhyayanam (2-3).

Acārāṅga Sūtra (H. J.).

Rātri Bhojana Vrata

अहावरे छठे भंते । वए राईभोयणाओ वेरमणं । सव्वं भंते ? राई-
भोयणं पच्चक्खामि । से असणं वा पाणे वा खाइमं वा साइमं वा नेव सयं
राइं भुंजिज्जा, नेवन्निहिं राइं भुंजाविज्जा, राइं भुंजंते वि अन्ने न
समणुजाणामि, जावज्जीवाए तिविहं तिविहेण मणेणं वायाए काएणं न
करेमि न कारवेमि करंतं पि अन्नं न समणुजाणामि तस्स भंते पडिक्कामि
निंदामि गरिहामि अप्पाणं वोसिरामि ॥ छठे भंते ! वये उवट्ठिओमि सव्वाओ
राईभोयणाओ वेरमणं ॥ ६ ॥

इच्छेयाइं पंच मह्व्वबाइं राइभोअणवेरमणं-छट्ठाइं अत्तहियद्वयाए उपसं-
पज्जिज्ञाणं विहरामि ॥

Ahāvaré chaṭṭhē bhanté ! vaē rāibhoyanāō vēramañam, Savv-
am bhanté ! rāi-bhoyañam paccakkhāmi; sé asaṇam vā, paṇam vā
khaimam vā, sāmam vā nēva sayam rām bhunṇijjā, nēva'nnéhim

rāim bhuñjāvijjā, raim bhuñjanté vi anné na samaññujāmi, jāvaññivāé tiviham tivihéṇam, mañéṇam, vāyāé, kāéṇam, na karémi, na kāravémi, karantam pi annam na samaññujānāmi, tassa bhanté ! padikkamāmi nindāmi garihāmi appāṇam vosirāmi । Chaṭṭhé bhanté ! vaé uvaṭṭhiomi savvāo rāi-bhoyanāo véramaṇam. 6.

lccéyāim pañca mahavvayāim rāi-bhoana véramaṇam-chaṭṭhā-im attahiyatṭhayāe upasampajjittanam viharāmi ॥

Rātri Bhojana Vrata.

Now, next, as regards the sixth vow i-e abstinence from taking food and drink at night, O worshipful Sire ! I renounce all eating at night whether it is food or drink or savouries or any fragrant article to be licked or chewed.

I shall not myself eat at night, I shall not cause others to eat at night, and I shall not consent to others eating at night. As long as I live, I shall not do it, I shall not cause others to do it, and I shall not consent to others doing it, tiviham (in past, present, and future) tivihéṇam (by mind, speech, and body). O Worshipful Sire ! I confess, blame myself, repent and exempt myself from the sin. As regards the sixth vow, I am ready for abstinence from all eating at night.

I move about having resorted to these Five Great Vows and to the sixth vow-i-e Abstinence from all eating at night, for the welfare of my Soul.

Besides,

कहं चरे ? कहं चिह्ने ? जयमासे ? जयं सये ? ।

कहं भुंजतो ? भासंतो ? पावं कम्मं न बन्धइ ॥ ७ ॥ १ ॥

जयं चरे जयं चिह्ने, जयमासे जयं सये ।

जयं भुंजतो भासंतो पावं कम्मं न बन्धइ ॥ ८ ॥ २ ॥

सम्बभूय-प्पभूअस्स, सम्मं भूयाइं पासओ ।

पिहिआसवस्स दंतस्स पावं कम्मं न बंधइ ॥ ९ ॥ ३ ॥

पढमं नाणं तओ दया, एवं चिट्ठइ सम्ब-संजए ।

अभाणी किं काही ? किं, वा नाहीए छेअ-पावगं ? ॥ १० ॥ ४ ॥

सोच्चा जाणइ कल्लाणं, सोच्चा जाणइ पावगं ।

उभयं पि जाणाइ सोच्चा, जं जे (से) अं तं समायरे ॥ ११ ॥ ५ ॥

जो जीवे वि न याणेइ, अजीवे वि न याणइ ।

जीवा-जीवे अयाणंतो कहं सो नाहीइ संजमं ॥ १२ ॥ ६ ॥

जो जीवे वि वियाणेइ, अजीवे वि वियाणइ ।

जीवा जीवे वियाणंतो सो हु नाहीइ संजमं ॥ १३ ॥ ७ ॥

जया जीवमजीवे य दो वि एए वियाणइ ।

तया गइं बहुविहं सम्बजीवाण जाणइ ॥ १४ ॥

जया गइं बहुविहं सम्बजीवाण जाणइ ।

तया पुण्णं च पावं च, बंधं मुक्खं च जाणइ ॥ १५ ॥

जया पुण्णं च पावं च बंधं मोक्खं च जाणइ ।

तया निव्विदए भोए जे दिव्वे जे अ माणुसे ॥ १६ ॥

जया निव्विदए भोए जे दिव्वे जे अ माणुसे ।

तया चयइ संजोगं, सन्निभत्तर-बाहिरं ॥ १७ ॥

जया चयइ संजोगं, सन्निभत्तर-बाहिरं ।

तयो मुंढे भवित्ताणं पव्वइए अणगारिअं ॥ १८ ॥

जया मुंढे भवित्ताणं पव्वइए अणगारिअं ।

तया संवरमुक्किट्ठं, धम्मं फासे अपूत्तरं ॥ १९ ॥

जया संवरसुक्किदं धम्मं फासे अपूत्तरं ।

तया धुणइ कम्मरयं अबोहि-कल्लसं कदं ॥ २० ॥

जया धुणइ कम्मरयं अबोहि-कल्लसं कदं ।

तया सव्वत्तगं नाणं, दंसणं चाभिगच्छइ ॥ २१ ॥

जया सव्वत्तगं नाणं, दंसणं चाभिगच्छइ ।

तया लोग-मलोगं च, जिणो जाणइ केवली ॥ २२ ॥

जया लोग-मलोगं च, जिणो जाणइ केवली ।

तया जोगे निरुंभित्ता सेछेसिं पडिबज्जइ ॥ २३ ॥

जया जोगे निरुंभित्ता सेछेसिं पडिबज्जइ ।

तया कम्मं खवित्ताणं, सिद्धिं गच्छइ नीरओ ॥ २४ ॥

जया कम्मं खवित्ताणं, सिद्धिं गच्छइ नीरओ ।

तया लोग-मत्थयत्थो, सिद्धो इवइ सासओ ॥ २५ ॥

1. Kaham caré ? kaham ciṭṭhé ? kahamāsé ? kaham saé
Kaham bhūnjanto ? bhāsanto ? pāvam kammam na bandhai 1.
2. Jayam caré, jayam ciṭṭhé, jayamāse jayam saé
Jayam bhunjanto bhāsanto, pāvam kammam na bandhai 2.
3. Savva bhūya-ppabhūssa, sammam bhūyāim pāsaö
Pihiyāsavassa dantassa, pāvam kammam na bhandhai 9/3.
4. Paḍhamam nāṇam taö daya, évam ciṭṭhai savva-sanjaé
Annāṇi kim kāhī ? kim, vā nāhīé chéa-pāvagam ? 10/4
5. Soccā jāṇai kallāṇam, soccā jāṇai pāvagam
Ubhayam pi jāṇai soccā, jam chécsé) am tam samāyaré. 11/5.
6. Jo jivé vi na jāṇai, a-jivé vi na yaṇai jivājivé a-yaṇanto,
kaham so nahli sanjamam, 12/6.
7. Jo jivé vi viyānéi a-jivé vi viyāṇai jivājivé viyāṇanto so hu
nahü sanjamam 13/7.

8. Jayā jivamaññé ya, do vi éé viyāñai,
Tayā gaim bahuviham, savvajivāna jāñai 14/8.
9. Jayā gaim bahuviham savva-jivāna jāñai
Tayā puñnam ca pāvam ca, bandham mukkham ca
jāñai 15/9.
10. Jayā puñnam ca pāvam ca bandham mukkham ca jāñai
Tayā nivvidaḥ bhōé jé divve yé a mānuse 16/10
11. Jayā nivvidaḥ bhōé jé divve jé a mānuse.
Tayā cāyai sañjogam, sabbhintara bāhiram 17/11.
12. Jayā cāyai sañjogam sabbhintara bāhiram
Tayā muṇḍé bhavittānam pavvaie anagāriam. 18/12.
13. Jayā muṇḍé bhavittānam pavvaie anagāriam
Tayā samvaramukkiṭṭham dhammam phāsé aṇuttaram. 19/13.
14. Jayā samvaramukkiṭṭham, dhammam phāsé aṇuttaram
Tayā dhuñai kammarayam, a-bohi kalusam kaḍam 20/14.
15. Jayā dhuñai kammarayam a-bohi kalusam kaḍam
Tayā savvattagam nānam, dāmsaṇam cābhigacchai 21/15
16. Jayā savvattagam nānam, dāmsaṇam cābhigacchai
Tayā loga-malogam ca, Jiṇo jāñai Kévali 22/16
17. Jayā loga-malogam ca Jiṇo jāñai Kévali
Tayā jogé nirumbhittā sélésim paḍivajjai 23/17
18. Jayā jogé nirumbhittā sélésim paḍivajjai
Tayā kammam khavittānam Siddhim gacchai niraḥ 24/18
19. Jayā kammam khavittānam Siddhim gacchai niraḥ
Tayā loga-matthattho Siddho Siddho havai sāsaḥ. 25/19
1. How should he walk, stand, sit, and lie down ? In what manner, shall he eat, and speak in order that he may not bind evil Karman ? 7:1

2. He should walk, stand, sit, and lie down carefully; if he eats and speaks carefully, he does not bind evil Karman. 8/2
3. Evil karman does not attach itself to a person, who identifies himself with all beings, [and by this] looks on the beings in the right manner, and who has closed the door of 'influence' and is content. 9/3
10. First knowledge, then charity, this is the stand-point of a fully controlled monk. What shall the ignorant monk do or will he know what is wholesome and what is evil? 10/4.
11. When he has learnt, then, he knows good and evil; when he has learnt, he knows both these; and he performs what is wholesome. 11/5.
12. How shall he know self-control, who does not know the souls and the non-souls, (and therefore) is ignorant of both? 12/6.
13. He will know self-control, who does know the souls and the non-souls, (and therefore) is acquainted with both 13/7.
14. If he knows good and evil, both these, then, he knows (the cause of the) manifold ranks of all beings. 14/8.
15. (Therefore), he knows merit and demerit, bondage and salvation 15/9.
16. (Therefore), he becomes disgusted with the pleasures of gods and human beings 16/10.
17. (Therefore), he gives up inward and outward connection 17/11.
18. (Therefore), he becomes tonsured and leaves his home 18/12.
19. (Therefore), he comes in contact with the highest safe-guard. The insuperable Dharma.
20. He puts off the dust of Karman the-self acquired dirt of ignorance. 20/14.
21. (Then), he approaches to the all-pervading knowledge (and) intuition. 21/15.

22. (Then), being a Jina and Kévalin, he knows the Loka (world) and A-loka (non-world). 22/16.
23. (Then), he stops the functions of his body, and reaches the climax of a human being. 23/17.
24. (Then), he destroys the rest of his Karman and attains Perfection. 24/18.
25. (Then), residing at the top of the world, he is perfected and eternally existing 25/19.
26. A monk who enjoys worldly happiness, whose mind is filled with pleasant thoughts, who rests whenever he likes, and who washes his body—such a one will hardly attain a happy state. 26/20.
27. A monk who cares for austerities and virtues, who is honest, who likes to practise patience and self control, who vanquishes the twenty-two pariṣahas (troubles)—such a one will surely attain a Happy State. 27/21.
28. A monk with right faith, should always strive after the knowledge of the six groups of animals. When he has attained the life of a monk, difficult as it is, he should not sin by Karman. Thus I say. 28/22.

At Rāja-griha Nagara.

Having stayed for a few days at Apāpā Nagari, Śramaṇa Bhagavān Mahāvira went to Rāja-griha Nagara accompanied by his 4411 Sādhu-pupils, and in the pleasure-garden named Guṇa-śīla caitya of the town, gods prepared a Samavasaraṇa.

On hearing the news of the arrival of Śramaṇa Bhagavān Mahāvira, large crowds of people assembled in lanes, squares, and high-roads, and many Kṣatriyas, Lecchavies, Mallakies, village-chiefs, merchants, millionaires, generals, princes, noble-men etc.—went to Guṇa-Śīla Caitya for darśana of the Worshipful Lord.

King Śrēṇika, accompanied by Abhaya Kumāra, Mégha Kumāra, Nandisēṇa Kumāra, and attended by his retinue of elephants, horses, chariots, cavalry etc, came out of the town riding a well-captisoned white elephant, and went to the Samava-saraṇa. Having entered the place with due ceremony and having gone three times round the Worshipful Lord, the king made respectful obeisance, and took his seat at an appropriate place on the ground. Śramaṇa Bhagavān Mahāvira sitting on a gold lion-seated throne beset with jewels, commenced the suitable preaching :

भो भो महाणुमावा निम्मल बुद्धिए चित्तह सयण्हा ।

संसारं घोरमिमं महामसाणस्स सारिच्छं ॥ १ ॥

तथाहि-उब्भदवियंभियमुही विसयपिपासा महासिवा एत्थ ।

ददमणिवारियपसरा सब्बतो चिय परिब्भमइ ॥ २ ॥

ओहामियसुरनरखयरविक्रमा तंतमंतदुग्गेज्झा ।

अनिवारियं पटट्ठइ भीमा जरडाइणी निश्चं ॥ ३ ॥

षयदियपसंदपक्खा निरवेक्खकंतजीयमाहप्पा ।

सब्बत्तो पासठिया कसायगिद्धा विसप्पंति ॥ ४ ॥

दावियविविहवियारा जीवियहरणेऽवि पत्तसामत्था ।

ददममुणियप्पयारा रोगभुयंगा वियंभंति ॥ ५ ॥

लद्धं छिदं येवंपि तक्खणुप्पन्नहरिसवब्भारो ।

भुवणत्तयसंचरणो मरणपिसाजो समुत्थरइ ॥ ६ ॥

इद्व विओगाणिद्वप्पओगपामोक्खदुक्खतरुनिबहो ।

सब्बत्तो विणिवारइ विवेयदिणनाहकरपसरं ॥ ७ ॥

इयमो देवाणुपिया ! मसीणतुल्ले भवंमि भीमंसि ।

खणमवि न खमं वसिउं तुम्हाणं सोक्खकंखीणं ॥ ८ ॥

1. Bho bho mahāṇubhāva nimmala buddhié cintah sayañhā,
Samsāram ghoramimam mahāmasāṇassa sārīccham 1.

2. Tathāhi-Ubbhadaviyambhiyamuhī visaya pipāsā mahāśivā ettha,
Daḍhamaṇi variya pasarā savvatto ciya paribbhamai 2.
3. Ohāmiya sura nara khayara vikkamā tantamanā duggéjjhā,
Anivāriyam paṭṭai bhīmā jara dāṇi niccam 3.
4. Payaḍiya payaṇḍa pakkhā nira vékkha kkanta jiya māhappā,
Savvatto pāsathiyā kasāya-giddhā visappanti 4.
5. Dāviya viviha viyārā jiviya-haraṇé'vi patta-sāmatthā,
Daḍhama muṇiyappayārā rogabhuyaṅgā viyambhanti 5.
6. Ladhum cchiddam thévam pi takkhaṇuppanna harisapabbhāro,
Bhuvaṇattaya saṁcaraṇo maraṇapisājo samuttharai 6.
7. Ittha viogāṇiṭṭhappaṇḍa pāmokkhadukkha taru-nivaho,
Savvatto viṇivārai vivéya diṇa nāha kara-pasaram 7.
8. Iya bho dévāṇupiyā ! masāṇatullé bhavammi bhīmamsi,
Khaṇamavi na khamam vasiṇ tumhāṇam sokkha-kaṅkhiṇam 8.

The Style of the Preaching

Every religious preacher or a saint has his own style of preaching. The style of preaching adopted by Śramaṇa Bhagavān Mahāvīra may be called jnātā-sāli-(a style of preaching full of examples and illustration). Whenever Sramaṇa Bhagavān Mahāvīra explained any subject there was always a suitable example to illustrate it. These examples were so stimulating and popular, that they have been collected and formed into an independent Sūtra named Jnātā Dharma Kathā.

The Seventh Adhyayana (Lecture) of Uttarādhyayana Sūtra clearly illustrates the Style of Preaching of Śramaṇa Bhagavān Mahāvīra.

It is as follows:—

Seventh Lecture*

The Parable of the Ram etc.

* Uttarādhyayana Sutra translated by Late Prof. Herrmann Jacobi in Vol. XLV Sacred Books of the East Series 1895.

1. As somebody, to provide for (the arrival of) a guest, brings up a young ram, gives it rice and gram, and brings it up in his yard. 1.
2. Then, when it is grown up and big, fat, and of a large belly, fattened and of a plump body, it is ready for the guest. (2).
3. As long as no guest comes, the poor (animal) lives; but as soon as a guest arrives, its head is cut off and it is eaten. (3).
4. As this ram is well treated for the sake of a guest, even so, an ignorant great sinner longs (as it were) for life in hell. (4).
5. An ignorant man kills, tells lies, robs on the high-way, steals foreign goods, deceives, (always thinking of some one) whom he could plunder,-the villain. (5).
6. He is desirous of women and pleasures; he enters on undertakings and bussiness, drinks liquor, eats meat, becomes strong-a subduer of foes. (6)
7. He eats crisp goat's meat, his belly grows, and his veins swell with blood-but he gains nothing but a life in hell, just as the ram is only fed to be killed for the sake of a guest. (7).
- 8-9. After having enjoyed pleasant seats, beds, carriages, riches and pleasures, after having squandered his wealth which he had so much trouble in gaining, and after having committed many sins, he will under the burden of his Karman, and believing only in the visible world, be grieved in the hour of death like the ram at the arrival of a guest. (8-9)
10. Then, the sinner who has been killing living beings at the end of his life, falls from his state, and against his will, he goes to the world of the Asuras-to the dark place. (10).

11. As a man for the sake of one Kākiṇi (a cowrie), risks and loses a thousand (Kāṣapaṇas) or as the king lost his kingdom (and life) by eating a mango-fruit which he was strictly forbidden (by his physician), (11).
12. Even so are human pleasures compared with the pleasures of the gods; divine life and pleasures surpass (the former) a thousand times and more. (12).
13. Those 'endowed with excellent knowledge, live many nayutas* of years; so great a loss suffer the fools in a life of less than a hundred years ! (13).

- 14-15. Three merchants set out on their travels, each with his capital; one of them gained there much; the second returned with his capital; and the third merchant came home after having lost his capital. This parablè is taken from common life; learn (to apply it) to the Law. (14-15).
16. The capital is human life, the gain is heaven; through the loss of that capital, man must be born as a denizen of hell or a brute animal. (16).
17. These are the two courses open to the sinner; they consist in misery, as corporal punishment etc, for, the slave to his lusts has forfeited human life and divine life. (17).
18. Having once forfeited them, he will have to endure these

A Nayuta or niyuta=

49,786,136000,000,000,000,000,000,000

It is derived in the following way.

- 1 Pūrvāṅga=8400000.
- 1 Pūrva=8400000 pūrvāṅgas.
- 1 Nayutaṅga=8400000 pūrvas.
- 1 Nayuta=8400000 Nayutaṅga.

two states of misery; it will be difficult for him to attain an upward course for a long time to come. (18).

19. Considering what is at stake, one should weigh (the chances of) the sinner and of the virtuous man (in one's mind). He who brings back his capital is (to be compared to) one who is born again as a man. (19).
20. Those men, who through the exercise of various virtues, become pious householders, will be born again as men; for all beings will reap the fruit of their actions. (20).
21. But he, who increases his capital is (to be compared to) one who practises eminent virtues; the virtuous excellent man, cheerfully attains the state of gods. (21).
22. When one, thus, knows that a (virtuous monk) or householder will be gladdened (by his gain), how, then, should a man, whilst he is losing (his chance), not be conscious of his losing it? (22).
23. As a drop of water at the top of a blade of Kuśa-grass dwindles down to naught when compared with the ocean, so do human pleasures, when compared with divine pleasures. (23).
24. The pleasures in this very limited life of men, are like (the water at the top of a blade of Kuśa-grass; for the sake of what will a man not care to gain and to keep so precious a good which he risks to lose? (24).
25. He, who has not renounced pleasure, will miss his aim (i.e. the true end of his soul); for, though he has been taught the right way, he will go astray again and again. (25).
26. But he, who has renounced pleasure, will not miss his aim; (he will think): "I have learned that by getting rid of this vile body, I shall become a god." (26).

27. He will be born among men where there is wealth, beauty, glory, fame, long life and eminent happiness. (27).
28. See the folly of the sinner who practises un-righteousness; turning away from the Law, the great sinner will be born in hell. (28).
29. See the wisdom of the wise man who follows the true Law; turning away from un-righteousness, the virtuous man will be born as a god. (29).
30. A wise man weighs in his mind the state of the sinner and that of the virtuous man; quitting the state of the sinner, a sage realises that of the virtuous. (30).
Thus I say.

Śreṇika Bimbisāra.

Before proceeding further, let us inquire into the political situation at Rājagṛaha and Magadha-déśa. At the time we are talking about, that is to say, six hundred years before the Christian Era, the Bārhadaratha Dynasty established about five to six centuries before, by the father of Jarāsaṅgha, came to an end. We know for certain that during the period under review—the life-time of Śramaṇa Bhagavān Mahāvira, i.e. six centuries before Christ—the kingdom of Magadha was governed by a mighty king named Śreṇika Bimbisāra with his capital town at Rājagṛaha.*

Prof. Greiger in his Edition of Mahāvamśa says:—“When Bimbisāra was only fifteen years old, he was installed on his father's throne as the King of Magadha by his father. He waged war against the King of Aṅga-déśa and having killed him, he annexed it with the Kingdom of Magadha.

*The old name of the capital town of Magadha-déśa was Girirāja, Vasumati or Kuśāgrapura. Now, it came to be called Rājagṛaha.

Śrēṇika had formed matrimonial alliance with the royal families of Kośala, Bhadra, and Vaiśālī.

Kośala-dēvī—the sister of King Prasēnajit of Kośala-dēśa—was married with King Śrēṇika. Cellaṇā-dēvī—the daughter of King Cēṭaka—the Chief of the Republic of Vaiśālī—was made his chief queen. Cellaṇā was the mother of Ajāta-śatru or Koṇika.* King Śrēṇika had many queens and several sons.

Stories about King Prasēnajit.

King Prasēnajit of Kuṣāgra-pura (Rājagṛaha) had many sons. One day, he thought of seeing for himself as to who would be the most powerful to be his successor to the throne of Magadha from among the whole lot. So, he made all his sons to sit for dinner in a big hall, and when all of them were very busy in taking their dinner he, purposely set free a gang of ferocious hounds towards them with the object of terrifying them. On seeing the dogs coming to them, all the other princes rapidly left the hall running away in various directions, but Śrēṇika Kumāra steadily kept sitting there, giving morsels of food from the dishes of his brothers, and calmly took his meals during the time the dogs finished their morsels. In this way, he left his seat after he had completely satisfied his hunger. On seeing this, King Prasēnajit was greatly pleased, and he was convinced that Śrēṇika Kumāra will find out the best method of escape during disputes with the other kings, and that he will satisfactorily govern the the entire kingdom.

On another occassion, King Prasēnajit sent a number of bamboo-baskets full of sweet-meats and a few new earthen-pots filled with water—all of them securely packed with his own seal, and asked the princes to eat and drink out of them without bre-

Some Baudha Books (Jātaka No. 338 and 373) say that Ajāta-śatru was the son of Kośala-dēvī, while Kindred Sayings declare that he was the son of queen Bhadrā.

aking open the seal. The other princes, unable to find out any way out of the difficulty, went away in despair. But Śrēṇika Kumāra reduced the sweet-meat in a bamboo-basket to a fine powder by repeated shakings, so that it may pass through the crevices of the basket, and having taken out a sufficient quantity of the powder, he began to eat at ease. Besides, the earthen pots filled water being new, he placed a water-pot in a wide silver dish and having carefully collected the drops of water oozing out from the fine pores of the newly-made pot of water, he drank the water. King Prasēnajit was greatly pleased with the intelligence of Śrēṇika Kumāra.

Another occasion has been recorded. At that time, there were several fires daily in Kuśāgra Nagara, and much loss of person and property. At last, the king made a proclamation to the effect that the person in whose house, the fire commenced will be turned out from the town. It so happened that, one day, there was a severe fire in the king's palace owing to carelessness of one of the king's cooks. The king informed all the princes, that all the articles taken away from the burning palace by the princes will be their personal property. The other princes took away valuable articles of personal enjoyment from the palace according to their individual choice but Śrēṇika Kumāra took a musical beating drum named 'Bhambhā' considered by kings to be an auspicious sign of Victory during territorial conquests. King Prasēnajit became immensely rejoiced at Śrēṇika Kumār's choice of selection, and from thence forward, he named him Bhambha-sāra which is very similar to the name Bimbisāra given to him by Buddhist authors. The king strictly following the wording of his own proclamation, left Kuśāgra Nagara, and settled in a camp suitable for himself, his princes, his harem, their attendants etc, at a distance of two miles from the town. The settlement, was at once styled 'Rājāgraha' (the King's House) by the people coming there and going back to Kuśāgra-pura Nagara. The settlement rapidly became a big village, and in a short time the village prospered into a large town, and it became

famous as Rājagraha Nagara. King Prasénajit made the town well—protected against enemy's attacks, by building a strong fortress, and making a deep ditch around it

King Prasénajit was now fully convinced that out of all prénces, Śrēṇika Kumāra, being more intelligent, will be able to govern the kingdom to the entire salisfaction of all. But in order that Śrēṇika Kumāra may not be poisoned on account of his superior intellect, and also, in order that he may not be killed by some body on account of his partiality towards his father, King Prasénajit did not show any special favour towards him, and at the time of proportionating the share of his individual prince, he did not give him anything. Feeling himself offended at such a treatment from his father, Śrēṇika Kumāra left Rājagraha Nagara and after a long journey, went to Bénātata Nagara.

At Bénātata Nagara, there was a festival at that time. There was a great rush of customers at the shop of a merchant named Bhadra Sétha. On seeing the opportunity, Śrēṇika Kumāra helped Bhadra Sétha in quickly disposing off, the packets of goods to his customers. By getting this timely help, Bhadra Sétha earned great profit for the day. At the time of closing the shop, Bhadra Sétha asked Śrēṇika Kumārâ "You seem to be a fore-igner. Who is that fortunaté man whose guest you are? Śrēṇika Kumāra replied " I am your guest."

The previous night, Bhadra Sétha had a dream that he would get a suitable husband for his virgin girl Nandā. Thinking that he may turn out to be a suitable one, Bhadra Sétha took Śrēṇika Kumāra to his house. On an auspicious day Nandā—the daughter of Bhadrâ Sétha—was married to Śrēṇika Kumāra with due ceremony. Śrēṇika Kumāra immediately asked Bhadra Sétha:— 'Why do you give your daughter in solemn marriage with me without knowing the particulars about my family etc? The Sétha at once replied:—"Your charming qualities of hear

and the grace of your body, clearly speak out for themselves that you are born in a noble family, and I am fully convinced of it."

Śrēṇika Kumāra, then, lived at Bhadra Śēṭha's house, enjoying worldly pleasures with his newly-married wife. In course of time, Nandā became pregnant. During the latter part of her pregnancy she had an ardent desire of riding an elephant and giving dāna (gifts to the poor and needy) and abhaya-dāna (granting of security) to the lives of all living beings. Her desire was fulfilled by Bhadra Śēṭha with the help of the King of Bēṇā tāṭa Nagara. In due course of time, Nandā gave birth to a beautiful son. The boy was named Abhaya Kumāra on account of the pre-natal desires of his mother. He turned out very wise and his sound judgment and deep intellect, became the subject of universal praise from his boyhood.

King Prasēnajit on Death-bed

When King Prasēnajit became dangerously ill, he, at once, sent his servants on very swift camels to find out and bring to his bed-side his favourite son Śrēṇika Kumāra. When the king's servants informed Śrēṇika Kumāra about the serious illness of his father, he, at once, started to go with them, with the permission of his wife Nandā and of Bhadra Śēṭha. But he did not think it advisable to give them any clue about his family-members without knowing the events that may happen in near future. He, however, gave pregnant Nandā a piece of paper in which he wrote "I am a go-pāla * of Rājagraha Nagara with tall white walls," He also, told her that he would at once recognise her and her progeny, the moment she sent the piece of paper to him. Moreover, he informed her that as he was going to be involved in a very important business, he will practically have no time to see her for the present.

* A cowher or a protector of earth=a king.

Fortunately, Śrēṇika Kumāra was able to remain with his father king Prasēnajit during his death-bed. Śrēṇika Kumāra was, at once, installed as the King of Magadha on his father's throne.

Abhaya Kumāra.

On hearing some sarcastic remarks from his companions of boyhood, about the absence of his father, Abhaya Kumāra became grieved at heart, and having gone to his mother, he directly asked her the true account of his father. Nandā told him everything she knew about her husband, how he came to live in the family, and how he was married with her. She, at the same time, told Abhaya Kumāra that no one knew who he was and whence he came to Bēnā-taṭa Nagara. One day, some persons came here in search for him on camel-backs, and he went with them. While going away from here, he gave this much mark of recognition to me. So saying, she at once gave the piece of paper written by him to Abhaya Kumāra. The intelligent Abhaya Kumāra at once knew the meaning of the writing on the piece of paper to be "I am the king of Rājagraha". So, keeping the piece of paper carefully with him, Abhaya Kumāra came to Rājagraha along with his mother.

King Śrēṇika, who had been installed as the King of Magadha by his father King Prasēnajit during his death-bed, now wanted a clever person of superior intellect to fill up a vacant post of a minister in his council of 500 Ministers. As a test, he threw one of his rings into a deep dry well, and declared that he, who remaining on the bank of well, will bring out the ring from the well, will be made the president of the Council of Ministers. Many persons went to the well, and returned in despair, thinking the work to be impracticable.

Abhaya Kumāra left his mother in a secure place outside the town, and wandering in the town, he happened to come to the well. On hearing the proclamation of the King, from the

people, Abhaya Kumāra standing on the parapet-wall of the well, threw a lump of cow-dung on the ring, and over it he threw a burning bundles of hay. By the heat of the burning bundle of hay, the lump of cow-dung became transformed into a dry cake of cow-dung with the king's ring imbedded into it. Abhaya Kumāra, then, had a stream of water run into the well. With the rising of the water-level in the well, the ring imbedded into it, came up floating on the surface of the water. Abhaya Kumāra, at once, took the cake of cow-dung from the surface of the water, and removing the King's ring from it, he kept the ring with him.

On hearing the news of the success achieved by Abhaya Kumāra in securing the King's ring from the dry well, King Śrēṇika instantly called Abhaya Kumāra to his, presence. Immediately on seeing Abhaya Kumāra, there was an intense feeling of paternal love in the heart of King Śrēṇika. On being asked to give his own account, Abhaya Kumāra narrated everything told by his mother to him, and also about the piece of paper given to his mother, as well as, how he had left his mother outside the town. On being convinced that Abhaya Kumāra was his own son, King Śrēṇika was greatly pleased. King Śrēṇika had got Queen Nandā-Abhaya Kumār's mother-brought to his palace with great pomp. He appointed Abhaya Kumāra as the President of his Council of Ministers owing to his superior intellect, and he contracted a marriage of Abhaya Kumāra with a daughter of his sister Susēnā.

2

King Cēta, of the Republic of Vaiśālī, had seven daughters by his queen Prithā. Out of them, his five daughters were married with different kings. Only two, viz Su-jyēsthā and Cellaṇā were unmarried.

One day on seeing a portrait of Sujyēsthā, King Śrēṇika became enamoured of her charming beauty, and he asked for

her hand in marriage with him; but King cétaka thinking King Śrēṇika to be of low birth, flatly refused to give her in marriage with him. King Śrēṇika was greatly disappointed. Abhaya Kumāra consoled his father by waiting for some time for the fulfilment of his cherished object.

With a definite plan of work, Abhaya Kumāra, under a false disguise, secretly went to Vaisālī, and sent a beautiful portrait of King Śrēṇika to Su-jyēsthā, through some of her maid-servants. Su-jyēsthā fell in love with King Śrēṇika. Abhaya Kumāra had an under-ground passage prepared upto the harem of King Cétaka, and informing Su-jyēsthā about all his preparations for their mutual meeting and told her to be ready for the appointed time. As pre-arranged King Śrēṇika came in a chariot with thirty-two body-guards into the subteranean passage Su-jyēsthā was immensely pleased on seeing King Śrēṇika. Su-jyēsthā went to her dear sister Céllaṇā for her permission. Céllaṇā told her that she would also, go with her, as she will not be able to live alone without her. Owing to her affectionate pertinacity, Su-jyēsthā brought Céllaṇā near the door of the under-ground passage, accidentally forgetting to take her basket of jewellery with her, Su-jyēsthā made Céllaṇā to sit in the chariot, and she went to the palace to take her basket of jewellery.

In the mean time, the king's body-guards thought it inadvisable to wait longer in an enemy's palace and King Śrēṇika, on seeing a female sitting in the chariot, and thinking her to be Su-jyēsthā at once drove the chariot swiftly with Céllaṇā in it. When Su-jyēsthā returned to the door of the under-ground passage with her basket of jewellery to take her seat in the chariot, she found that neither her sister Céllaṇā nor the chariot was there. On seeing her indirectly expressed wish frustrated, Su-jyēsthā, at once loudly shouted "Run, Run, my dear sister Céllaṇā has been secretly carried away". King Cétak's warriors rapidly ran into the under-ground passage. In the fight all the thirty-two body-guards (sons of Śulasā) of King Śrēṇika were

killed. But King Śrēṇika went away safely with Cēllaṇā in the chariot.

On the way to Rājagriha Nagara, King Śrēṇika used to accost Cēllaṇā as Su-jyēsthā but at last Cēllaṇā showed him his mistake, and said :—"I am Su-jyēsthā's sister. In your hurry, Su-jyēsthā has been left behind." On seeing that Cēllaṇā was as charming as Su-jyēsthā, and that she was equally in love with him, King Śrēṇika gladly contracted marriage with Cēllaṇā.

King Śrēṇika before his marriage with Cēllaṇā-dēvi.

It is said that before his marriage with Cēllaṇā-dēvi, King Śrēṇika was a believer in the tenents of Buddhism. When Gautama Buddha soon after renouncing the world was walking for alms in the streets of Rājagriha, he was seen by Śrēṇika Bimbisāra who was sitting in a terrace of his palace. Attracted by his lustrous and charming face, the king sent one of his servants to him to inquire as to where he had put up, and then, he himself went far away on the surface-ground of a high mountain to pay him a visit. Knowing him to be born in a Kṣatriya family from his lustrous beauty, King Śrēṇika inquired about the reason why he was practising severe penance after renouncing his kingdom at an age fit for wordly pleasures, and he also told him that if he would leave off ascetic life, he might give him a dignified post in his army, suitable for a Kṣatriya chief. On hearing the reply of Gautama Buddha, the king became greatly attached towards his tenents, and he requested him "O prince ! "If you ever come accross a remedy for the Salvation of the World, you should first of all, accept the gift of a vihāra (monastery) from me". Gautama Buddha gladly accepted the invitation. When Gautama Buddha, later on, went to Rājagriha Nagara, he was greatly honoured by King Śrēṇika, and thinking that Vēnuvana Udyāna would be a suitable solitary dwelling-place for Gautama Buddha and his ascetic disciples, King Śrēṇika made a free gift of the Vēnuvana to him.

King Śrēṇika after his marriage with Cēllaṇā-dēvi

After his marriage with Cēllaṇā-dēvi King Śrēṇika seems to have come under the influence of the Jaina Dharma. Cēllaṇā-dēvi and her father King Cētaka of Vaiśālī, were followers of Jaina Tīrthaṅkara Pārśva Nātha (twenty-third Tīrthaṅkara of the present series of twenty-four). It is, in every way, possible that King Śrēṇika may not have accepted Jaina Dharma at Cēllaṇā's bidding. There may have occurred various opportunities on which numerous discussions may have taken place between King Śrēṇika and Cēllaṇā-dēvi, but the great event which created a profound impression on the mind of King Śrēṇika about the superiority of Jaina Religion was his meeting with a Jaina Sādhu at Maṇḍi kuksi Caitya, during his pilgrimage to Buddhist Centers of Worship.

This meeting with the young Jaina Sādhu forms the subject-matter of the Twentieth Adhyayana of Uttarādhyana Sūtra, which, translated by the late Dr. Hermann Jacobi, is as follows:—

Twentieth Lecture.

The Great Duty of the Nirgranthas Anathi Muni.

1. Piously adoring the Perfected and the restrained saints, listen to my true instruction which (teaches) the real, profit (of men) Religion and Liberation. (1).
2. King Śrēṇika the Ruler of Magadha who preserved many precious things, once made a pleasure-excursion to Maṇḍi kuksi Caitya. (2).
3. It was a park like Nandana with trees and creepers of many kinds, peopled by various birds, and full of various flowers. (3).
4. There, he saw a restrained and concentrated saint, sitting below a tree, who looked delicate and accustomed to comfort. (4).
5. When the king saw his figure, his astonishment at the as-

- cetic's figure was very great and un-equalled. (5).
6. O his colour! O his figure! O the loveliness of the noble man! O his tranquility! O his perfection! O his disregard for pleasures! (6).
7. Adoring his feet and keeping him on his right side (he sat down) neither too far off, nor too close by, and asked him with his hands clasped. (7).
8. Though a young noble man, you have entered the order in an age for pleasure, you exert yourself as a Śramaṇa, O ascetic, I want to hear you explain this. (8).
9. I am without a protector O great king; there is nobody to protect me. I know no friend, nor any one to have sympathy with me. (9).
10. Then King Śrēṇika, the Ruler of Magadha laughed: How should there be nobody to protect one so accomplished as you? (10).
11. I am the protector of religious men; O monk! enjoy pleasures together with your friends and relations; for, it is a rare chance to be born as a human being. (11).
12. "You yourself are without a protector, Śrēṇika, Ruler of Magadha, and as you are without a protector, how can you protect anybody else? (12).
13. When the saint had addressed this unprecedented speech to the king, who was greatly moved and astonished and struck with astonishment, (he answered). (13).
14. "I have horses, elephants, and subjects, a town, and a seraglio, power, and command; I enjoy human pleasures. (14).
15. In possession of so great means which permit the owner to enjoy all pleasures, how could he be without protection? Reverend Sir! You speak untruth. (15).
16. O king, you do not know the meaning and origin of (the

word) without protection nor how one comes to be without protection or with protection, O Ruler of Men ! (16).

17. Hear O great king with an undistracted mind, in what way, a man can be said to be 'without protection' and with what purpose I have said all this. (17).

18. There is a town Kausāmbī by name, which is among towns what Indra is (among the gods); there lived my father who possessed great wealth. (18).

19. In my childhood O great king, I caught a very bad eye-disease and a severe burning fever in all my limbs. O Ruler of Men. (19).

20. My eyes ached as if a cruel enemy thrust a sharp tool in the hollow of my body. (20).

21. In the back, the heart, and the head, I suffered dreadful and very keen pains equal to a stroke of lightning. (21).

22. Then, the best physicians came to my help, who cure by their medical art and by spells, who were versed in their science, and who well know shells and roots. 22.

23. They tried to cure me according to the four-fold science which they had been taught; but they could not rid me of my pains; hence I say that I am with out protection. 23.

24. My father would have spent all he possessed for my sake; but he could not rid me of my pains, hence, I say that I am without protection. 24.

25. My mother, O great king I was agonised with grief about her son, but she could not etc. 25.

26. O great king I my brothers, the elder and younger ones, could not rid me of my pains etc. 26.

27. O great king I my own sisters, the elder and younger ones, could not rid me of my pains etc (27).

28. O great king ! my loving and faithful wife, moistened my breast with the tears of her eyes. (28).
29. The poor lady did not eat, nor drink nor bathe, nor use perfumes, wreaths, and anointment, with my knowledge or without it (29)
30. O great king ! she did not leave my side even for a moment; but she could not rid me of my pains, hence, I say that I am without protection. (30)
31. Then I said; It is very hard to bear pains again and again to the endless Circle of Births. (31)
32. If I for once, shall get rid of these great pains, I shall become a houseless monk, calm, restrained, and ceasing to act. (32).
33. While I thought so, I fell asleep, Ruler of Men, and after, that night, my pains had banished. (33).
33. Then, in the morning of the next day, I took leave of my relations, and became a houseless monk, calm, restrained, and ceasing to act. (34).
35. Thus, I became the protector of myself and of others besides, of all living beings, whether they move or not (35).
36. My own self is the river Vaitaraṇī; my own self the Śālmali tree; my own Self is the miraculous cow-Kāmaduha; my own Self, the park Nandana. (36).
37. My own Self is the doer and undoer of misery and happiness; my own Self friend and foe, according as I act well or badly (37)
38. But there is still another want of protection, O king ! hear therefore, O king ! attentively, with concentrated thoughts, how some easily discouraged men go astray after having adopted the Law of the Nirgranthas (38)
39. If an ordained monk, through carelessness, does not strictly keep the Great Vows, if he does not restrain himself, but

desires pleasure, then, his fetters will not be completely cut off. (39)

40. One who does not pay constant attention to his walking, his speaking, his begging, his receiving and keeping (of things necessary for a monk), and his eating nature, does not follow the road trod by the Lord. (40)
41. One who, for a long time, wears a shaven crown and mortifies himself, but who is careless with regard to the vows, and neglects penance and self-control, will not be a winner in the battle (of life). (41)
42. He is empty like a clenched fist (of no value); like an uncoined false Kārṣāpaṇa * or like a piece of glass resembling turquoise, he is held lightly by men of discernment. (42)
43. He who has the character of a sinner, though he lays great stress on the outward signs of his calling as a means of living; he who does not control himself though he pretends to do so, will come to grief for a long time. (43)
44. As the poison Kālakuta, kills him who drinks it; as a weapon cuts him who awkwardly handles it; as a Vétāla kills him who does not lay him; so, the Law harms him who mixes it with sensuality. (44)
45. He who practises divination from bodily marks and dreams, who is well-versed in augury and superstitious rites, and who gains a sinful living by practising magic tricks, will have no refuge at the time (of Retribution) (45)
46. The sinner, always wretched, goes from darkness to darkness, to utter misery; the unholy man who breaks the rules of monks, rushes, as it were, to hell, and to be born again as a brute. (46)

* Coin of the weight of a Karṣa.

47. He who accepts forbidden alms viz such food as he himself asks for, as has been bought for his sake, or as he gets regularly (as by right and customs) and who, like fire, devours everything, will go to hell from here, after having sinned. (47)
48. A cut-throat enemy will not do him such harm as his own perversity will do him; the man without pity will feel repentance in the hour of death. (48)
49. In vain, he adopts nakedness who errs about matters of paramount interest; neither this world nor the next will be his; he is a loser in both respects in the world. (49)
50. Thus, the self-willed sinner, who leaves the road of the Highest Jinās, who with the appetite of an osprey is desirous of pleasure, will grieve in useless sorrow. (50)
51. A wise man who hears this discourse—an instruction full of precious wisdom—and who deserts every path of the wicked, should walk the Road of the Great Nirgranthas. (51)
52. He who possesses Virtuous Conduct and Life, who has practised the best self-control, who keeps away from sinful influences, and who has destroyed his Karman, will reach (in the end) the greatest, best and permanent place (viz-Mukti). (52)
53. Thus, the austere and calm, great ascetic and great sage who kept great vows and possessed great fame, preached, at great length, this great sermon; the great duty of the Nirgranthas. (53)
54. And King Śrēṇika pleased, spoke thus: You have truly shown what it is to be without protection. (54)
55. You have made the best use of human birth, you have made a true gain, O great sage, you are a protector (of

mankind at large) and of your relations—for you have entered the Path of the Best Jinas. (55).

56. You are the protector of all unprotected beings. O ascetic ! I ask you to forgive me; I desire you to put me right. (56).

57. That by asking you, I have disturbed your meditation, and that I invited you to enjoy pleasures; all this you must forgive me. (57).

58. When the lion of kings had thus with the greatest devotion praised the lion of house less monks, he together with his wives, servants and relations, became a staunch believer in the Law with a pure mind. (58)

59. The Ruler of Man, with the hair on his body joyfully erected, bowed his head (to the monk) keeping him on his right side, and departed. (59).

60. And the other, rich in virtues, protected by the three Guptis and abstaining from injuring living beings, in the three ways (viz by thought, words, and acts) travelled about on the earth, free like a bird, and exempt from delusion. (60).
Thus I say.

Sujyēṣṭhā

Su-Jyēṣṭhā meeting with a failure in her first love-affair remained unmarried through-out her life. After some time, she took Dikṣā at the holy hands of Śramaṇa Bhagavān Mahāvīra, and became a nun. She passed her religious life under the care of Āryā Candanā.

Ajāta-śatru (Konika).

In course of time, Cēllaṇā-dēvi became pregnant. During the latter part of her pregnancy, one day, she had an intense desire of eating the flesh of her husband. Knowing the foetus to be the source of many future troubles to

King Śrēṇika owing to the wicked nature of her longing during pregnancy, she secretly made a number of attempts for the removal of the foetus but she was unsuccessful. She was daily being tormented by the idea of the wickedness of her longing and of the impossibility of the fulfilment of her desires. She became pale and dejected. King Śrēṇika was very often trying to know the reason of her anxiety but she did not give him any satisfactory reply. Under undue pressure, she told him the real state of facts. The king consulted Abhaya Kumāra. Abhaya Kumāra had some rabbit's flesh placed on the king's belly, and it was tightly covered with a piece of leather. Sitting alone with the king, Cēllanā-dēvī removed pieces of meat placed over the king's belly and tried to fulfil her longing. The king, in the mean time, was raising cries of agony. The queen became full of sorrow about her wicked act, and under the idea that she killed her own husband, she fainted. When she was brought to her senses, the king showed her, his un-injured body; she was consoled.

With completion of nine months of pregnancy, Cēllanā-dēvī gave birth to a handsome boy. Knowing him to become an enemy of his own father, the child was thrown away far into Aśoka-vana (a forest of Aśoka trees). When King Śrēṇika came to know of this episode, he had the child brought back to the palace; under the doubtful notion that if the eldest son is deserted like this, other children will not live long.

Since, the boy was brought back from Aśoka-vana, he was named Aśoka Candra. When he was lying unprotected in the forest, a hen had bitten off a part of one of his fingers. The finger suppurated and on account of the pain, the child was crying constantly. King Śrēṇika out of love for his child, was keeping the swollen finger in his own mouth. By doing so the pain became less, and the boy did not cry. Within a few days, the wound healed up but the finger remained a stump and so, when he grew up, he was playfully called Kūṇika (with a paralysed finger) by his playmates.

Besides Kūṇika, Cellaṇā-dēvi had two more sons named Halla and Vihalla. She had no affection for Kūṇika, as he was an enemy of his own father. She had partiality towards Halla and Vihalla. Kūṇika was always under the impression that King Śrēṇika, on account of some one cause or another, was ill-receiving him.

In due course of time, Kūṇika was married with a royal princess named Padmāvati.

It is said that Ajāta-śatru was living at Campā Nagarī as a representative of his father. Having imprisoned his father, and having put him to an unnatural death with various torments, he had the entire kingdom of Magadha to himself.

As soon as Kośala-dēvi heard that Ajāta-śatru had killed his father—King Śrēṇika,—she died with deep lamentations. On hearing this, Prasēnādi—the king of Kośala and brother of Kośala-dēvi—at once confiscated a village of Kāśī given by Kośala-rāj to his sister Kośala-dēvi at the time of her marriage ceremony with King Śrēṇika, and of which village, Ajāta-śatru-Kūṇika will, now, be the proper claimant. Enraged at this, Ajāta-śatru waged a war with Kośala-rāja. Several battles were fought, in some of which Ajāta-śatru was successful, and in some others Kośala-rāja was successful. “At last, Ajāta-śatru was defeated and taken as a captive, but Kośala-rāja gave his daughter Vajirā in marriage with him, and gave the same village at the marriage-ceremony, to her.

Ajāta-śatru had wars with King Cētaka of Vaiśālī in connection with Sécanaka elephant and a divine pearl neck-lace given to his younger brothers Halla and Vihailla by King Śrēṇika himself. In these wars with King Cētaka, Ajāta-śatru-Kūṇika was successful, and he destroyed Vaiśālī. It is said 96 lac (96,00,000) persons were killed in these wars.

Owing to the increasing extent and power of the kingdom of Magadha, Ajāta-śatru became an object of enmity with King

Caṇḍa Pradyota of Avanti. It is said Ajāta-śatru had made the fortress of Rājagriha stronger at various strategic points owing to a fear of attack from Caṇḍa Pradyota.

6. Dikṣā of Mégha Kumāra.

From Madhyama Aṇāpā Nagari, Śramaṇa Bhagavān Mahāvira went to Rājagriha and he had his lodgings in Guṇa Śīla Caitya.

On hearing the news of arrival of Śramaṇa Bhagavān Mahāvira at Rājagriha, large crowds of people became ready to go for his darśana. In the market places, squares, inns, and streets of Rājagriha and every where, there was a talk about the arrival of Śramaṇa Bhagavān Mahāvira and there was an assemblage of a large number of people—many Kṣatriyas, noble men, Brāhmins, bards, warriors, religious preceptors, Mallakies, Lecchavies, feudatory princess, crown princes, jagirdārs, village chiefs, merchants, millionaires, generals, heads of caravans etc. went to Guṇa Śīla Caitya for the darśana of the worshipful Lord and for his enlightening preaching.

The kings of those times were anxious that some virtuous saints, famous mendicant ascetics, some learned men etc should occasionally come to their town, and should give to them and to their people, the advantage of their company and preaching. They were particularly careful that these Itinerent Benefactors of the Society should have no inconvenience during their sojourn in their kingdom. Every town had some upavana or udyāna (pleasure-garden), suitable for the lodging of these persons; and in some of them there was a caitya (temple of some god or goddess. People visiting these temples, will very easily know of the arrival of such persons in the upavana. If any saint, practising severe austerities happened to come, there was a large crowd of people going there for his darśana. The king, as well as, the members of his family and of his assembly, would go for his darśana and preaching.

These saints and learned men did not care to drag the pe-

ople of various religions and faiths who had come there into a new faith they may have created, or to drag them into quarrels of various faiths, but they preached the general rules of morality to the masses, which are acceptable to all without the question of creed or faith. Persons of various religions and faiths, used to go for darśana or preaching to a saint of any faith, without the least hesitation. It is a different question if a person has unswerving confidence in a certain saint, and with or without initiation he goes on studying further about the system of religion adopted by him.

On seeing the tumult of big crowds of people going for darśana of Śramaṇa Bhagavān Mahāvira, from a window of his palace, Mégha Kumāra, son of King Śrénika by his wife Queen Dhāriṇī, said to one of his attendents:—‘Is there a festival of a god or a goddess; or a pilgrimage to any udyāna (pleasure-garden) or a pilgrimage to any mountain, so that large crowds of people are going towards the outer upavana?’ The attendant respectfully replied:—“Śramaṇa Bhagavān Mahāvira has, today, come here to the upavana of the town, and people are going there for his darśana and preaching’. On hearing these words of his attendant, Mégha Kumāra had his horse-chariot with four bells attached to it, ready for him, and he went to the place where the Worshipful Lord was. On seeing Śramaṇa Bhagavān Mahāvira from a distance, Mégha Kumāra got down from his chariot, removed all his kingly enblems, and went on foot to Śramaṇa Bhagavān Mahāvira, with both his hands folded in the form of an anjali, and having gone three times round Śramaṇa Bhagavān Mahāvira with due ceremony, he took his seat along with others. He saw that King Śrénika, Nandiśēṇa, Abhaya Kumāra, and some of his brothers were also present in the meeting.

For some time, Śramaṇa Bhagavān Mahāvira preached Dharma Deśanā (a religious sermon). On hearing the sermon, Mégha Kumāra became greatly pleased and contented, and he

experienced a feeling of profound satisfaction that his inner soul was striving for higher spirituality. At the close of the preaching, Mégha Kumāra repeatedly bowed down at the feet of Śramaṇa Bhagavān Mahāvira, and requested him thus:—Bhagavan ! I liked your preaching. I am interested in it. I have perfect faith in your Sayings, and I am desirous of a manly effort. O Worshipful Lord ! Whatever you have said is entirely true. With the permission of my parents, I am willing to live in your company and to act according to your commands'. The Merciful Lord replied:— O beloved of the gods ! Do as you like most Do not delay'.

At the end of the conversation, Mégha Kumāra took his seat in his chariot and he returned home in hot haste. Immediately, Mégha Kumāra went to his parents and having respectfully saluted them, he said:—Dear Father and Mother ! Today I had been to Śramaṇa Bhagavān Mahāvira and I heard his preaching. I liked it very much.' On hearing these words of Mégha Kumāra, his parents were greatly pleased and they said:—You are lucky, happy, intelligent, and wise, that you liked the preaching of Śramaṇa Bhagavān Mahāvira. Then Mégha Kumāra said:—'Dear Parents— I have a keen desire of living with Śramaṇa Bhagavān Mahāvira, and of behaving strictly in accordance with his precepts. I am willing to do so with your permission."

On hearing these words never heard before, from the lips of her dutiful son, Dhāriṇī Mātā became senseless, and she fell down on the ground with her body cold with profuse perspiration. When she was brought to her senses by the application of cooling remedies, she began to lament thus, with a sorrowful heart:—'O dear son ! you are my only lovely son; you are the centre of my confidence, you are like a precious jewel in my house. It will be very difficult for me to bear the pangs of separation from you even for a moment. O dear son ! I will marry you with eight soft-bodied beautiful lovely girls of noble families, who, with their bodies slightly bent by their rounded protuberent fleshy breasts, will proudly walk about in your

palace with a slow lordly gait like so many well-decorated celestial nymphs and will give you delight by their juvenile amorous pranks. You can leave off your idea of taking Dikṣā for the present, and can fearlessly enjoy all worldly pleasures with them to your entire satisfaction. After my death, when you have become of mature age, and when you have a large number of progeny, you are at liberty to renounce all worldly attachments and to take Bhāgavati Dikṣa at the pious hands of Śramaṇa Bhagavān Mahāvira. I am anxious to fondle your young babies.

Mēgha Kumāra—said Mother ! Whatever you have said is true. But this human body is as frail as a water-bubble; it is surrounded by numerous miseries; it is exposed to the agonies of a variety of diseases; and this body is sure to be destroyed sooner or later. No one can definitely say who will die first and who will die at a later date. Therefore, O mother ! You willingly give me your permission, so that, with your blessing, I may endeavour to accomplish the best during my this human life. O mother ! the worldly pleasures which you are insisting upon me to enjoy, are unclean, imperpetual, shameful, transitory, irregular, destructible, and fit to be abandoned necessarily sooner or later. They cannot now give me delight. Besides, these worldly pleasures are perishable, and no one can say whether I will die earlier or they will perish before me '

Knowing that Mēgha Kumāra was not a person who could be enticed by the offer of worldly pleasures, Dharinī-mātā now showing him the inconveniences of ascetic life, said.—'My dear son ! You do not know that strict observance of the rules of ascetic life declared by Śramaṇa Bhagavān Mahāvira is like chewing iron-beads with the aid of a set of one's natural fickle teeth. It is like eating morsels of fine dust. It is like swimming in a direction contrary to that of the current of forcibly rushing waters of the Ganges. It is like walking bare-footed on the edge of a sharp sword. O son ! You will have dry insipid food to eat and old torn-out clothes to put on. You shall have to live in a

forest or in a burial ground or in deserted houses with scanty walls, or under trees frequented by ferocious animals. You shall have to suffer from the extremes of cold and heat; from hunger and thirst; and you shall have to endure patiently the agonies of various diseases caused by excess of wind, bile or cough. For your food also, you shall have to wander from house to house for begging your food, and you shall have to take your food only once every day, out of the offal of house holders. I have so many well furnished palaces and pleasure-houses, so many elephants, horses chariots etc, a large retinue and immense wealth. Without you, my dear child! all this paraphelia is useless. You are a royal prince bred up in luxury with all comforts of life. How will you be able to endure all these vicisitudes of ascetic life ?

Mégha Kumāra, undaunted by such intrepidating accounts, calmly replied:—Mother ? What you say is quite right. But that anxiety of fear is meant for timid persons. Only those persons who are deeply submerged in worldly pleasures, and who have no care for para-loka (future existence) become disparaged by these imaginary fears; and, then, they miss the rare opportunity. But that steady well-determined and energetic person, who has perfect faith in the Sayings of the Tīrthankaras, who is firmly assured of the truth of these Sayings, and who has high respect for the Sayings, will not, in the least, be daunted by such imaginary fears, but he will be able to accomplish an object, which it is extremely difficult to attain. O Mother ! therefore, please give me permission, with a fearless heart, to take Bhāgavati Dīkṣā at the lotus-like hands of Śramaṇa Bhagavān Mahāvira.

When, however, Mégha Kumāra did not, in the least, swerve from his firm determination, after such strong persuasion, Dhāriṇī Mātā at last said:—My dear son ! Apart from anything else, I am anxious to see you decked with royal authority'.

Now it was King Śrēṇika's turn to give permission to Mégha Kumāra for his Dīkṣā. That intelligent monarch was made of a

different mould. From his young age, he had many opportunities of experiencing ups and downs of life. So that, although he had great longing for royal wealth which he had obtained after much waiting, still however, he had pious faith in a number of saints, and he honoured them on various occasions, and as a consequence, he had high respect for ascetic life. It is a different question that King Śrēṇika had not himself accepted sādhu jivana (ascetic life), and that during the latter portion of his life, he was imprisoned and cruelly treated by his son Ajātasatru (Kunika), and at last he met with an unnatural death. But it must be said to the credit of King Śrēṇika, that he always took delight in seeing that his own family-members and the general public should mix freely with ascetics and saints, that they should thoroughly understand the real essence of the principles of individual religions, and that they should adapt them into their daily life. He never prevented any of his own queens, sons, or citizens—males or females, poor or rich—from renouncing the world, and taking Dikṣā from suitable Gurus (preceptors), but, by issuing a public proclamation, he always encouraged with suitable helps

With his son Mégha Kumāra, when all persuasion proved futile, King Śrēṇika, followed the same policy. Just to please Queen Dhārini—the mother of Mégha Kumāra, the wise king, had the Installation Ceremony of appointing Mégha Kumāra as a king, on the throne of the Kingdom of Magadha, performed with great pomp, and at the anointing ceremony, he said.—My dear son! may you be victorious! I entrust you with the authority of governing the entire Kingdom of Magadha, and remaining as a householder, may you become the King of Magadha for a long time like King Bharata.”

Mégha Kumāra was “not” to be enticed by such methods. On assuming the royal authority, his first order was :—“You bring the rajo-haraṇa (a fine woollen brush kept by Jaina Sādhus for getting rid of small insects and vermins that may be crawling about)

and pātras (wooden utensils used for begging alms) for me, and bring with you a barber for removing my hair ”.

Dhāriṇī Mātā, then, weeping bitterly, carefully took, out of affectionate love, the hair cut by the barber, and having placed them in a jewelled box as an object of remembrance for her, she kept the box under her pillow.

Having taken Mégha Kumāra to Śramaṇa Bhagavān Mahāvīra with due pomp and ceremony, Dhāriṇī Mātā, with a faltering voice, said ‘O worshipful Lord ! This Mégha Kumāra is my only son. He is as dear to me as my life itself. For my own self, he is a precious gem in my house. Just as a lotus is produced in mire, and it grows in water but it is not defiled either by the dust of the mire or by the drops of water, in the same way, this Mégha Kumāra, born among worldly pleasures, and grown up in worldly enjoyments, is not, on hearing your preaching, willing to be defiled by worldly pleasures and enjoyments. He has become disgusted with the vagaries of worldly pleasures. He is desirous of leaving his house and taking Bhāgavati Dīkṣā at your pious hands. He is willing to live with you. You will be pleased to give him Bhāgavati Dīkṣā and accept him as your disciple.” At the time when Śramaṇa Bhagavān Mahāvīra admitted Mégha Kumāra into his Order of Sādhus, Dhāriṇī Mātā with a sorrowful faltering voice, said :—‘My dear son ! Always work strenuously on this Path. Be brave, do not neglect. May we aspire to walk on your foot-steps by your brilliant example’.

The family-members, friends, and acquaintances of Mégha Kumāra returned home with tearful eyes. Now, Mégha Kumāra had to plod his way single-handed. Śramaṇa Bhagavān Mahāvīra along with his assemblage of Sādhu-disciples had put up at Guṇa Śīla Caitya of the town. It so happened that at the time of spreading beddings for the night, according to grades of seniority, the bedding of the newly initiated royal prince Mégha Kumāra came at the main entrance of the Caitya, and his bedding became

covered with the dust from the feet of Sādhus going out for urination and coming in, during the night. He may have received slight kicks un-intentionally from Sādhus groping in the darkness of the night. Such a feat was a severe one, on the first night of his ascetic life, for a son of the mighty King Śrēṇika of Magadha Déśa—who was rolling in luxurious royal beds from his very birth.

Mègha Kumāra Muni could not get the slightest sleep during the whole night. He thought :—‘Where is my luxurious royal bed? How long should I thus roll in mud? When I was in my royal palace, these Sādhus used to salute me, give me hospitable reception, show mark of honour towards me and they were addressing me with very polite words. But, now that I am no longer a prince and have become a recluse like themselves, they do not show the slightest courtsey towards me, but on the contrary, they harass me by repeatedly treading on my bedding, and they did not allow me to have the slightest sleep during the whole night. In the morning, with the permission of Śramaṇa Bhagavān Mahāvira, I will return home.’

With such ideas in his mind, Mègha Kumāra Muni, any how passed the night. Early in the morning he went to Śramaṇa Bhagavān Mahāvira, who, reading the thoughts uppermost in Mègha Kumār’s mind, at once, told him :—‘O Mègha ! It seems, you did not get any sleep at night. Your rank for the present, being low, in such a big congregation of Sādhus, your seat would be at the end, and it is possible that you may not get sleep by the going out and coming in, of numerous Sādhus from near your bed. You have nothing to be worried or grieved at.

Because,

You may not remèmbér, but I know it full well that during your third previous bhava (life), you were living in the level ground of Mount Vaitādhya as Suméru-prabha—the king of numerous elephants; you had numerous beloved female ele-

phants and their young ones. Being extremely passionate and very fond of sensual enjoyments, you took with you some of your favourite female elephants, and you went to several mountains, rivers, far-extending forests, pools with lotuses, and other beautiful places, amusing your self with them.

One day, in the month of Jyēṣṭha (June-July) during a severe tempest of wind, a fire commenced by rubbing together of trees, and it spread in all the directions in the forest. All the elephants and female-elephants of your batch ran away in different directions out of fright, and they became separated from you. You, becoming thirsty, entered a pond full of mire, but not knowing the correct path, you became immersed in the mire, and being far away from water and from the bank of the pond, and being wounded by the tusks of your enemy-elephants of previous life, you suffered severe agonies for seven days, and died having completed an age-limit of one hundred and twenty years.

During the next-life, you were born as an elephant of red colour with four tusks—a leader of seven hundred female elephants—at Mount Vindhyaśāla. During that life also you were very fond of sexual pleasures. One day, on seeing a forest-fire, you at once ran to a well-guarded locality. After going there you had a remembrance of a forest-fire of your previous life. You had an idea that such forest-fires very often occur in these forests, therefore, a well-guarded place should be kept ready for emergencies. With that idea in your mind, you removed trees, shrubs, leaves, weeds etc. from an extensive area on the southern bank of the river and made that place well-guarded against fire, making a circle, of about four miles. You made your lodging near that locality, and you used to remove shrubs, weeds, leaves etc at the beginning, middle, and end of the rainy season.

Again, there was a severe fire in the forest. But before you reached the well-guarded locality prepared by you, the place

became almost filled up with tigers, lions, bears, and other ferocious animals frightened by the approaching fire, and you had very scanty space wherein you can stand with difficulty. After standing there, for some time, you raised up your foot a little to relieve an itching sensation in your body. A rabbit pushed by the pressure of the crowd, at once occupied the space created by the raising of your foot. As soon as you tried to set your foot on the ground, you saw that there was a rabbit underneath it. Out of compassion for the rabbit, lest it may be crushed to death, you kept standing with your foot raised up.'

'During the fire that lasted for two days and a half, you remained standing on your three legs. When, with the subsidence of the fire, all the other animals went away into the surrounding forest, you tried to walk with the idea of going away from that place. But as your feet had become benumbed by standing on three legs only, you fell down heavily on the ground, and you died after suffering severe agony for three days, with a heart full of compassion, having completed an age-limit of one hundred years.

On account of your having shown compassion towards living creatures during that life, you are born as a son of King Śrēṇika and Dhāriṇī. You have now left off worldly enjoyments and have accepted ascetic life; you possess more strength, more manly vigour, and more intelligence. O Mégha ! even during your brute life, you suffered terrible agonies with great tranquillity of mind for a merciful act, then, how is it that you are grieved by the touch of the dust of the feet of the Śādhus, whose feet are fit to be worshipped by the three worlds ?

On hearing the events of his previous life from the mouth of Śramaṇa Bhagavān Mahāvīra, the mind of Mégha Kumāra Muni became perfectly calm, and he became steady and more energetic in the practice of his religious duties. He had tears of joy and his entire body became horripilated with extreme joy.

Having repeatedly saluted and having bowed down at the lotus-like feet of the worshipful Lord, the obedient Mégha Kumāra Muni said:—‘Bhagavaṇ! Except my eyes, I renounce’ my whole body in the service ‘of Sādhus’. Having taken this vow, Mégha Kumāra Muni became more and more energetic in his religious duties, and having completed his ascetic life without the slightest defect, and having remained without food and drink for one month during his death-bed, on Vipula Gīri near Rājagriha, Mégha Kumāra Muni died, and was born as a god in Vijaya Vimāna. Descending from the Vijaya Vimāna in due course of time, Mégha Kumāra Muni will be born in Mahā Vidéha Kṣétra, and will then attain Mokṣa (Liberation).

7. Nandiṣēṇa Kumāra.

During the first varṣā-vāsa (staying during the four months of the rainy season) at Rājagriha, of Śramaṇa Bhagavān Mahāvira, numerous males and females attracted by his disinterested preachings, became his followers. Like Mégha Kumāra, another son Nandiṣēṇa Kumāra of King Śrēṇika became ready to take Dikṣā from Śramaṇa Bhagavān Mahāvira. The name of Nandiṣēṇa Kumāra is inseparably connected with the account of elephant Sécanaka the chief elephant of King Śrēṇika the elephant, who became, in late years, the cause of a terrible war between the kingdoms of Magadha and Vaiśālī.

An Account of Sécanaka Elephant.

A chief elephant of a herd of wild elephants killed all the male elephants of his herd, under the impression that when the young elephant grew up and became strong, he would kill him in his old age, and would try to become the master of all the female-elephants of his herd.

One pregnant female-elephant became separated from the herd, and having gone to the residential quarters of hermits, and having given birth to a male elephant she kept the newly-born elephant under the merciful care of the hermits, and she went back to her own herd.

Under the affectionate care and judicious treatment of the hermits, the young elephant became intelligent, sportive, and strong. Along with the hermits, he used to sprinkle water over the trees of the hermitage with the quantity of water taken into his trunk. After he came into rut, the young elephant had a duel fight with the chief elephant of the herd, and he killed him. But later on, the young elephant became un-managable, and he became a source of fear and terror to all in the forest.

The hermits, thinking the young elephant to be fit in every respect to become the chief elephant of King Śrēṇikā, informed the king of the elephant's condition. King Śrēṇika sent a party of his servants to the forest to captivate the elephant, and he had him brought to his presence. But the next day, the elephant broke all his fetters and chains, and he ran away into the forest. Now this time King Śrēṇika himself accompanied by his princes, went into the forest to captivate the elephant. The king was greatly pleased with the elephant as he possessed many auspicious signs of his body but no one was able to captivate him. At last, Nandiṣ'ēṇa Kumāra brought him under control and trained him. From that time, the elephant named Sécanaka was made the chief elephant of King Śrēṇika.

Dikṣā of Nandiṣ'ēṇa Kumāra

One day, on hearing the preachings of Śramaṇa Bhagavān Mahāvira, Nandiṣ'ēṇa Kumāra became ready to renounce all the wordly enjoyments and to take Dikṣā from the Worshipful Lord. He asked permission from his own mother and from King Śrēṇika, but all his family members were perfectly familiar with his irritable nature, and they advised him not to be hasty. Nandiṣ'ēṇa Kumāra persistently told them that he would keep his evil nature and bad habits under control by the practice of penance, and he went to Śramaṇa Bhagavān Mahāvira and joined his Order of Shādhus.

When Nandiṣ'ēṇa Kumāra was going to Śramaṇa Bhagavān Mahāvira, an aerial deity from the sky, told him:—'O Kumāra !

For the present, you abstain from taking Dikṣā. You have still to experience some Karma prejudicial to good conduct—which is the result of enjoyments in previous life. What harm is there if you remain in your own house for some time ? O son ! adventurous deeds do not bear good fruit. An act, done at the right moment, actually accomplishes the work. Corn does not grow in the absence of requisite time, although it may have been profusely sprinkled with water. The Kumāra replied “ O deity ! Why do you talk thus ? How can I leave off the idea of renunciation adopted by myself ? Or, how can there be any act prejudicial to good conduct, for one who is destitute of company of wicked persons, and whose body has become dried up by severe austerities ? ”

Having thus disregarded the the advice of the deity, Nandiśeṇa Kumāra swiftly went to the Samavasaraṇa. There also, Śramaṇa Bhagavān Mahāvīra advised him not to be hasty. However, neglecting the future break of celibacy likely to occur by his adventurous act, Nandiśeṇa Kumāra took Dikṣā from the Worshipful Lord. Then observing fastings of two days, three days, etc and practising severe austerities, Nandiśeṇa Muni went to numerous villages and towns in company with Śramaṇa Bhagavān Mahāvīra. He studied various Śāstras and he used to meditate on their meanings constantly. Living near the lotus-like feet of Śramaṇa Bhagavān Mahāvīra, the ascetic suffered troubles with a steady heart. Ready in the observance of his religious duties, and bearing great repugnance towards sensual enjoyments, Nandiśeṇa Muni always remained in perfect tranquillity of mind.

One day, however, the worthy Muni went out alone on a begging-tour for a break-fast after a two-days' fasting, and by mistake, entered a prostitute's house saying 'Dharma Lābha' to her. The prostitute smilingly said : 'O Sādhu ! Except the Artha-lābha (gain of wealth). I have nothing to do with your

Dharma-lābha (gain of piety). Thinking that the poor woman, was cracking jokes at him, Nandi-śēna Muni produced a heap of jewels in her house by the miraculous powers of his austerities, and told her: - 'Here is Artha-lābha (Jain of wealth; also for you.'

The prostitute was greatly astonished by the divine powers of the Muni. The body of Nandiśēna Muni was that of a royal prince. Luster of austerity was added to his natural beauty. The prostitute became deeply enamoured with his charming body. She at once caught hold of Nandiśēn's arm, and having taken him into the interior of her house, she told him:-'O Lord ! You have graciously given me Dharma-lābha, as well as, Artha-lābha. You have also shown me your divine powers. But I am now desirous of having bhoga-lābha (gain of sensual enjoyments) with you. You are brave in performing severe penance, and there will be no difficulty in complying with my request. Besides, I am a helpless woman, and it is quite appropriate that a brave person, like yourself, should give protection to the female sex even at some personal sacrifice. If you say 'no' to my humble entreaties, I can assure you that, even at this very moment, in your presence I will kill myself near your feet."

At last, the Inevitable occurred ! Nandiśēna became helpless. He decided to live at the prostitute's house. But, at the same time, he took a vow that he would preach the Dharma promulgated by the Jinésvaras to devout persons and would daily send at least ten persons to Śramaṇa Bhagavān Mahāvīra for Dikṣā before he took his daily meals and if he did not instruct ten persons he would abandon all the worldly enjoyments. Now, having left aside the apparel of a Sādhū, thinking about the advice of the deity and the preachings of Śramaṇa Bhagavān Mahāvīra, the worthy Sādhū was enjoying worldly pleasures at the house of the prostitute and having preached Jaina Dharma, he was daily sending ten persons, to Śramaṇa Bhagavān Mahāvīra for Dikṣā.

This state of affairs lasted for some time.* With the disappearance of the wicked Karmas, Nandiṣeṇa Muni becoming full of the ideas of renunciation, thought:—‘In this world, happiness is very slight, life is transitory, youth is fragile, this body is subject to diseases, opportunities for Dharma are difficult to be obtained, and for persons who have broken their vow of celibacy, unbearable miseries crop up. In such conditions of life, it is not fit for me to stay here.’

One day, according to her usual practice, the prostitute sent repeated calls to Nandiṣeṇa for dinner, as the food was ready, but he did not come. Nine persons were ready for Dikṣā on that day but one goldsmith—the tenth—could not be induced by any means to renounce the world. The prostitute, at last, went personally to invite him for dinner. Nandiṣeṇa told her:—‘As yet, the tenth is not ready to leave his house. The prostitute laughingly said. Then you become the tenth’ :—But these words of the prostitute became disastrous to her.

Nandiṣeṇa thought—‘I am advising others to renounce the world, and I am myself enjoying worldly pleasures in a prostitute’s house.’ Immediately leaving the prostitute crying and beating her breast, Nandiṣeṇa left her house and having gone to Śramaṇa Bhagavān Mahāvira, he again took Bhāgavati Dikṣā from him. Having atoned for his misbehaviour, and having done expiatory rites, Nandiṣeṇa Muni always went with the Worshipful Lord. Nandiṣeṇa Muni led an exemplary ascetic life for a long time, and after death, he was born as a god in Déva loka.

8. Grihastha Dharma

The Tīrthaṅkaras promulgated Sādhu Dharma (asceticism) for persons who were able to renounce the pleasures of worldly enjoyment, but they also advised the adoption of Twelve Vows for house holders to achieve the same end.

The Twelve vows of a house-holder are : -

सम्यक्त्वंमूलानि पञ्चाणुव्रतानि गुणास्तयः ।

शिक्षापदानि चत्वारि व्रतानि गृहमेधिनाम् ॥ १ ॥

Samyaktva-mūlāni panca aṇuvratāni guṇāstrayaḥ

Śikṣā-padāni catvāri vratāni grīha-médhinām.

1. Closely associated with Samyaktva (Right Belief) as the basis, the (twelve) vows of a house-holder are Five Aṇu Vratas (minor vows) three Guṇa Vratas, and four Śikṣā Vratas.

Samyaktva—

या देवे देवताबुद्धिर्गुरौ च गुरुतामतिः ।

धर्मे च धर्मधीः शुद्धा, सम्यक्त्वमिदमुच्यते ॥ २ ॥

2 Yā dēvè dévatābuddhi-r-gurau ca gurutāmatih

Dharmé ca dharma-dhīḥ śuddhā samyaktvamidamucyaté 2

2 The veneration for a deity as a Symbol of godli-ness, and respect for a guru (a teacher) as a person of high virtues, and, pure religious confidence in a (true) religion—All this is Samyaktva (Right Belief). 1.

Mithyātva

अदेवे देवबुद्धिर्या, गुरुधीरगुरौ च या ।

अधर्मे धर्मबुद्धिर्या, मिथ्यात्वं तद्विपर्ययात् ॥ ३ ॥

3. Adévè dévabuddhi-r-yā, gurudhīragurau ca yā

Adharmé dharma-buddhi-r-yā Mithyātvam tadviparyayāt. 3

3. The sense of godli-ness in a deity who is an undeserving god, and the respect for a guru (a teacher) who is an undeserving guru, and the confidence as a (true) religion in a faith that is not deserving to be called a religion—That is Mithyātva owing to perversion 3.

Su--déva

महाज्ञानं भवेद्यस्य लोकालोक प्रकाशकम् ।

महादया दमो ध्यानं, महादेव स उच्यते ॥ ४ ॥

रागद्वेषौ महामल्लौ दुर्जयौ येन निर्जितौ ।

महादेवं तु तं मन्ये शेषा तु नामधारकाः ॥ ५ ॥

महाक्रोधो महामानो, महामाया महामदः ।

महालोभो हतो येन, महादेवः स उच्यते ॥ ६ ॥

महादेव स्तोत्र (Mahadeva Stotra (Hem)

4. Mahā-jñānam bhaved yasya lokā-loka prakāśakam ।
Mahā-dayā damo dhyānam, Mahā-dévaḥ sa ucyatē. 4.

5. Rāga-dvṛṣau mahā-mallau, durjayau yéna nirjítau ।
Mahā-dévam tu tam manyé, śeṣa tu nāma-dhārahā. 5.

6. Mahā-krodho mahā-māno, mahā-māyā mahā-madaḥ ।
Mahā-lobho hato yéna, Mahā-dévaḥ sa uchatē. 6.

4 He, who has the Great Knowledge capable of enlightening the Loka (the Universe) and A-loka (the space outside the Universe); who has great compassion (for living beings); who has self-control; and who is devoted to religious meditation, is called a Great God.

5, I really consider him, as a Great God, who has conquered the two very powerful wrestlers-Passion and Hatred-which are hard to be conquered; the rest are merely bearing the name.

6. He, who has thoroughly overcome great anger, great pride, great conceit and great greed-is called a Great God.

Mahādéva Stotra (Hem.)

Arhant Déva.

सर्वज्ञो जितरागादिदोषसैलोक्यपूजितः ।

यथास्थितार्थवादी च देवोऽहं परमेश्वरः ॥ १ ॥

Sarvajno jītarāgādi doṣai-srīlokyapūjitaḥ

Yathāsthithārtha-vādī ca dēvo Arhan paramēs'varaḥ. 1.

1. One, who is Sarvajna (possessed of Perfect Knowledge); who has conquered the blemishes Rāga (Passion) and (Dvēṣa-Hatred); who is worshipped by the people of the three worlds, and who says out the truth as it actually stands, is Arhat Dēva -One with Excellent Oppulence.

ध्यातव्योऽयमुपास्योऽयमयं शरणमिष्यताम् ।

अस्यैव प्रतिपत्तव्यं शासनं चेतनास्ति चेत् ॥ २ ॥

2 Dhyātavyo' yamupāsyō' yamamayam śaraṇamisyatām ।

Asyaiva pratipattavya śāsanam cētanāsti cēt. 2.

2. If you, at all, have an intellect of ascertaining what is right and what is not, you should meditate upon this god; you should render service to him; you should solicit his shelter and you should obey the orders of only this god. 2.

Ku-dēva

ये स्त्रीशस्त्राक्षसूत्रादि रागाद्यंककलङ्किताः ।

निग्रहानुग्रहपरास्ते देवाः स्यु न मुक्तये ॥ १ ॥

1. Yé strīśastrākṣasūtrādirāgādyaṅka kalāṅkitāḥ ।

Nigrahānugrahaparāsté dévāḥ syu na muktayé. 1.

1. Those deities, who are disgraced by the possession of signs of passion such as a female, a weapon, a rosary etc, and who are ready to punish or favour others, are not the gods for (Mukti-Absolute Deliverance.)

नाट्याट्टट्टाससंगीताद्यपलवविसंस्थूलाः ।

लम्भयेयुः पदं शान्तं प्रपन्नान् प्राणिनः कथम् ॥ २ ॥

2. Nātyāṭṭahāsa saṅgītā dyūpaplava viśamsthūlāḥ ।

Lambhayēyuh*Padam Śāntam prapannān prāṇinaḥ katham ?

2. How will those deities, whose souls have become unsteady by such disturbances as dramatic performances, loud laughter,

music, etc obtain Padam Śāntam (the Position of Tranquility) to creatures who have sought their shelter?

Su-Guru

महाव्रतधरा धीरा भैक्षमात्रोपजीविनः ।

सामायिकस्था धर्मोपदेशका गुरवो मताः ॥ १ ॥

1. Mahāvratadharā dhīrā bhaikṣamātropajīvinah ।

Sāmāyikasthā dharmopadésakā guravo matāḥ. 1.

1. Those who are observing the Five Mahā-vratas (1. A-him-sā-Abstinance from injury to living beings. 2. Satya (Truth) 3. A-stéya (Non-stealing). 4. Brahmācārya (Celibacy) and 5 A-parigraha-(Non-possession of wealth, property etc); those who maintain themselves by taking alms, and who are courageous in suffering hardships; those who always remain in a peaceful state of mind, and those who preach true religion are su-gurus (good teachers).

Ku-Guru

सर्वाभिलाषिणः सर्व-भोजिनः सपरिग्रहाः ।

अब्रह्मचारिणो मिथ्योपदेशका गुरवो न तु ॥ १ ॥

1. Sarvābhilāṣiṇaḥ sarvabhōjīnaḥ sa-parigrahāḥ ।

A-brahmacāriṇo mithyopadésakā guravo na tu. 1.

1. Those who are desirous of obtaining all things; who eat all things (without distinction); who possess wealth, property etc; who are not celibates; and those who preach Mithyātva (wrong belief) cannot really be (good) preceptors.

परिग्रहारंभमग्नास्तारयेयुः कथं परान् ।

स्वयं दरिद्रो न परमीश्वरीकर्तुमीश्वरः ॥ २ ॥

2 Parigrahārambhamagnāstārayēyuh katham parān
Svayam daridro na paramīśvarīkartumīśvaraḥ.

2 How can preceptors who are completely drowned in belongings and in undertakings, rescue others ?

One, who is himself a pauper, is not able to make another a wealthy person.

Su-dharma

दुर्गतिप्रपत्तमाणिधारणाद्धर्मे उच्यते
संयमादिर्दशविधः सर्वज्ञोक्तो विमुक्तये ॥ १ ॥

1 Durgatiprapatprāṇidhāranāddharma ucyatē
Samyamadi-r-dasavadhah sarvajnokto vi-muktayē. 1

1 The dharma (religious duty) Samyama etc of ten kinds
1. Samyama (self-control) 2. Kṣamā (fore-bearance) 3. Namratā (gentle-ness) 4. Saralatā (straight forwardness) 5. Nirlobhata (freedom from greed) 6. Tapah (austerity) 7. Satya (truth) 8. Śauca (purity of mind, speech, and body) 9. A kincana (a condition of having nothing as one's own) and 10 Brahma-carya (celebacy) declared by the Sarvajnas, is (really) called a Dharma for the attainment of Absolute Deliverance (from Karmas), on account of (its ability of) rescuing living beings from falling into wicked conditions of life.

Ku-dharma

अज्ञाः केचिद्विदधाति मुधा धर्मदम्भादधमं
कोऽयं धर्मं स्वहृदि नयने मीलयित्वा मृशस्तु ।

दीयन्ते यद्वनभुवि दवाः प्राणिनस्त्राणहीना
हन्यन्ते यत्पिशितबलये देवतानां पुरस्तात् ॥ १ ॥

1. Ajñāḥ kecidvidadhati mudhā dharmadambhādādharmam
Ko'yaṁ dharma sva-hridi nayané mīlayitva mṛśasti 1

Dīyanté yadvanabhuvi dayāḥ prāṇistrāṇahīnā
Hanyanté yatpiśitabalayē dévatānām purastāt 1

1 Some ignorant persons uselessly practise Adharma under the guise of Dharma. For instance, some burn the ground of forests on the pretext of religion, where innumerable animals

are destroyed, and some kill shelterless animals in the presence of gods for the purpose of giving an offering of flesh to them. Therefore, O wisemen ! having closed your eyes, just think over in your mind, what dharma there is in such deeds. Nothing except Adharma 2.

धर्मश्चेत् परदारसङ्गकरणाद्धर्मः सुरासेवनात् ।

संपुष्टिः पशुमत्स्यमांसनिकराहाराच्च हे वीरे ! ते ।

हत्वा प्राणि च यस्य चेतव भवेत् स्वर्गापवर्गाप्तये

कोऽश्नत्कर्मतया तदा परिचितः स्यान्नेति जानीमहे ॥ २ ॥

- 2 Dharmścet paradarasaṅgakarāṇad dharmāḥ surāsēvanāt
Sampuṣṭiḥ pasumasyamāmsanikarāhārācca hé virè té

Hatva-prāṇi ca yasya cettava bhavèṭ svargāpavargāptayé
Ko'sat karmatayā tadā paricitaḥ syānnéti jānīmahé 2.

2 O Brave man ! If there is dharma in sexual intercourse with another man's wife; if there is dharma in drinking spirituous liquors; if your body strengthens by eating the food of heaps of the flesh of animals and fish; and if your killing of a number of animals results in the accomplishment of svarga (heaven) and Mokṣa, we do not know, what then is responsible for such evil actions ?

Adharma—

सरागोऽपि हि देवश्चेत् गुरुब्रह्मचार्यपि ।

कृपाहीनोऽपि धर्मः स्यात् कष्टं नष्ट इहा जगत् ॥ १ ॥

1. Sa-rāgo'pi hi dévaścèṭ guru-r-abra-hmacāryapi
Kṛpāhīno'pi dharmāḥ syāt kaṣṭam naṣṭa ihā jagat.

If the deity is full of passion, if the preceptor is immoral and if the dhárma (code of religion) is devoid of the quality of mercy, it is a pity that the world is going to be ruined.

Signs of Samyaktva

समसंवेग निर्वेदानुकंपास्तिक्य लक्षणैः ।

लक्षणैः पंचभिः सम्यक् सम्यक्त्वमुपलक्ष्यते ॥ १ ॥

1. Śama saṁvéga, nirvéda anukampā āstikya lakṣaṇaiḥ
Lakṣaṇaiḥ pañcabhiḥ samyak samyaktvamupalakṣyate 1.

1. Samyaktva is known by the (following) five signs viz (1) Śame (mental tranquillity) 2. Saṁvéga (vehémenence) 3 Nirvéda (mundane indifference) 4. Anukampā (compassion', and 5. Āstikya (piety).

Praiseworthy Attributes of Samyaktva

स्थैर्यं प्रभावना भक्तिः कौशलं जिनज्ञासने ।

तीर्थसेवा च पञ्चास्य भूषणानि प्रचक्षते ॥ १ ॥

1. Sthairyam prabhāvanā bhaktiḥ kauśalam jina-śāsanē
Tīrtha-sēvā ca panca asya bhūṣaṇāni pracakṣatē 1.

The following five viz (1) Sthairyam (stead-fastness in one's own duties or the ability of making steady another person who has become slack or not losing one's steadiness on seeing mantric or tantric wonders of other religionists.) 2. Prabhāvanā (an effort to spread the religion) 3. Bhakti (reverential faith) 4. Kauśalam Jināśāsanē (cleverness in the study of Jaina Scriptures), and 5. Tīratha sēvā (rendering service to sthāvara tirthas [sacred places of pilgrimage] or to jaṅgama tirtha (sadhūs and sādhuīs)—are the bhūṣaṇa or praiseworthy attributes of Samyaktva, because they enhance its charm.

Transgressions of Samyaktva.

शंका कान्क्षाविचिकित्सा मिथ्याद्रष्टृप्रशंसनम् ।

तत्संस्तवश्च पञ्चापि सम्यक्त्वं दूषयन्त्यलम् ॥ १ ॥

1. Śankā kāṅksā vicikitsā miṣṭhyādrisṭi praśamsanam
Tatsaṁstavaśca pañcāpi samyaktvam dūṣayantyaḷam 1.

1 Śankā (creating doubts about the Principles of Religion promulgated by the Jinésvaras) 2. Kāṅksā (a desire for

other faiths on seeing the external wonders of the mantric and t  ntric arts of their religionists) 3 Vicikits   (doubt about the benefits of religious rites (4) Eulogy of False Believers and (5) Association with False Believers—defile Samyaktva, and therefore, they are known as d  sa  a (faults, defects, or transgressions) of Samyaktva.

When the intensity of krodha (anger), m  na (pride), m  y   (deceit) and lobha (greed) becomes progressively weaker, the Samyaktva becomes purer and stronger. After the attainment of Samyaktva, a person becomes fit for taking the vows of a householder.

The Five Anuvratas of a Householder.

विरत्तिं स्थूलहिंसादेर्द्विविधत्रिविधादिना ।

अहिंसादीनि षड्वाणुव्रतानि जगदुर्जिनाः ॥ १ ॥

Viratim sth  la himsad  -r-dvividha tri-vidh  din  

A-hims  dini pu  ca a  uvrat  ni jagadu  -r-jin  h

1

1. The Jin  s  varas call the abstension from sth  la hims   (gross injury) dvi-vidha (in two ways—viz do it himself or have it done by others) in three ways—(by mind, speech and body) as the Five A  u-vratas such as A-hims   etc—

Prathama Vrata (First Vow)

अहन्नं भंते ! तुम्हाणं समीवे थुल्लगं पाणइवायं संकप्पओ निरवराहं
निरवेक्कं पच्चक्खामि जावज्जीवाए दुविहं तिविहेणं—मणेणं वायाए
काएणं—न करेमि न कारवेमि तस्स भंते ! पडिक्कामि निंदामि गरिहामि
अप्पाणं वोसिरामि ॥

1. Ahannam bhante ! tumh  a  am sam  v   thulagam pa    iv  -yam sa  kappa   niravar  him n  vrav  -kkham paccakkhami j  va-j  iv     duviam tivih  nam-ma    nam v  y    , k  y  nam-na kar  mi, na k  rav  mi tassa bhant   ! padikkam  mi nind  mi garih  mi app  a  am vosir  mi.

[अहं ननु भदन्त ! युष्माकं समीपे स्थूलकं प्राणातिपातं संकल्पतः
निरपराधं निरपेक्षं प्रत्याख्यामि यावज्जीवं द्विविधं त्रिविधेन मनसा
वचसा कायेण न करेमि न कारवेमि तस्य भदन्त ! प्रतिक्रमामि निन्दामि
गर्हे आत्मानं व्युत्सृजामि ॥ १ ॥

Aham nanu bhadanta ! yusmākam samipé sthūlakam prāṇāti-
pātam saṅkalpataḥ nirapa rādhām nīrapéksam pratyā-khyāmié
yavajjivam dvi-vidham tri-vidhēna manasā, vacasā kāyēṇa, na
karēmi na kāravēmi tasya bhadanta ! pratikramāni nindāmi
garhē ātmānam vyutsrijāmi] 1.

Now, O Worshipful Sire ! In your presence, I take a vow
to abandon the intentional killing of innocent sthūla (gross big)
living beings and of living beings for whom I have no self-
interest, as long as I live, du-viham (in two ways—
I myself will not do (the killing) and I will not have it
done by others); and tividhena (in three ways—by mind, speech and
body). O Worshipful Sire ! I re-tire from these sins (of previous
lives) I censure them, I atone for them, and I repudiate my
soul from these sins.

Because,

आत्मवत् सर्वभूतेषु सुखदुःखे प्रियाऽप्रिये ।

चिन्तयन्नात्मनोऽनिष्टां हिंसामन्यस्य नाचरेत् ॥ १ ॥

1. Ātmavat sarva-bhūtēṣu sukha-duḥkhé priyā'priyé
Cintayannātmāno'niṣṭāḥ hiṁsā-manyasya nācarēt 1.

1. Considering all creatures as one's ownself, as regards
happiness or misery, as well as, love or hatred, one should not
practise killing of others—which is repugnant to ones
own self.

Also,

वने निरपराधनां वायुतोयतृणाशिनाम् ।

निघ्नन् मृगाणां भांसार्थी विशेष्यते कथं भुनेः ॥ १ ॥

दीर्यमाणे कुशेनापि यः स्वाङ्गे हंत दूयते ।
निर्मनंतु स कथं जंतूनंतयेभिश्चितायुधैः ॥ २ ॥

निर्मातुं क्रूरकर्माणः क्षणिकामात्मनो धृतिं ।
समापयन्ति सकलं जन्मान्यस्व शरीरिणः ॥ ३ ॥

भ्रियस्वेत्युच्यमानोऽपि देही भवति दुःखितः ।
मार्यमाणः महरणैर्दारुणैः स कथं भवेत् ? ॥ ४ ॥

1. Vané niraparādhānām vāyu toya trīṇāśīnām
Nighnan nirigānām mānsārthi viśéśyaté katham śunah 1.
2. Dīryamāṇēḥ kuśēnāpi yaḥ svāngē hanté dūyaté
Nirmanantrūn sa katham jantunantayēnniśītāyudhaiḥ 2.
3. Nirmātum krūra-karmāṇaḥ kṣanikātmano dhritim
Samāpayanti sakalam janamānyasya śarīriṇaḥ 3.
4. Mriyasvétūcyamāno'pi dehī bhavati duḥkhitaḥ
Māryamāṇaḥ praharaṇaiḥ dāruṇaiḥ sa katham bhavét ? 4.

1. How can anyone desirous of the flesh of innocent deer living upon air, water, and grass, in a forest, after having killed them, be better than a dog ? Not in the least.

2. When alas ! one is pained even by a thin grass pricking into his body, why does he kill innocent living creatures with sharp-edged weapons ?

3. Those doers of cruel deeds put an end to the entire life of such creatures for their momentary satisfaction.

4. When a living body becomes distressed by being told "you die," what will be his condition when he is killed with terrible weapons ?

Also,

निरर्थकां न कुर्वीत जीवेषु स्थावरेष्वपि ।
हिंसामर्हिसाधर्मज्ञः कांक्षन् मोक्षमुपासकः ॥ ५ ॥

5. Nirarthakām na kurvita jīvēsu ssthāvareshvapi

Himsāmahimsādharmajñāḥ kāmksan moksamupāsakaḥ 5.

5. One familiar with the rules of Ahimsā and desirous of service for the attainment of Mokṣa (Deliverance) should not do even the unnecessary killing of Sthāvara. (Immovable) living beings—

Transgressions of First Vow

क्रोधाद् बन्धच्छविच्छेदोऽधिकभाराधिरोपणम् ।

प्रहारोऽन्नादिरोधश्चाहिंसायां परिकीर्तिताः ॥ १ ॥

1. Krodhād bandhacchavicchedo'dhikabhārādhiropaṇam

Prahāro'nnādirodhaścāhimāyām parikīrtitāḥ.

1.

1. Very angrily! binding tightly a human being or any animal cruelly without any regard whether it will cause his death. 2 Cutting their skin 3. Putting on them more weight than they can possibly bear 4. Withholding their food of corn-grains or grass, and 5. Inflicting wounds on their vital parts—These five are the duṣaṇa or aticāra (defects, transgressions) of the A-himsā vrata—

Dvitiya Vrata (Second Vow)

अहन्नं भन्ते ! तुम्हाणं समीवे थुलगं मुसावायं जीहा छेआइहेउं
कन्नालीआइअं पंचविहं पच्चक्खामि दक्खिन्नाइं अविसये जावज्जी-
वाए दुविहंतिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि तस्स
भन्ते ! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥ २ ॥

Ahannam bhanté ! tumhāṇam samīvē thulagam musāvāyam
jīhā chéāihéum kannāliāiam pancaviham paccakkhāmi dakkhinn-
āim a-visayé javajjivāé duviham tivihēṇam maṇēṇam vāyāé kāēṇam
na karēmi na kāravēmi tassa bhanté ! paḍikkamāmi nindāmi gari-
hāmi appāṇam vosirāmi.

[अथ णं भदन्त ! युष्माकं समीपे स्थूलकं मृषावातं जिहाछिन्नादिहेतुं कन्यालीकादिकं पञ्चविधं प्रत्याख्यामि दाक्षिण्यादि अविषये यावज्जीवं द्विविधं त्रिविधेन मनसा वचसा कायया न करोमि न कारयामि तस्स भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्सृजामि ।

Atha ṇam bhadanta ! yuṣmākam samipé sthūlakam mṛṣā-vādam jīhvāchidādhétum kanyā-likādikam pañcavidham pratyā-khyāmi dākṣiṇyādi a-viṣayé yāvajjīvam dvividham tri-vidhēna ma-ṇasā vacasā kāyayā na karomi na kārayāmi tassa bhadanta ! pratikramāmi nindāmi garhāmi ātmānam vyutsṛjāmi ।

Now, O Worshipful Sire ! In your presence, I take a vow to abandon the speaking of sthūla (great) untruths—speaking lies for which the punishment was cutting out of the tongue of the offender, and untruths pertaining to (1) a virgin, (2), a cow, (3). land, (4). misappropriation of deposit and (5). giving false evidence as long as I live, without caring for. courtesy, du-vidham (in two ways—I will not myself do it, and I will not have it done by others), and tividhēna (in three ways, by mind, speech and body, O Worshipful Sire, I retire from these sins (of previous lives) I censure them, I atone for them, and I repudiate my soul from these sins.

Because,

असत्यतो लघीयस्त्वमसत्याद्वचनीयता ।

अधोर्गातरसत्याच्च तदसत्यं परित्यजेत् ॥ १ ॥

कन्यागोभूम्यलीकानि न्यासापहरणं तथा

कूटसाक्ष्यं च पञ्चेति स्थूलासत्यान्यकीर्तयन् ॥ १-॥

Kanyagobhūmyalikāni nyāsāpa-haraṇam tathā

Kūṭasākṣyam ca pañcēti sthūlāṣṭyānyakīrtayan

. 1. Untruths pertaining to a (1) virgin (2) a cow. (3). land, (4) misappropriation of deposit, and (5) giving false evidence—These five are said to be great untruths.

असत्यवचनं प्राज्ञः प्रमादेनापि नो वदेत् ।

श्रेयांसि येन भज्यन्ते वात्ययेव महाद्रुमाः ॥ २ ॥

असत्यवचनाद्वैरविषादाप्रत्ययादयः ।

मादुःषन्ति न के दोषाः कृपथ्याद्वयाधयो यथा ॥ ३ ॥

निगोदेष्वथ तिर्यक्षु तथा नरकवासिषु ।

उत्पद्यन्ते मृषावादप्रसादेन शरीरिणः ॥ ४ ॥

ब्रूयाद् भयोपरोधाद्वा नासत्यं कालिकार्यवत् ।

यस्तु ब्रूते स नरकं प्रयाति वसुराजवत् ॥ ५ ॥

1. Astatyato laghiystavamasatyād vacaniyatā
Adhogati-r-asatyācca tasatyam parityajet 1.
2. Asatyavaéanam prājñāḥ pramā dénāpi no vadét
Śréyāmi si yèna bhajyanté vātya yéva mahādrumāḥ 2.
3. Asatya-vacanad vairavisādāpratyayādayaḥ
Prāduḥṣanti na ké doṣāḥ kupathyād vyādhayo yathā 3.
4. Nigodésvatha tiryakṣu tathā naraka-vāsiṣu
Utpadyanté mriṣāvādaprasā déna śaririṇaḥ 4.
5. Bruyād bhayoparodhādvā na satyam kālikāryavat
Yastu brūtè sa narkam prayāti Vasurājavat 5.

1. By speaking lies, one becomes degraded; by speaking lies one is styled liar; by speaking lies, one goes to hell. One should, therefore, abandon untruth.

2. A wiseman should not speak an untrue word even through carelessness, because, just as, big trees are broken down by the gust of powerful winds in the same manner, good fortunes are destroyed by falsehood.

3. Just as, diseases are produced by eating unsalutary food, in the same way, what other blemishes besides enmity, repugnance, distrust, etc are not produced by telling untruths ? 3.

4. Such (despicable) creatures are born in Nigoda true in brute life, and in helish regions.

5. One should not speak untruth out of fear (from a king), or a disturbance (from one's kinsmen) like Kālikācārya, because he who speaks untruth, goes to hell like king Vasurāja.

Also,

ज्ञानचारित्रयोर्मूलं सत्यमेव वदन्ति ये ।

धात्रो पवित्रीक्रियते तेषां चरणरेणुभिः ॥ ६ ॥

अलीकं ये न भाषन्ते सत्यव्रतमहाधनाः ।

नापराध्मुमलं तेभ्यःभूतप्रेतोरगादयः ॥ ७ ॥

6 Jnāna-Cāritrayo-r-mūlam satya méva vadanti yé
Dhātrī pavitrī `kriyaté tēṣāṃ caraṇa-reṇubhiḥ 6

7 A-likam yé na bhāṣanté satyavrata mahāadhanāḥ
Nāparādhumalam tébhyah bhūta prētoragādayah 7

6. Earth is sanctified by the dust of the feet of those who speak only the Truth, which is the essence of (Right) Knowledge and (Right) Conduct.

7. Even goblins, evil spirits, serpents, etc are not able to injure those possessing the great wealth i-e Satya-vrata (a vow of speaking only the truth), who do not speak alikam (false-hood)

Transgressions of the Second Vrata.

मिथ्योपदेशःसहस्राभ्याख्यानं गुह्यभाषणम् ।

विश्वस्तमंत्रभेदश्च कूटछेदश्च सूनुते ॥ १ ॥

1. Mithyopakdśaḥ sahasā-bhyākhyānam guhya-bhāṣaṇam.
Viśvasta-mantrabhēdaśca kūṭa-lēkeśca sūnrité 1.

1. The following are the transgressions of the Satya-vrata (the Vow of speaking only the truth) viz 1. Preaching of sinful deeds (capable of causing misery to others).

2. Sudden imputation of false crimes on others. 3. Disclosing of secret matters (pertaining to a king or others). 4. Disclosing of secret affairs entrusted with confidence by friends, acquaintances, one's own wife, and others; and 5. Writing of false documents.

Tritiya Vrlata (Third Vow)

अहन्नं भन्ते । तुम्हाणं समीवे थुलगं अदिन्नादानं खत्तखण्णाइयं चोरंकारकरं रायनिग्गहकरं जावज्जीवं सचित्ताचित्तवत्थुविसयं पच्चक्खा-
मि दुविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि तस्स
भन्ते । पडिकमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥ ३ ॥

Ahannam bhanté ! tumhāṇam samivi thulagam a-dinnādanam
khétta khaṇaṇāyāyam coramkārahakaram rāyaniggahakaram jāvajjivam
sacittacitta vatthu visayam paccakkhāmi duviham tivihēṇam
maṇēṇam vāyāe kāēṇam, na karēmi na kāravemi tassa bhanté !
padikkamāmi nindāmi garihāmi appāṇam vosirāmi. 3.

[अथ णं भदन्त ! युष्माकं समीपे स्थूलकमदत्तादानं क्षेत्रखनना-
दिकं चौरंकारकरं राजनिग्रहकरं सचित्ताचित्तवस्तुविषयं प्रत्याख्यामि,
यावज्जीवं द्विविधं त्रिविधेन मनसा वचसा कायया न करोमि न कारयामि
तस्य भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्सृजामि ॥ ३ ॥

Atha ṇam bhadanta ! yuṣmākam samipē sthūlakamadattā-
dānam ksētra khaṇanādikam cauramkārahakaram rājanigrahakaram
sacittācittavastu viṣayam pratyākhyāmi yāvajjivam dvividham trivi-
dhēna manasā vacasā kāyayā na karomi na kārayāmi tassa
bhadanta ! pratikramāmi nindāmi garhāmi ātmānam vyutsritāmi]

Now, O Worshipful Sire ! In your presence I take a vow to refrain from taking away an object, that is not given (by its owner) whether it be a living object or any material substance, either by house-plundering, or by a deed by which one is called a thief, or a deed liable to be punished by the king, as long as, I live, dvividham (I will not myself do it, and I will not have it done by others) tri-vidhēna (by mind, speech, and body). O

Worshipful Sire! I retire from these sins (of previous lives), I censure them, I atone for them, and I repudiate my soul from these sins.

Because,

दौर्भाग्यं प्रेष्यतां दास्यमङ्गच्छेदं दरिद्रताम् ।

अदत्तात्तफलं ज्ञात्वा स्थूलस्तेयं विवर्जयेत् ॥ १ ॥

- 1 Daurbhāgyam prēṣyatām dāsyamaṅgacchēdam daridratām
Adattātta phalam jñātvā sthūla stēyam vivarjayēt

1. Knowing misfortune, servitude, slavery, cutting off of the limbs of the body, poverty etc. to be the phala (consequences) of a-dattā-dāna (taking away an article not given [by its owner] one should avoid (such) sthūlā stēyam (gross thefts)

Also,

पतितं विस्मृतं नष्टं स्थितं स्थापितमाहितं ।

अदत्तं नाददीत स्वं परकीयं क्वचित्सुधीः ॥ २ ॥

- 2 Patitam vismritam naṣṭam sthitam sthāpitamāhitam
Adattam nādadīta svam parakiyam kvacit sudhīḥ

2. A wiseman should never take himself a-dattam (any thing not given) parakiyam (belonging to another person), viz. An article - (1) That has dropped down (from its owner). (2) That is forgotten. (3) Whose owner is not found out or is dead (4) That is in the house. (5) That is deposited in a safe place or (6) That has been kept in a pit in the ground.

एकस्यैकक्षणं दुःखं मार्यमाणस्य जायते ।

सपुत्रपौत्रस्य पुनर्यावज्जीवं हते धने ॥

Ekasyaikaikṣaṇam duḥkham māryamaṇasya jāyate

Sa-putra pautrasya puna-r-yāvajjivam hritē dhanē

3. When one (living being) is being killed, pain lasting for one moment only is produced to the killed, but by taking

away one's wealth, his sons and grandsons become miserable, as long, as they live.

Also,

चौर्यपापद्रुमस्येह वधबंधादिकं फलम् ।

जायते परलोके तु फलं नरकवेदना ॥ ४ ॥

- 4 Cauryapupadrumasyèha vadha-bandhādikam phalam
Jāyaté paraloké tu phalam Naraka-védanā. 4.

4. During this life, the phala (evil) fruits or consequence of the sinful tree of theft, is capital punishment or imprisonment, and miseries of hell during the next world.

दिवसे वा रजन्यां वा स्वप्ने वा जागरेऽपि वा ।

सशल्य इव चौर्येण नैति स्वास्थ्यं नरः क्वचित् ॥ ५ ॥

5. Divasé vā rajanyām vā svapné vā jāgaré'pi vā
Sa-śalya iva cauryēṇa naiti svāsthyam narah kvacit 5.

5. By committing thefts, a man never attains tranquillity of mind, either during day, or during night, and even during a dream or during wakefulness like a person with a thorn (in his heart).

मित्रपुत्रकलत्रणि भ्रातरः पितरोऽपि हि

संसज्जन्ति क्षणमपि न म्लेच्छैरिव तस्करैः ॥ ६ ॥

- 6 Mitraputrakalatrāṇi bhrātarah putaro'pi hi.
Samsajjanti kṣaṇampi na mlecchairiva

6. Friends, sons, wife, brothers, and even father and mother, do not associate even for a moment with thieves, as well, with barbarians.

Transgressions of the Third Vow.

स्तेनानुज्ञा तदानीतादानं द्विद्वाज्यलंघनम् ।

प्रतिरूपक्रियामानाऽन्वत्वं चास्तेयसंश्रिता ॥ १ ॥

1. Stēnānujñā tadānitādānam dvidrāyallāṅghanam
Pratirūpakriyāmanā'nyatvam cāstēyasamśrīta

1. Instigating a thief in doing thefts. 2. Buying stolen articles from a thief. 3. Entering an enemy's countries prohibited by one's king. 4. Adulteration of merchandise with articles of inferior quality. 5. Use of false measures and weights.—These five are the transgressions in a-stēya vrata.

Caturtha Vrata (Fourth Vow)

अहं मंते ! तुम्हाणं समीवे ओराळिय-वेउव्वियमेयं थुळगं मेहुणं पच्चक्खामि जावज्जीवाए तत्थ दिव्वं दुविहं त्रिविहेणं, तेरिच्छं एगविहं त्रिविहेणं मणुयं अहागहियभंगेणं, तस्स भंते ! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥ ४ ॥

4. Ahannam bhanté ! Tumhāṇam samivé orāliya-vēuvviya bhéyaṁ thulagam méhuṇam paccakkhāmi jāvajjivāē tattha divvam duviham tivihēnam, tericcham egviham tivihenam, manyam uhāgahiya-bhaṅgēnam, tassa bhante ! paḍikkamāmi nindāmi garihāmi appāṇam vosirami 4.

[अथ णं भदन्त ! युष्माकं समीपे औदारिक-वैकुर्विकभेदं स्थूलकं मैथुनं प्रत्याख्यामि यावज्जीवं तत्र दिव्यं द्विविधं त्रिविधेन तैर्यज्ञं एकविधत्रिविधेन, मानुष्यं यथाग्रहीतभङ्गेन, तस्य भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्स्रियामि ॥ ४ ॥

Atha ṇam bhadanta ! Yuṣmākam samipé audārika-vaikurvika bhēdam sthūlakam maithunam pratyākhyāmi yāvajjivam tatra divyam dvi-vidham tri-vidhena tairyañcam ēka-vidham trividhena, mānasyam yathāgrahītabhāṅgena tasya bhadanta ! pratikramāmi nindāmi garhāmi, ātmānam vyutsriyāmi] 4.

4. Now, O Worshipful Sire ! In your presence I take a vow to refrain from gross sexual intercourse-of audārika (the external physical body of human and sub-human beings) and vaikurvika (different kinds of physical fluid bodies assumed by

gods & hellish beings) kinds—as long as I live,—*with celestial females* in two ways—(I myself will not do it, and I will not have it done by others) and in three ways (by mind, speech, and body)—*with brute females* in one way (I will not myself do it), and in three ways (by mind, speech, and body)—and *with human females* in accordance with the varieties of minor vows taken in connection with the main vow. O Worshipful Sire, I retire from these sins (of previous lives) I censure them, I atone for them, and I repudiate my soul from these sins—

प्राणभूतं चरित्रस्य परब्रह्मैककारणम् ।

समाचरन् ब्रह्मचयं पूजितैरपि पूज्यते ॥ १ ॥

चिरायुषः सुसंस्थाना दृढसंहनना नराः ।

तेजस्विनो महावीर्या भवेयुर्ब्रह्मचर्यतः ॥ २ ॥

1. Prāṇbhūtam caritrasya parabrahmaika kâraṇam

Samācaran brahmacaryam pūjitairapi pūjyate

1.

2. Cīrāyuṣaḥ su-samsthānā dridha samnahanā narāḥ

Téjasvino mahāvīryā bhaveyu-r-brahmacaryataḥ

2.

1. One, practising brahmacarya (celibacy) which is the vital breath of Caritra (good conduct), and which is the sole prime cause of Para Brahma (the Supreme Brahman, Mokṣa), is revered even by gods who are worshipped with great honour.

2. By observing celibacy, persons become long-lived, well-shaped, endowed with strong constitution, lustrous and very powerful.--

नासक्त्या सेवनीयाः स्वदारा अप्युपासकैः ।

आकरः सर्वपापानां किं पुनः परयोषितः ॥ ३ ॥

स्वपतिं या परित्यज्य निरूपोपपतिं भजेत् ।

तस्यां क्षणचितायां विश्रम्भः कोऽन्ययोषितिं ॥ ४ ॥

3 Nāsaktya sévaniyāḥ svadarā apyupāsakaiḥ
Akāraḥ sarva-pāpānām kim punaḥ para-yoṣitaḥ . 3

4. Sva-patim yā parītyajya nistra-popapatim bhajét
Tasyām kṣaṇicittāyām viśrambhaḥ ko'nyayoṣiti. 4

3. Devout followers (of Jinésvaras) should not indulge in sexual intercourse with great attachment, even with their own wife, then, what about other's wife—the mine of all sins ?

4. What confidence in another's wife with a momentary love who, having abandoned her own husband, shamelessly has recourse to a paramour.

माणसंदेहजननं परमं वैरकारणं ।
लोकद्वयविरुद्धं परस्त्रीगमनं त्यजेत् ॥ ५ ॥

सर्वस्वहरणं बंधं शरीरावयवच्छिदां ।
मृतश्च नरकं घोरं लभते पारदारिकः ॥ ६ ॥

स्वदाररक्षणे यत्नं विदधानो निरन्तरम् ।
जानन्नपि जनो दुःखं परदारान् कथं व्रजेत् ॥ ७ ॥

विक्रमाक्रान्तविभ्वोऽपि परस्त्रीषु रिरंसया ।
कृत्वा कुलक्षयं प्राप नरकं दशकन्धरः ॥ ८ ॥

5 Prāṇasaṇḍéhajananam paramam vaira-kāraṇam
Lokadvayaviruddham parastrigamanam tyajét 5

6. Sarvasvaharaṇam bandham śarīrāvayavacchidām
Mritaśca Narakam ghoram labhaté pāradārikaḥ 6

7. Svadārarakṣaṇé yatnam vi-dadhāno niranṭaram
Jānannapi jano duḥkham paradārān katham vrajét 7

8. Vikramākraṇṭaviśvo' pi parastrīṣu riraṁsaya
Kritvā kulakṣayam prāpa narakam Daśakandharah

5. One should abandon cohabitation with another's wife, which creates doubt about one's life, which is the primary cause of animosity, and which is contrary to moral laws in this world and in the next.

6. One having intercourse with another man's wife, gets (as a punishment from the king) confiscation of all his property, imprisonment, and cutting of the limbs of one's own body, and terrible hell, after death.

7. Why should one, constantly protecting his own wife against immoral behaviour of other persons, and experiencing the bad conduct of one's own wife, practise cohabitation with another man's wife.

8. Daśakandhara (Ten-necked Rāvana) who had conquered the world by his great valour, went to hell, after having brought destruction to his family by his ardent desire of enjoying another's wife.

मनस्यन्यद्वचस्यन्यत्क्रियायामन्यदेव हि ।

यासां साधारणस्त्रीणां नाः कथं सुखहेतवः ॥ ९ ॥

मांसमिश्रं सुरामिश्रमनेकविट्चुंबितम् ।

को वेश्यावदनं चूषेदुच्छिष्टमिव भोजनम् ॥ १० ॥

अपि प्रदत्तसर्वस्वात् कामुकात्क्षीणसंपदः ।

वासोऽप्याच्छेत्तुमिच्छन्ति गच्छतः पण्ययोषितः ॥ ११ ॥

न देवान् गुरुन्नापि सुहृदो न च बांधवान् ।

असत्संगरतिर्नित्यं वेश्यावश्यो हि मन्यते ॥ १२ ॥

कृष्टिनोऽपि स्मरसमान् पश्यन्ती धनकाक्षया ।

तन्वती कृत्रिमस्नेहं निःस्नेहं गणिकां त्यजेत् ॥ १३ ॥

9. Manasyantad vacasyanat kriyāyāmanyadēva hi
Yāsām sādharāṇastrapāṇām tāh katham sukha-hetavaḥ.

10. Māmsa-miśram śuramiśramanékaviṭacumbhitam,
Ko véśyā-vadanamī cumbéd ucchistāmiva bhojanam.
11. Api pradattasarvasvāt kāmukātksīṇasampadaḥ.
Vāso' pyācchétumicchanti gacchataḥ paṇyayositāḥ.
12. Na dévāna gurunāpi suhrido na ca bāndhavān,
Asatsaṅgarati-r-nityam véśyāvaśyo hi manyatè.
13. Kuṣṭhino'pi smarasamān paśyanti dhanakāṅkṣayā.
Tanvartī kritrima-śnéhām niḥśnéhām gaṇikām tyajét.

9. How can those prostitutes, who have love for another person in their mind, who declare love for another by speech, and who enjoy pleasures by body with a different person, be the source of happiness?

10. Who can kiss, like the eating the remnants of food, the face of a prostitute which is defiled with flesh-eating and wine, and which is kissed by numerous debaucherous persons?

11. From a person in love with a prostitute whose wealth has become exhausted by having given her all his belongings and who is going away from her, these prostitutes are desirous of snatching away even a garment remaining with him.

12. A person enslaved by a prostitute, rejoices in constant company with wicked persons, and he does not care for gods (deities), preceptors, friends, and even, for his brothers.

13. One should always abandon a prostitute who, only desirous of wealth, looks upon a leper as Kāmadēva (the God of Love), who spreads artificial love, and who is perfectly destitute of a particle of love.

रम्यमापातमात्रेण परिणामेऽतिदारुणम् ।

किम्पाकफलसकाशं तत्कः सेवेत मैथुनम् ॥ १४ ॥

कम्पः स्वेदः श्रमो मूर्छा भ्रमिर्गर्भनिर्वलक्षयः ।

राजयक्ष्मादि-रोगाश्च भवेयुर्मैथुनोत्थिताः ॥ १५ ॥

14. Ramiyamāpāta-mātrēṇa pariṇāmé' tidaṛuṇam,
Kimpāka phalasakāśam tatkaḥ sévēta maithunam.

15. Kampah svēdaḥ śramo, mūrchā bhrami-r-glāni-r-bala kṣayaḥ
Rājayakṣmāde rogāśca bhavēyu-r-maithunotthitāḥ.

14. Who will indulge in sexual intercourse, which, like the fruit of Kimpāka tree, is delightful at the first moment, but which, at the end, is very terrible.

15. Tremors, sweatings, exhaustion, giddiness, lassitude, weakness, pulmonary consumption, and other diseases, originate from sexual intercourse.

नपुंसकत्वं तिर्यकत्वं दौर्भाग्यं च भवे भवे ।

भवेन्नराणां स्त्रीणां चाऽन्यकान्तासक्तचेतसाम् ॥ १६ ॥

16. Napuṁsakatvam tiryak-tvam daurbhāgyam ca bhavé bhavé
Bhavēnnarāṇām strīṇām cā'nyakāntāsaktacétasām 16.

16. Males and females, who have attachment for another person at heart, have hermaphrodite (neuter) condition, brute condition, and misfortune, at every existence of life.

Transgressions of Fourth Vow.

इत्तरात्तागमो नात्तागतिरन्यविवाहनम् ।

मदनात्याग्रहोऽनंगक्रीडा च बलीणि स्मृता ॥ १७ ॥

17. Intercourse with a prostitute or another woman kept for some time as one's own wife by fixed payments. 2. Sexual intercourse with a prostitute, unprotected helpless females, widows, unrestrained women, females whose husband is away from home. 3. Making marriage-contracts of persons other than their own sons and daughters. 4. Undue attachment in sexual intercourse

with one's own wife and 5. Dalliance with sexual organs i e. masturbation etc. These five are the transgressions of the Brahmacharya vrata:

Pancama Vrata (Fifth Vow)

अहन्नं भन्ते ! तुम्हाणं समीवे थुलगं अपारमिअं परिग्रहं पक्खामि
घणघन्नाइनवविहवत्थुविसयं इच्छापरिमाणं उपसंपज्जामि जावज्जीवाए अहा-
गहियमंगेणं तस्स भन्ते ! पढिक्कामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥५॥

5. Ahannam bhantè ! tumhāṇam samīvē thulagam aparimiam pariggaham paccakkhāmi dhaṇa-dhannāi-navavihavatthuvisayam icchā-parimāṇam uvasampajjāmi jāvajjivāē ahāgahiyabhaṅgeṇam tassa bhantè ! paḍikkamāmi nindāmi garihāmi appāṇam vosirāmi.

अथ णं भदन्त ! युष्माकं समीपे स्थूलकं अपरिमितं परिग्रहं प्रत्या-
ख्यामि घनधान्यादिनवविधवस्तुविषयं इच्छापेरिमाणं उपसंपद्यामि यावज्जीवं
यथाग्रहीतभङ्गेन तस्य भदन्त ! प्रतिक्रमामि निन्दामि गरीमि आत्मानं
व्युत्सृजामि ॥ ५ ॥

5. Atha ṇam bhadanta ! yuṣmākam samīpē sthūlakam aparimitam parigraham pratyākhyāmi, dhana dhānyādi navavidha vastuviṣayam icchaparimāṇam upasampadyāmi yāvajjivam yathā grahitabhaṅgeṇa tasya bhadanta ! pratikramāmi nindāmi garihāmi ātmānam vyutsrijāmi. 5]

Now, Worshipful Sire ! In your presence, I take a vow to refrain from unlimited possessions (property)-limitation of desires regarding (1) Wealth (2) Corn (3) Fields-land (4) Property-houses, shops, ware-houses etc. (5) Silver (6) Gold (7) Base Metals-copper, iron, lead, tin etc. (8) Dvi-pada-Servants, menials etc. and (9) Cattuspada-Cattle, horses, cows, buffaloes, mules, asses, etc. as long as I live, in accordance with minor vows taken for the preservation of the main vow. O Worshipful Sire ! I retire from

these sins (of previous lives), I censure them, I atone for them, and I repudiate my soul from these sins

असंतोषमविश्वासमारंभं दुःखकारणम् ।

मत्वा भूर्छोफलं कुर्यात् परिग्रहनिग्रहणम् ॥ १ ॥

1. Asantoṣamaviśvāsamārambham dukkha kāraṇam

Matvā mūrchā-phalam kuryāt parigraha-nīyantraṇam. 1.

1. Knowing discontent, distrust, and undertaking—the source of misery—as the (evil) consequence of delusion, one should do limitation of parigraha (property-belongings).

परिग्रहममत्वाद्धि मज्जत्येव भवाम्बुधौ ।

महापोत इव प्राणी त्यजेत्तस्मात्परिग्रहम् ॥ २ ॥

2. Parigraha-mamatvāddhi majjatyéva bhavambudhan

Mahāpota iva prāṇī tyajét tasmāt parigraham. 2.

2. Like a big ship drowning in an ocean, a living being is drowned in the ocean of this life, by attachment towards property. One should therefore abandon a desire for property.

तपःश्रुतपरिवारां शमसाम्राज्यसंपदम् ।

परिग्रहग्रहग्रस्ता स्त्यजेयुर्योगिनोऽपि हि ॥ ३ ॥

3. Tapah śruta-parivārām śama-sāmrājya-sāmpadam

Parigraha-grahagrastāstyajéyu-r-yogino'pi hi.

3. Even ascetics, practising religious concentration, possessed by the demon of parigraha (desire for possessions). lose their wealth of universal sovereignty of mental tranquillity resulting from austerity and Scriptural Knowledge.

मुष्णन्ति विषयस्तेना दहति स्मरपावकः ।

रुन्धन्ति वनितान्याधाः संगैरङ्गीकृतं नरम् ॥ ४ ॥

4. Muṣṇanti viṣayasténā dāhati smara pāvakaḥ

Rundhanti vanitāvyādhāḥ saṅgai-r-aṅgikṛitam naram.

4. The robbers-i-e sensual pleasures,-plunder the man surrounded by possession of property; the fire of love burns him; and hunters i-e young females block up (his path);

संनिधौ निधयस्तस्य कामगव्यानुगामिनी ।

अमराः किकरायन्ते संतोषो यस्य भूषणम् ॥ ५ ॥

5. Sannidhau nidhayastasya Kāma gavyānugāmini
Amarāḥ kiṅkarāyante santoṣo yasya bhūṣaṇam.

5.

5. Hidden treasures (dwell) near the (fortunate) person whose santoṣa (contentment) is the ornament; Kāma-dhénu (the cow of plenty) follows him; and gods obey his orders like his servants 5.

Transgressions of the Fifth Vow.

धनधान्यस्य कुप्यस्य गवादेः क्षेत्रवस्तुनः ।

हिरण्यहेम्नश्च संख्यातिक्रमोऽत्र परिग्रहे ॥ ६ ॥

6. Dhana dhānyasya kupyasya gavādēḥ kṣétravastunah
Hiranya hémnaśca saṅkhyā atikramo'atra parigrahé.

6.

6. Transgressions in the number of articles fixed for use, with regard to the following matters are the transgressions of the Parigraha Vrata. They are pertaining to (1) Wealth and Corn (2) House-hold possessions except gold and silver (3) Servants, maids, cows, buffaloes, camels, asses etc. (4) Fields, land, houses, shops, ware-houses etc. and (5) Gold and Silver.

Sixth, Seventh, and Eighth Vow.

अहन्नं भंते ! तुम्हाणं समीचे गुणव्वए तीए उट्ठअहोतिरियल्लोअग्गमण-
विसयं दिसिपरिमाणं पडिबज्जामि उवभोगपरिभोगवए भोयणओ, अणंतकाय
-बहुव्वीअ-राईभोयणाइं परिहरामि, कम्मओ णं पक्खरसकम्मोदाणमइं इंगाळ-
कम्माइयं बहुसावज्जाइं खरकम्माइं रायनियोगं च परिहरामि, असत्थदण्डे
अवज्झाणाइयं चउव्विहं अन्नत्थदण्डं परिहरामि जावज्जीवाए अहागहियमंग-
एणं तस्स भंते पडिक्कामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥ ६ ॥
॥ ७ ॥ ८ ॥

6-7 8. Ahannam bhanté ! tumhāṇam samivé guṇavaé tié uddhaahotiriyalōa gamaṇaviṣayam dispaṛimāṇam paḍivaijāmi uvabhogaparibhogavaé bhoyaṇao, aṇanta-kāya-bahubia-rāi bhoyaṇāim pariharāmi. Kammaṇam panna-rasa-kammādaṇāim ingāla-kammāiam bahuśāvajjhāim khara-kammāim rāyaniyogam ca pariharāmi, annattha daṇḍé avajjhāṇāim cauviham annattha daṇḍam pariharāmi jāvajjivāé ahagahiya bhaṇgaēṇam tassa bhanté ! padikkamāmi nindāmi garihāmi appāṇam vosirāmi. 6-7-8

[अथ णं भदन्त ! युष्माकं समीपे गुणव्रतत्रिके ऊर्ध्वावस्तिर्बुद्धलोकगमनविषयं दिग्परिमाणं प्रतिपद्यामि । उपभोगपरिभोगव्रते भोजनतः अनन्तकाय-बहुबीज-रात्रिभोजनानि परिहरामि । कर्मतः णं पञ्चदशकर्मादानानि इङ्गल-कर्मादिकं बहुसावधानि खरकर्माणि राजनियोगं च परिहरामि, यावज्जीवं यथागृहीतभङ्गकेन तस्य भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्स्रजामि ॥ ६ ॥ ७ ॥ ८ ॥

6-7-8 Athaṇam bhadanta ! yusmākam samipé guṇavrata triké ūrdh vaadhastiryag loka gamana viṣayam dig-ṛimāṇam partipadyāmi / Upabhoga-paribhoga vrataḥ bhojanataḥ ananta-kāya-bahubīja-rātribhojanāni pariharāmi / karmataḥ ṇam pañcadaśa Karmādānāni ingāla-karmādikam bahu-sāvadyāni khara-karmāṇi rājaniyogam ca pariharāmi, yāvajjivam yathāgrahitabhaṅgakēna tasya bhadanta ! pratikramāmi nindāmi garhāmi ātmānam vyutsrijāmi 6-7-8.

6-7-8. Now, Worshipful Sire ! In your presence, in connection with the three Guṇa Vratas, I promise to preserve the dig-ṛimāṇa vrata pertaining to movements in Urdhva-loka (Upper World), Adholoka (Lower World), and Tiriya-loka (the Middle world). In the Upabhoga-paribhoga vrata (1) With regard to food I avoid-ananta-kāya-(innumerable-souled living bodies)-bahubīja (vegetable bodies with numerous seeds,) rātri bhojana (eating at night) etc-(2) with regard to trades, I avoid fifteen sinful trades

such as preparing of coals etc, very sinful other deeds,--(3) With regard to anarthadaṇḍa vrata, I avoid four kinds of anartha-daṇḍa involving evil thoughts--as long as I live in accordance with the minor vows taken for the preservation of the main vow. O Worshipful Sire ! I re-tire from these sins, I censure them, I atone for them, and I repudiate my soul from these sins.

दशस्वपि कृता दिक्षु यत्र सीमा न लंघ्यते ।

ख्यातं दिग्विरतिरिति प्रथमं तद् गुणव्रतम् ॥ १ ॥

1. Daśasvapi kritā dikṣu yatra simā na laṅghyaté

Khyātam dig-virati-r-iti prathamam tad guṇa-vratam 1.

1. Where the limitation done for (movements in the) ten directions is not transgressed, there is the first Guṇa-vrata, known as Dig-virati.

चराचराणां जीवानां विमर्दननिवर्तनात् ।

तप्तायोगोलकल्पस्य सद्व्रतं गृहिणोऽप्येदः ॥ २ ॥

2. Carācarāṇām jīvānām vimardana-nivartanāt

Taptaayogolakalpasya sadvritam grihiṇo' pyēdaḥ. 2.

2. Owing to freedom from destruction of moving and immobile creatures by the movements of unrestrained householders resembling those of heated iron balls, this is a good vow for a house-holder.

जगदाक्रममाणस्य प्रसरल्लोभवारिधेः ।

स्तुलनं विदधे तेन येन दिग्विरतिः कृताः ॥ ३ ॥

3. Jagadākramamāṇasya prasarallobhavāridhēḥ

Skhalanam vidadhē téna yēna dig-viratih kritah. 3.

3. He who has taken Dig-virati vrata (vow of limitation of movements in directions) has stopped the spread of the ocean of greed which is invading the Universe.

7th Vow-Bhogopabhoga Vrata.

भोगोपभोगयोः संख्या शक्त्या यत्र विधीयते ।

भोगोपभोगमानं तद् द्वितीयिकं गुणव्रतम् ॥ ४ ॥

4. Bhogopabhogayoh saṁkhyā śaktyā yatra vidhiyate
Bhogopabhogamānam tad dvitīyikam Guṇa Vratam 4.

4. That, in which the limitation of the number of articles of bhoga (enjoyment only once), and upabhoga (of repeated enjoyments) is done in accordance with one's bodily powers, is the second guṇavrata named Bhogopabhogamāna Vrata

सकृदेव भुज्यते यः स भोगोऽन्नस्रगादिकः ।

पुनः पुनः पुनर्भोग्य उपभोगोऽङ्गनादिकः ॥ ५ ॥

5. Sakridēva bhujyatē yaḥ sa bhogoanna sragādikaḥ
Punaḥ punaḥ puna-r-bhogyā upabhogo aṅganādikaḥ. 5.

5. That, which is used only once viz corn, flower garland etc. is bhoga. That, which is fit to be used repeatedly e-g-one's wife, clothes, ornaments, house, bed, vehicles etc is Upbhoga.

Articles of food fit to be avoided. —

मद्यं मांसं नवनीतं मधूदुंबरपञ्चकम् ।

अनन्तकायमज्ञातकलं रात्रौ च भोजनम् ॥ ६ ॥

आमगोरससंपृक्तं द्विदलं पुष्पितौदनम् ।

दध्यहिर्द्वितीयातीतं क्वथितान्नं विवर्जयेत् ॥ ७ ॥

6. Madhyam māmsam navanītam madhu udumbarapañcakam
Anantakāyam ajñāta-phalam rātrau ca bhojanam 6.
7. Āmagorasasampṛktaṁ dvidalam puṣpita-odanam
Dadhyaḥ-r-dvitiyātītam kvathitānnaṁ vivarjayet. 7.

6. One should avoid wines, flesh, -fresh butter, honey, fruits of (1) umbara (2) banyan tree, (3) pe-pal, (4) kālumbara and (5) glomerous fig-tree)-anantakāya-unknown fruits and eating at night.

7. One should avoid Pulses mixed with unboiled curds or whey,—boiled rice kept over the night (in which small sprouts are likely to spring up)—curds of more than two days' duration—decomposing boiled corn.

Evil Consequences of Wine-drinking

मदिरापानमात्रेण बुधिर्नश्यति दूरतः ।

वेदग्धीर्वधुरस्यापि दौर्भाग्येणेव कामिनी ॥ १ ॥

पापाः कादंबरीपानचिवशीकृतचेतसः ।

जननीं हा प्रिमीयन्ति जननीयन्ति च प्रियाम् ॥ २ ॥

न जानाति परं स्वं वा मद्याच्चलितचेतनः ।

स्वामीयति वराकः स्वं स्वामिनं किंकरीयति ॥ ३ ॥

मद्यपस्य शवस्येव लुठितस्य चतुष्पथे ।

मूत्रयन्ति मुखे श्वानो व्याप्ते विवर-शंकया ॥ ४ ॥

मद्यपानरसे मग्नो नग्नः स्वपिति चत्वरे ।

गूढं च स्वमभिप्रायं प्रकाशयति लीलया ॥ ५ ॥

वाष्णीपानतो यांति कांतिकीर्तिमतिभ्रियः ।

विचित्राश्चित्ररचना विलुठत्कज्जलादिव ॥ ६ ॥

भूतार्तवधरीनर्तिं रारदीति सशोकवत् ।

दाहज्वरार्तवद् भूमौ सुरापो लोलुठीति च ॥ ७ ॥

विदधत्यंगशैथिल्यं ग्लापयन्तीन्द्रियाणि च ।

मूर्छामतुच्छांयच्छन्ति हाला हलोपमा ॥ ८ ॥

विवेकः संयमो ज्ञानं सत्यं शौचं दया क्षमा ।

मद्यात्प्रलीयते सर्वं तृण्यावस्त्रिकणादिव ॥ ९ ॥

दोषाणां कारणं मद्यं, मद्यं कारणमापदाम् ।

रोगातुर इवापथ्यं तस्मान्मद्यं विवर्जयेत् ॥ १० ॥

1. Madirāpānamātrēṇa buddhi-r-naśyati dūrataḥ
Vadagdhīvandhurasyāpi daurbhāgyeṇēva kāmīni.

2. Pāpāḥ kādambaripāna vivaśikṛita cétasaḥ
Jānanīm hā priyanti jananiyanti ca priyām. 2.
3. Na jānāti param svam vā madyāt calitacatanāḥ
Swamiyati varākaḥ svam svāminim kinkariyati. 3.
4. Madyapasya śabasyéva luṭhitasyu catuspathé
Mûtrayanti mukhé śvāno vyātté vivara śaṅkayā. 4.
5. Madyapānaraké magno nagnaḥ svapiti catvaré
Gūḍham ca svamabhiprāyam prakāśayati līlayā 5.
6. Vāruṇi-pānato yānti kānti kīrti mati sriyaḥ
Vicitrāścitraracanā viluṭhat kajjalādiva 6.
7. Bhūtārttavannarīnarti rāratīti sa-śokavat
Dāhajvarāttavad bhūtau surāpo loluṭhīti ca. 7.
8. Vidadhatyaṅgaśaithilyam glāpayantīndriyāṇi ca.
Mūrchāmatucchām yacchanti hālā hālōpamā. 8.
9. Vivēkaḥ samyamo jñānam satyam śaucam dayā kṣamā
Madyāt praliyaté sarvam triṇyāvahnikaṇādiva. 9.
10. Doṣāṇām kāraṇam madyam madyam kāraṇamāpadām
Rogātura viapathyam tasmāt madyam vivarjayét. 10.

1. Just as, even the wife of a man, elegant with profound learning goes away on account of ill-luck, in the same way, correct understanding departs far away simply, by the drinking of wine.

2. Wicked persons whose hearts have been enslaved by the drinking of Kādambari (a kind of intoxicating liquor), alas! make carnal advances towards their own mother and treat their own beloved as if she was their own mother.

3. One, whose senses have become unsteady by wine, does not recognise either another person or his own self. The pitiable wretch acts as if he were a lord and he treats his own master as if he were a poor servant.

4. In the open mouth of one drinking wine, lying like a dead body in a place where four roads meet, dogs pass, urine out of misapprehension as a hole.

5. One immersed in the relish of wine-drinking, lies naked in a courtyard, and he sportively makes public his own secret opinion.

6. By the drinking of spirituous liquor, one's splendour, fame, intellect, and wealth, go away, just as, the arrangement of various kinds of paintings is destroyed by the spilling of lamp-black.

7. One, drinking spirituous liquor, dances like one possessed by a demon, howls like a sorrowful creature, and rolls on the ground like a patient suffering from burning fever.

8. Spirituous liquor, produces looseness of body, makes the sense-organs weak, and, like a deadly poison, it produces great mental stupefaction.

9. Discrimination, self-restraint, knowledge, truth, purity, compassion, and forbearance—all these vanish by spirituous liquor like grass by a spark of fire.

10. Wine-drinking is the source of vices, wine-drinking is the source of all miseries. Therefore, like a diseased person rejecting unwholesome diet, one should reject wine-drinking.

Flesh Eating.

चिखादिषति यो मांसं प्राणिप्राणापहारतः ।

उन्मूलयत्यसौ मूलं दयाख्यं धर्मशास्त्रिनः ॥ ११ ॥

अशनीयन् सदा मांसं दयां यो हि चिकीर्षति ।

ज्वलति ज्वलने बलीं स रोषयितुमिच्छति ॥ १२ ॥

11. Cikhādiṣati yo māmsam prāṇiprāṇāpahārataḥ

Unmulayatyasau mūlam dayākhyam dharma śākhinaḥ 11.

12. *Aśanīyan sadā māmsam dayām yo hi cikīrsati*
Jvalati jvalanē vallīṃ sa ropayitumicchati. 12.

11. He, who eats flesh by taking away the vital breaths of living beings, destroys the root of the Religious Tree named Dayā (compassion).

12. He who eats flesh constantly, and, at the same time, is desirous of showing compassion, desires to plant a twining shrub in a blazing fire. 12.

हंता पक्षस्य विक्रेता संस्कर्ता भक्षकस्तथा ।

क्रेतानुमंता दाता च घातका एव यन्मनुः ॥ १३ ॥

13. *Hantā palasya vikrētā samskartā bhakṣakastathā*
Krētānumantā dātā ca ghatakā éva yan-manuḥ 13.

13. The killer of living beings, the seller, preparer of flesh-food, eater, as well as, buyer, one who assents to it, and the giver of flesh food, are murderers, no doubt. So says Manu.

Also;

अनुमंता विचसिता निहंता क्रयविक्रयी ।

संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥ १४ ॥

14. *Anumantā viśasitā nihantā krayavikrayī*
Samskarttā copahartā ca khādakascēti ghātakāḥ. 14.

14. One who assents to killing one; who distributes; one who kills the living being as well as, the buyer, the seller, the preparer, also, one who serves at the table, and the person who eats flesh—all these are murderers.

Because,

नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।

न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ॥ १५ ॥

15. 'Nakritvā prāṇinām himsām māmsam utpadyatē kvacit
Na ca prāṇiyadhah svargya-stasmān māmsam vivarjayēt 15.

15. Flesh is never produced without the killing of animals. Besides, the killing of animals does not lead one to heaven. Therefore, wise persons should avoid flesh-eating.

मांसभक्षयिताऽमुत्र यस्य मांसमिहादम्यहम् ।

एतन्मांसस्य मांसत्वे निरुक्तिं मनुरब्रवीत् ॥ १६ ॥

16. Māṁsabhakṣayitā' mutra yasya māmsamihādmyaham
Etan māmsasya māmsatvé niruktim manu-r-abravīt. 16.

16. The animal whose flesh I am now eating, will eat me in the next life. This is the etymological explanation of the word मांस māmsa with regard to its use, given by the Law-giver Manu.

ये भक्षयन्ति पिशितं दिव्यभोज्येषु सत्स्वपि ।

सुधारसं परित्यज्य भुञ्जन्ते ते इलाहलम् ॥ १७ ॥

17. Yé bhakṣayanti piśitam divya-bhojyēṣu satsvapi
Sudhārasam parityajya bhunjantē té halāhalam. 17.

17. Those, who eat carved flesh even though divine (excellent) food-materials are existing, eat a deadly poison, leaving aside nectar (the beverage of gods) 17.

न धर्मो निर्दयस्यास्ति पलादस्य कुतो दया ? ।

पललुब्धो न तद्वेत्ति विद्याद्वोपदिशेन्न हि ॥ १८ ॥

18. Na dharmo nirdāyasyāsti palādasya kuto dayā ?
Palalubdho na tadvétti vidyādvopadiśēnna hi. 18.

18. A cruel man has no moral merit. Whence can there be any compassion in one who eats flesh? One eager for flesh-eating, does not know any. Even if there be any (compassion), he cannot preach against it. (flesh-eating) 18.

Fresh Butter.

अंतर्मुहूर्त्तात्परतः सुसूक्ष्मा जंतुराशयः ।

यत्र मूर्च्छन्ति तन्नाद्यं नवनीतं विवेकिभिः ॥ १ ॥

1. Anta-r-muhūrttat parataḥ su-sūksmā jantu-rāśayaḥ
Yatra mūrchanti tannādyam navanītam vivékibhiḥ 1.

1. After the lapse of an antarmūhūrta (forty-eight minutes) from the time of removal of a quantity of fresh butter from whey multitudes of very minute creatures grow vehement in it. Therefore, wise persons should not eat fresh unboiled butter.

एकस्यापि हि जीवस्य हिंसने किमयं भवेत् ।

जंतुजातमयं तत्को नवनीतं निषेवते ॥ २ ॥

2. Ekasyāpi hi jīvasya himsané kimagham bhavèṭ
Jantujātamayam tat ko navanītam niṣevaté 2.

2. If there is a sinful act in the killing of only one living being, then, who will eat fresh butter which is full of multitudes of minute creatures? No wise man will ever do it.

— Honey —

अनेकजंतुसंघातनिघातनसमुद्भवम् ।

जुगुप्सनीयं लालवत् कः स्वादयति माक्षिकम् ॥ १ ॥

1. Anékajantu saṅghāta nighātanasamudbhavam
Jugupsanīyam lālavat kaḥ svādayati mākṣikam. 1.

1. Who relishes disgusting honey full of saliva produced by the compression and destruction of numerous small creatures? None.

भक्षयन् माक्षिकं क्षुद्रजंतुलक्षक्षयोद्भवम् ।

स्तोकजंतुभिर्हतैः सौनिकैः चोऽतिरिच्यते ॥ २ ॥

2. Bhakṣayan mākṣikam kṣudrajantulakṣākṣayodbhavam
Stokajantubhihantribhyaḥ saunikébhyo atiricyaté. 2.

2. One, eating honey produced by the destruction of hundreds of thousands of small living creatures, surpasses butchers who kill a smaller number of animals.

Also,

एकैककुसुमक्रोडाद्रसमापीयमक्षिकाः ।

यद्वमन्ति मधुच्छिष्टं तदश्नन्ति न धार्मिकाः ॥ ३ ॥

अप्यौषधकृतेजग्धं मधुभ्रन्निबन्धनम् ।

भक्षितः प्राणनाशाय कालकूटकणोऽपि हि ॥ ४ ॥

मधुनोऽपि हि माधुर्यमबोधैरहोच्यते ।

आसाद्यते यदास्वादाच्चिरं नरकवेदनाः ॥ ५ ॥

3. Ekaika kusuma krodād rasam āpiya makṣikāḥ
Yad vamanti madhuucchiṣṭam tad aśnānti na dhārmikāḥ 3.
4. Apyauṣadhakrite jagdhammadhuśvabhranibandhanam
Bhakṣitaḥ prāṇanāśāya kalakūtakano'pi hi. 4.
5. Madhuno'pi hi mādhyam abhodhairahhocyatē
Āsādyantē yad āsvādāt ciram Nāraka-vēdanāḥ. 5.

3. Virtuous persons do not eat honey—the saliva vomited out by bees after having taken the juice individually from crores of flowers.

4. Taken even as a medicine, honey is the bond of hell. Because, even a small particle of Kāla-kūṭa (a kind of deadly poison produced at the churning of ocean) when eaten, causes destruction of vital organs.

5 Ignorant persons say that there is sweetness in honey. How can it be sweetness, by whose tasting, long-lasting agony of hell is produced ?

Ananta-Kāya.

आर्द्रः कंदः समग्रोऽपि सर्वः किञ्चल्योऽपि च ।

स्तुही लवणवृक्षत्वक् कुमारी गिरिकर्णिका ॥ १ ॥

शतावरी विरुदानि गङ्गुची कोमलाम्लिका ।
पल्यङ्कोऽमृतवल्ली च बल्लः शूकरसंज्ञितः ॥ २ ॥

अनंतकायाः सूत्रोक्ताः अपरेऽपि कृपापरैः ।
मिथ्यादृशमविज्ञाता वर्जनीया प्रयत्नतः ॥ ३ ॥

1. Ardraḥ kandaḥ samagro'pi sarvaḥ kisalayo'pi ca
Snuhī lavaṇavrikṣatvak kumārī girikarṇikā. 1.
2. Śatāvarī virudhāni gadūcī komala-āmlikā
Palyaṅko amrita-valli ca vallaḥ śūkarasañjitaḥ. 2.
3. Ananta-kāyāḥ sūtroktā aparé'pi kripāparaiḥ
Mithyādrisāmaviñnātā varjanīyā prayatnataḥ. 3.

1. All green tubers, and all unripe young buds, snuhi (thorn plant, wolf's milk), bark of the lavaṇa tree, Kumārī, Girikarṇikā.

2. Śatāvarī; sprouts springing up in pulses; Gadūcī (Gula-véla), young unripe tamarind fruit; Pālaka; Amrita-véli; śūkara beans.

3. These are declared in Sūtras as Ananta-kāyas, as well as, by others, Mithyādrisṭi jivas do not know them as such. All kind-hearted persons should carefully avoid them

Eating at Night.

मेषां पिपीलिका हन्ति यूका कुर्याज्जलोदरम् ।
कुरुते मक्षिका वांति कुष्ठं रोगं च कोलिकः ॥ १ ॥

कंटको दारुखंडं च वितनोति गलव्यथाम् ।
व्यज्जनांतर्निपतितस्तालुं विध्यति वृश्चिकः ॥ २ ॥

विलग्नश्च गले बालः स्वरभंगाय जायते ।
इत्यादयो दृष्टदोषाः सर्वेषां निषिद्भोजने ॥ ३ ॥

1. Médhām pipilikā hanti yūkā kuryāt jalodaram
Kuraté makṣikā vānti, kuṣṭham rogam ca kolikāḥ. 1.
2. Kantako dārukhaṇḍam ca vitanoti galavyathām
Vyanjanānta-r-nipatitastālum vidhyati vriścikāḥ. 2.

3. Vilagnaśca galē vālaḥ svarabhaṅgāya jāyaté
Ityādayo dṛiṣṭa-dosāḥ sarvēśām niṣibhojané. 3.

1. Ants (taken with the food) destroy intellect; lice produce dropsy; a fly produces vomiting; and a spider (taken with food) produces leprosy.

2. A thorn or a splinter of wood, produces pain in the throat and a scorpion remaining in the interior of a vegetable, produces a hole in the soft palate.

3. A hair swallowed with the food and remaining in the throat, causes loss of voice—All these are evident disadvantages in eating at night.

वासरे च रजन्यां च यः स्वादमेव तिष्ठति ।

शृंगपुच्छपरिमृष्टः स्पष्टं स पशुरेव हि ॥ ४ ॥

4. Vāsarē ca rajanyām ca yaḥ khādannēva tiṣṭhati
Śṛiṅga-puccha-paribṛiṣṭaḥ spaṣṭam sa paśu-rēva hi. 4.

4. A man who has been eating during the day, as well as, during the night, is evidently a brute without horns and a tail.

ये वासरं परित्यज्य रजन्यामेव भुं

ते परित्यज्य माणिक्यं काचमाददते जडाः ॥ ५ ॥

वासरे सति ये श्रेयस्काम्यया निशि भुञ्जते ।

ते वपंत्युषरे क्षेत्रे शालीन् सत्यपि पल्वले ॥ ६ ॥

5. Yé vāsaram parityajya rajanyāmēva bhunjaté
Tē parityajya māṇikyam kacamādadatē jadāḥ. 5.

6. Vāsarē sati yé śréyaskāmyayā niśi bhunjaté
Tē vapantyūṣarē kṣétrē śālīn satyapi palvalé. 6.

5: Those silly persons; who leaving off day-time, eat only during the night, take a (piece of) glass, leaving off māṇikya (a ruby—a precious stone of red colour).

6. Those desirous of (their own) welfare, who eat at night although it is day-time, sow rice in an alkaline or barren field, even though there are ponds of fresh-water existing.

उलूककाकमार्जारगृध्रशंवरशूकराः

अद्विष्टिकगोधाश्च जायन्ते रात्रिभोजनात् ॥ ७ ॥

7. Ulūka-kāka-mārjara-grīdhra, -śambara, -śukarāḥ
Ahi-vriścika godhāśca jāyante rātri-bhojanāt.

7.

7. By eating at night, people are born as owls, crows, cats, vultures, deer, boars, serpents, scorpions, and as bulls.

Pulses eaten with Curds.

आमगोरससंपृक्त द्विदलादिषु जंतवः ।

दृष्टाः केवलमिः सुक्ष्मास्तस्मात्तानि विवर्जयेत् ॥ १ ॥

1. Āmagorasasamprikta dvidalādiṣu janatvaḥ

Driṣṭāḥ kévalibhiḥ suksmāstasmāttāni vivarjayét.

1.

1. The Omniscients have actually seen minute creatures springing up in split peas, split beans, and other corn pulses such as Maga (मग), Adada (अदद), Tuvér (तुवेर) etc mixed with unboiled curds. Therefore, such articles of food should be avoided.

Transgressions of the Sixth Vow.

स्मृत्यंतर्धानमूर्ध्वाध स्तिर्यग्भागव्यतिक्रमः ।

क्षेत्रद्विष्ट पंचेति स्मृता दिग्विरतिव्रते ॥ ६ ॥

6. Smṛtyantardhamūrdhva adhas tiryagbhāgavyatikramah

Kṣētra vridhhiśca pañcēti smṛitva dig-vīrativraté.

6.

(1). Forgetfulness about directions. (2). Transgression in the upward direction. (3) Transgression in the downward direction. (4) Transgression in the oblique direction and (5) Increase in number of yojanas in one direction and a corresponding decrease in another. These five are said to be the transgressions in Dig-vīratī Vrata (a vow regarding movements in different directions).

Fifteen Sinful Trades.

अंगार-वन-शकट-भाटक-स्फोटकजीविका ।

दंत-लाक्ष-रस-केश-विष-वाणिज्यकानि च ॥ १ ॥

यंत्रपीडा-निर्लाञ्छनमसतीपोषणं तथा ।

दवदानं सरःशोष इति पंचदश त्यजेत् ॥ २ ॥

1. Aṅgāra-vana-śakata-bhātaka-sphotaka jivikā
Danta-lākṣa-rasa-kēśa-viṣa vāṇijyakāni ca. 1.
2. Yantrapīḍā-nirlānchanam asatiposaṇam tathā
Davadānam-sarah śoṣa iti panca daśa tyajēt. 2.

1-2. One should abandon the following fifteen trades viz. (1) Preparing coal from wood. (2) Cutting of wood in forests. (3) Preparing bullock-carts. (4) Giving bullock-carts and other vehicles on hire. (5) Digging of wells, lakes, and exploding of stone-slabs with gun-powder in mines or mountains. (6) Trade in ivory. (7) Trade in lākha (resinous exudation from trees) (8) Trade in fresh butter, tallow, honey, wine etc. (9) Trade in hairs of animals. (10) Trade in poisons (11) Machines for expressing oils from sesamum seeds, castor seeds, cane-sugar etc. (12) Doing castration, scars, boring holes in septum of the nose of animals etc. (14) Trade in prostitutes, and rearing of cats, pea-cocks, hawks etc. and (15) Burning of fields, and drying up of ponds, lakes wells etc.

Aṅgāra Karma.

अंगारभ्राष्ट्रकरणं कुंभायः स्वर्णकारिता ।

उठारत्वेष्टकापाकाविति अंगारजीविका ॥ १ ॥

1. Aṅgāra-bhrāṣṭrakaraṇam kumbhāyaḥ svarṇakāritā
Thaṭhāratvēṣṭakāpākāviti hyaṅgāra-jivikā. 1.

1. Preparing of coal from wood; baking of gram grains and such other corn grains; trades of a potter, blacksmith, gold-smith,

brass-smith; and preparing of bricks—are the trades known as Aṅgāra karma, in which livelihood depends on coal-fire.

Vana Karma.

छिन्नाच्छिन्नवनपत्रप्रसूनफलविक्रयः ।

कणानां दलनात्पेषाद्वृत्तिश्च वनजीविका ॥ १

1. Chinnācchina-vana-patra-prasūna-phala-vikrayaḥ
Kaṇānām dalanāt pēśādvṛttiśca vana-jīvikā.

1. Selling of cut or uncut leaves, flowers, fruits etc growing in a forest, and the livelihood got by pounding corn by a machine or by a stone slab is called Vana-jīvikā.

Śakata Ā-jīvikā.

शकटानां तदंगानां घटनं खेटनं तथा ।

विक्रयश्चेति शकटजीविका परिकीर्तिता ॥ १ ॥

1. Śakātānām tadaṅgānām ghaṭanam khēṭanam tathā
Vikrayaścēti śakata-jīvikā parikīrtitā. 1.

1. Livelihood acquired by preparing bullock-carts and their parts, or to give them for use or to sell them, is called Śakata Ājīvikā.

Bhāṭaka Ājīvikā.

शकटोक्षलुलायोष्ट्रखराश्वतरवाजिनाम् ।

भारस्य वाहनाद्वृत्तिर्भवेद्भाटकजीविका ॥ १ ॥

1. Śakatokṣalulāyoṣṭra-kharāśvatara-vājinām
Bhārasya vāhanād vṛtti-r-bhavyēd bhāṭaka-jīvikā. 1.

1. The livelihood done by carrying loads on bullock-carts, oxen, bulls, camels, asses, mules, horses etc is called Bhāṭaka Ājīvikā.

Sphōṭaka Ājīvikā.

सरः कृपादिखन्नशिलाकुट्टनकर्मभिः ।

पृथिव्यारंभसंभूतैर्जीवनं स्फोटकजीविका ॥ १ ॥

1. *Sarab-kūpādi-khanana-silā-kutṭana-karmabhūḥ*
Prithivyārambhasambhūtai-r-jivanam sphoṭaka-jivikā. 1.

1. Livelihood acquired by digging lakes, wells etc and breaking up of stone-slabs-undertakings in Prithvi kāya is called Sphoṭaka jivikā.

Trade in Ivory etc.

दंतकेशनखास्थित्वग्रोम्णो ग्रहणमाकरे ।
 त्रसांगस्य वणिज्यार्थं दंतवाणिज्यमुच्यते ॥ १ ॥

1. *Danta keśa nakhāasthitvag-romṇo grahaṇamākaré*
Trasāṅgasya vāṇijyārtham dantavāṇijyamucyaté. 1.

1. The taking of the various parts of the body of moving living beings, from the place of production for trade purposes of such articles as teeth, hairs, nails, bones, skins, and of small fine hairs, is called 'Danta Vāṇijya.

Trade in Lac etc.

लाक्षा मनःशीला नीली धातकी टंकणादिनः ।
 विक्रयः पापसदनं लाक्षावाणिज्यमुच्यते ॥ १ ॥

- Lakṣā maṇaḥśilā nili dhataki taṅkanādinah*
Vikrayah pāpasadanam lākṣā-vāṇijyamucyaté. 1.

Trade in lac (red tint) manasīla (red arsenic) nili (indigo) dhātakī (Dhātakī flowers) and tankaṇa kṣāra (borax) which is the abode of sin, is called Lākṣā-vāṇijya.

Trade in fresh Butter and hairs.

नवनीतवसाक्षौद्रमद्य मृष्टि विक्रयः ।
 द्विपाद्यतुष्पाद् विक्रयोवाणिज्यं रसकेशयोः ॥ १ ॥

1. Trade in fresh butter, tallow, honey, wine etc is Rasa Vāṇijya and trade in human beings and in lower animals is Kēśa Vāṇijya.

Viṣa Vāṇijya.

विषास्त्रहल्यंत्रायोहरितालादिबस्तुनः ।

विक्रयो जीवितघ्नस्य विषवाणिज्यमुच्यते ॥ १ ॥

1. Viṣāstra-hala-yantrāyo haritālādivastānah

Vikrayo jīvitaghñasya Viṣa Vāṇijyam ucyatē.

1.

1. Trade in such articles as poisons weapons, plough machines such as chainpumps, iron, ṣhoritāla (yellow orpiment) etc. which are destructive to life is called Viṣa Vāṇijya.

Yantra Pīdana Karma.

तिष्ठेधुसर्षपैरंडजलयंत्रादिपीडनाम् ॥

तल्लतैलस्य च कृतिर्यत्रपीडां प्रकीर्तिता ॥ १ ॥

1. Tila ikṣu sarṣapa éraṇḍa jala yantrāḍi pīdanam

Tala-tailasya ca kriti-r-yantrapīdām prakirtitā.

1.

1. Crushing of sesamum seeds, sugar-cane stalks, mustard seeds, castor seeds, by means of machines, chainpumps, and machines for removing oil from castor-cakes, all this is called Yantra Pīdanam

Nirlānchana Karma.

नासावेधोऽङ्गुलं मुच्छेनं पृष्ठगालनम् ।

कर्णकंबलविच्छेदो निर्लाञ्छनमुदीरितम् ॥ १ ॥

1. Nāsavédho aṅkanam muska-cchédanam priṣṭa gālanam

Karṇa-kambala vicchedo nirlāncchanam udīritam.

1.

1. Piercing of nose-septum, scarring, castration, weakening of the prominent back of animals, cutting off of the ear and of the hump of animals-all this is Nirlānchana Karma.

Āsatī Poṣaṇa.

सारिकाशुकमार्जारश्वकुट्टकलापिनाम् ।

पोषो दास्याश्च वित्तार्थमसतीपोषणं विदुः ॥ १ ॥

1. **Sārikā-śuka-mārjārā-śva kurkuta kalāpinām**
Poso dāsyāśca vītiārtham asatī poṣaṇam viduḥ 1.

1. The rearing of *sārikā* (a sweet-voiced bird) *śuka* (parrot), cats, dogs, cocks, pea-cocks, and of maid-servants for making a livelihood, is known as *A-satī-poṣaṇam*.

Dava-dāna and Sarah-śoṣana.

व्यसनात्पुण्यबुद्ध्या वा दवदानं भवेत् द्विधा ।
 सरः शोषः सरः सिंधुहृदादेरंबुसंप्लवः ॥ १ ॥

1. **Vyasnat puṇyabuddhyā vā davadānam bhavét dvī-dhā**
Sarah śoṣaḥ sarah sindhu, hridādé r-ambusamplavaḥ

1 *Dava-dāna* (burning the land of fields), results either by a wicked habit or by the idea of a meritorious deed; and drying away of 'waters of lakes, rivers, and water-reservoirs, is *Sarah śoṣaḥ Karmādāna*.

Anartha-daṇḍa Viramaṇa Vrata-(Eighth Vow).

आर्चरौद्रमपध्यानं पापकर्मोपदेशिता ।

हिंसोपकारिदानं च प्रमादाचरणं तथा ॥ १ ॥

शरीराद्यर्थदंडस्य प्रातपक्षतया स्थितः ।

योजनर्थदंडस्तस्यागस्तृतीयं तु गुणव्रतम् ॥ २ ॥

Ārtta raudramapadhyānam pāpa-karmopadēśitā

Himsopakāridānam ca pramāḍācaraṇam tathā. 1.

Sarīrādyartha-daṇḍasya pratipakṣatayā sthītaḥ

Yo anarthadaṇḍastattyāgastritīyam tu guṇa-vratam 2.

1. Evil meditation involving ideas about misery and sentiments of wrath; 2. Preaching of sinful deeds: 3. Giving weapons, and machinery capable of causing destruction of animal life, and, 4. Negligent behaviour—These four are the varieties of *Anartha-*

daṇḍa. That which is done for the benefit of one's own body is Artha-daṇḍa, and that which is done heedlessly without any beneficial purpose to one's own person is Anartha-daṇḍa. This Anartha-daṇḍa, which is the reverse of Artha-daṇḍa, should be abandoned. It is the Third Cuṇa-Vrata of the householder.

1. Durdhyāna.

वैरिघातो नरेन्द्रत्वं पुरघाताग्निदीपने ।

खेचरत्वाद्यपध्यानं मुहूर्त्तात्परतस्त्यजेत् ॥ १ ॥

1. Vairighāto naréन्द्रatvam puraghāta agni-dīpané
Khécaratvādyapadhyānams muhūrttāt paratastyajét. 1.

1. Evil ideas such as. 1. Kélling of one's enemy. 2. I may become a king. 3. I should destroy a (certain) town. 4. I may burn away a (certain) article and. 5. I may be able to fly in the air, if I know the art of flying or that I may become a Vidyā-dhara—should be abandoned immediately.

2. Preaching of Sinful Deeds.

वृषभान् दमय, क्षेत्रं कृष, पंढव बाजिनः ।

दाक्षिण्या विषये पापोपदेशोऽयं न युज्यते ॥ १ ॥

1. Vriṣabhān damaya, kṣétram kṛiṣa ṣaṇḍhava vājināḥ
Dākṣiṇyāviṣayé pāpopadéśo ayam na yujyaté. 1.

1. This sinful preaching, viz. 1. Tame oxen. 2. Plough the field. 3. Castrate horses, etc. is not fit to be given except for one's son, wife, or brother, whose livelihood depends on him.

3. Giving of Sinful Articles.

यंत्रलांगलशस्त्राग्निमुषलोद्वेगलादिकम् ।

दाक्षिण्याविषये हिंसं नार्पयेत् करुणापरै ॥ १ ॥

1. Yantra lāṅgala sastra agni muṣalo dukhalādikam
Dākṣiṇyāviṣayé hīnsam nārpāyét karuṇāparaiḥ. 1.

1. A merciful person should not give such harmful articles as machines, plough, weapon, fire, pestle, grinding machine, threshing floor, etc except for one's son, wife or brother.

4. Negligible Behaviour.

कुतूहलाद् गीतनृत्यनाटकादिनिरिक्षणम् ।

कामशास्त्रप्रसक्तिश्च द्यूतमद्यादिसेवनम् ॥ १ ॥

जलक्रीडांदोलनादिविनोदो जंतुयोधनम् ।

रिपोः सुतादिना चैवं भक्तस्त्रीदेशराटकथो ॥ २ ॥

रोगमार्गश्रमं मुक्त्वा स्वापश्च सकलां निशाम् ।

एवमादि परिहरेत् प्रमादाचरणं सुधीः ॥ ३ ॥

1. Kutūhalād gīta-nṛitya-nātakādinirikṣaṇam
Kāmaśāstrah prasaktiśca dyūtamedyādiśevanam. 1.

2. Jala 'krīdā āndolanādivinodo janta-yodhanam
Ripoh suiabināvairam, bhakta-strīdēśa-rāt kathāh

3. Roga-mārgaśramam muktva, svapaśca sakalām niśām
Evamādi pariharét pramādācaraṇam sudhīh 3.

1-2-3. A wiseman should avoid such and other negligible deeds viz. 1. Looking at singing, dancing, dramatic representations etc- 2. Indulgence in the art of love-making. 3. Gambling 4. Wine-drinking. 5 Sporting in water. 6. Amusement on swing etc. 7. Making animals fight with each other. 8. Enmity with the son etc of one's enemy. and 9. Talk about food-materials, females, politics country. 9. Sleeping during the whole night unless disabled by a disease or by the fatigue of walking a long distance, and other sinful traies not mentionhd here, involving the destruction of lives of numerous living beings, should be carefully avoided by merciful people.

Transgressions of the Seyenth Vrata.

संचित स्तेन संबद्धः संमिश्रोऽभिषवस्तथा ।

दुःपक्वाहार इत्येते भोगोपभोगमानगाः ॥ १ ॥

1. Sacita-stena sambaddhaḥ-saṁmiśro' bhiṣavastathā
Duḥpakvāhāra ityété bhogopabhoga-mānagāḥ

1.

1. Sacitta āhāra (food containing living matter) 2. Food in contact with living matter. 3. Food mixed with living matter. 4. Intoxicating liquor prepared by the pressing of sacita and a-cita ingredients and 5. Food imperfectly cooked -These five are the transgressions in Bhogopabhoga vrata for persons who have discarded sa-cita food.

Transgressions of the Anartha Daṇḍa Vrata. (Eighth Vow).

संयुक्ताधिकरणत्वमुपभोगातिरिक्ता ।

मौख्यमथ कौकुच्यं कंदर्पोऽनर्यदंडगाः ॥ १ ॥

1. Saṁyuktādhikaraṇatvam upabhogātiriktatā

Maukharyamatha kankucyam kandarpo anartha-daṇḍagā. 1.

1. Keeping of ploughs, grinding and pounding machines, bullock-carts etc with their individual parts well-united and ready for use 2. Keeping more articles than those fixed for constant use. 3. Talking incoherently without rhyme or rhythm. 4. Making gestures with eye-brows, eyes, and lips, like a buffoon. and 5. Talking in a way that would arouse sexual instinct These five are transgressions of the Anartha-daṇḍa Vrata.

Ninth, Tenth, Eleventh, and Twelfth Vrata

अहं भन्ते ! तुम्हाणं समीवे सामाइयं देसावगासियं पोसहोववासं अति-
हिंसविभागवयं च जहा सत्तिं पडिवज्जामि जावज्जीवाए अहागहियभंगेणं
तस्स भन्ते ! पडिकमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥ ९ ॥
१० ॥ ११ ॥

9-10-11-12. Ahannaṁ bhanté ! tumhāṇam samivè sāmāiyam
désāvagāsiyam posahovavāsam atihisaṁvibhāgavayam ca jahā
sattiṇṇaṁ padivajjāmi jāvajjivāe ahāgahiyabhāṅgeṇam tassa bhanté !
paḍikkamāmi, nindāmi garihāmi, appāṇam vosirāmi.

[अथ णं भदन्त ! युष्माकं समीपे सामायिकं देशावकासिकं पौषधोषवासं
अतिविसंविभागव्रतं च यथाशक्त्या प्रतिपद्यामि यावज्जीवं यथागृहीतमङ्गेन
तस्य भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्सृजामि ॥ ९
॥ १० ॥ ११ ॥ १२ ॥]

Atha ṇam bhadanta ! Yuṣmākam samīpé sāmāyikam déśāva-
kāśikam pauṣadhopavāsam atithi-samvibhāgavratam ca yathā-
śaktyā pratipadyāmi yāvajjīvam yathāgrihīta-bhaṅgēna tasya bhad-
anta ! pratikramāmi nindāmi garhāmi ātmānam vyutsrijāmi 9-10-
11-12]

9-10-11-12. Now, Worshipful Sire ! In your presence I
promise to take a vow to observe the Sāmāyika-vrata, Déśāvaka-
sika-vrata, Pauṣadhopavāsa-vrata and Atithi samvibhāga-vrata
in accordance with my bodily powers, as long as I live, accord-
ing to the minor vows taken for the preservation of the main
vow. O Worshipful Sire ! I retire from these sins, I censure
them. I atone myself for them, and I repudiate my soul from
these sins (of previous lives).

Sāmāyika Vrata

(Ninth Vow)

त्यक्तार्त्तरीद्रध्यानस्य त्यक्तसावद्यकर्मणः ।

मुहूर्ते समता या तां विदुः सामायिकं व्रतम् १

1. "Tyakta ārttaraudra-dhyānasya tyakta sāvadhyā-karmaṇaḥ
Muhūrtam samatā yā tāṁ viduḥ sāmāyikam vratam.

1. Remaining in calmness of mind for one Muhūrta (forty-
eight minutes) after having left off ārtta-dhyāna andraudra-
dhyāna, and after having left off sinful deeds, is called Sāmāyika
Vrata.

Explanation :—The word 'sāmāyika' is composed of two
syllables, sama and āya. Leaving off sinful actions and rāga-dv-
éṣa (love and hatred) for the time being, and remaining in

perfect tranquillity of mind is sama bhāva. In sāmāyika vrata one should refrain from walking and talking much, and should be busy in dharma dhyāna (religious meditation) and in the study or careful hearing of religious books. As such, it becomes the āya (source) of benefit or gain of religious knowledge, as well as, of the shredding of Karmas. For the time that a house-holder is in sāmāyika vrata, his spiritual status equals that of a Sādhu who has left off all his belongings and is busy in religious meditation or the study and hearing of religious books as long as he lives. One should carefully avoid ārtta-dhyāna and raudra dhyāna, and he must be very careful that he may not commit any sinful act either mentally, vocally or bodily.)

Karma-Nirjara in Sāmāyika Vrata.

सामायिकव्रतस्थस्य गृहिणोऽपि स्थिरात्मनः ।

चंद्रावतंसकस्येव क्षीयते कर्मसंचितम् ॥ २ ॥

2. Sāmāyikavratasthasya grihiṇo'pi sthirātmanah
 . Candrāvantamsakasyēva kṣīyaté karmasamcītam. 2

2' The accumulated mass of Karmas, even of house-holders, who have remained steady in Sāmāyika Vrata, becomes destroyed like that of Candrāvataṁsaka Rājā (of Śākétapura.)

Transgressions of Sāmāyika Vrata

कायवाङ्मनसां दुष्टप्रणिधानमनादरः ।

स्मृत्यनुपस्थापनं च स्मृताः सामायिकव्रते ॥ १ ॥

1. Kāya-vāṅga-manasām duṣṭa-praṇi-dhānam-anādarah
 Smṛityanupasthāpanam ca smṛitāḥ sāmāyika-vratē.

1-3 Evil meditation bodily, vocally, and mentally. 4. Indifference, and 5. Want of recollection whether the sāmāyika is done or not—These are said to be the transgressions of the Sāmāyika vrata—They should be carefully avoided.

Désāvakāśika Vrata

(Tenth Vow)

दिग्व्रतं परिमाणं यत्तस्य संक्षेपणं पुनः ।

दिने रात्रौ च देशावकासिकव्रतमुच्यते ॥ १ ॥

1. Dig-vratam parimāṇam yat tasya saṁkṣépaṇam punah
Diné rátrau ca Désāvakāśika vratam ucyate.

1 A brief enumeration during day and night of the minor conditions adopted for the preservation of the Dig-vīratī vrata (sixth vow) is called Désāvakāśika Vrata.

Explanation :—Suppose any person has taken a vow to make a journey of five hundred miles to a certain town and return back, and if he is not able to make the journey on a certain day, he may curtail the distance to one or two miles that he may go during the day or during the night. Or, if he does not make the journey at all he may curtail the distance remaining in the house during day and night, and thus avoid the sin that he may incur by going out and doing undertakings that doing may involve destruction of the lives of numerous living beings. This is the second śikṣā vrata (moral precept).

Transgressions of the Désāvakāśika Vrata

प्रेक्ष्यप्रयोगानयने पुद्गलक्षेपणं तथा ।

शब्दस्यानुपातौ च व्रते देशावकासिके ॥ १ ॥

1. Préśyaprayoga-ānayaṇe pudgala-kṣépaṇam tathā
Śabdasya-anupattau ca vrate Désāvakāśiké

1. Sending another person to do one's work to a distance exceeding the limit fixed for the vow. 2. Getting an article from a place outside the limited area. 3. Throwing a pebble or a similar object to a person outside one's limited area for the purpose of inviting him for a particular object. 4. Calling him by shouting to him, and 5. Calling him by showing one's face—These five are the transgressions of the Désāvakāśika Vrata.

Explanation :--By not going out of the limited area, there is no breach of the vow. But by sending another man, or by getting the object through another man or by showing one's presence by throwing a pebble, or a similar object, or by showing one's face, there are transgressions from the vow. Such transgressions should be carefully avoided.

Pauṣadha Vrata.

(Eleventh Vow)

चतुःषव्यां चतुर्थीदि कुव्यापारनिषेधनम् ।

ब्रह्मचर्याक्रियास्नानादित्यागः पौषधव्रतम् ॥१॥

1. Catuḥ parvyām caturthādi kuvyāpāra-niṣedhanam
Brahmacarya-kriya snānadi tyāgaḥ Pāuṣadha Vratam

1. Fasting etc on four auspicious days (Eighth, Fourteenth, Pūrṇimā [Fifteenth], and Amāvāsyā [30th day] of the month)
2. Complete abstinence from all bad trade dealings. 3. Complete abstinence from sexual intercourse, and 4. Complete abstinence from bathing, decoration of the body etc--All this is Pauṣadha Vrata.

Explanation :--Eighth, Fourteenth, Pūrṇimā (Fifteenth), and Amāvāsyā (30th day) of the month, are the auspicious days. On these four days, house-holders are expected to observe Pauṣadha Vrata. Pauṣadha Vrata is either deśataḥ (partial), or sarvathā (complete). 1 Complete absence of food 2. Complete abstinence from trade-dealings 3 Complete abstinence from sexual intercourse, and 4 Complete abstinence from bathing etc constitutes Sarvathā Pauṣadha

Transgressions of the Pauṣadha Vrata

उत्सर्गादानसंस्ताराननवेस्याप्रयुज्य च

अनादरः स्मृत्यनुपस्थापनं चेति पौषधे ॥ १ ॥

- 1 Utsarga ādāna samstarān ana-vēkṣya apramriṣya ca
Anādarah smṛtiyapanupasthā-panam cēti pauṣadhē. 1.

1. Passing urine and foeces without having carefully seeing and cleaning the pot or the ground. 2. Taking wooden couches and wooden seats without carefully seeing and cleansing them 3. Spreading one's bedding without carefully seeing and cleaning the spot 4. Disregard for the ceremony, and 5 Want of remembrance whether the ceremony has been done or not—These five are the transgressions of the Pauṣadha Vrata---

Atithi—samvibhaga Vrata
(Twelfth Vow)

दानं चतुर्विधारपात्राच्छादनसम्पन्नाम् ।

अतिथिभ्योऽतिथिसंविभागव्रतमुदीरितम् ॥ १ ॥

1. Dānam catu-r-vidha āhāra-pātra-ācchādana sadmanām
Atithibhyo atithisamvibhāga vratam udīritam. 1.

1. The giving of (1) food materials of four kinds, 2. Pātras (utensils-bowls etc) 3. Ācchādana (clothes, shawls etc) 4. Sadma (dwelling-place) to a sādhu is known as Atithi-samvibhāga Vrata-

*Explanation:—*This corporeal body cannot be maintained without food and drink. The preservation of ascetic life, depends on good bodily health. Right conduct becomes the cause of shredding of evil karmas, finally leading to Mokṣa (Liberation). Jainā Sādhus cannot keep any money with them. It becomes the evident duty of house holders to supply them with ready-made food and drink-materials. The Sādhus becoming free from the duty of earning their livelihood are thus enabled to gain knowledge and to work constantly for the spiritual up-lift of their own soul, and at the same time, to preach to them, the principles of the True Religion

For the reception of food and drink-materials, ascetics require some utensils and bowls, and for covering their body for the

preservation of their body from the attacks of cold or heat, mosquitoes, flies etc, they require clothes, blankets etc.

Besides, ascetics must have a dwelling-place where they can fearlessly perform their religious ceremonies.

Ascetics are house-less. They have no tithi or parva as days of festivities. They renounce worldly pleasures, and look to the welfare of their own Soul. They are therefore, called a-tithi (guests). The giving of (1) Food and drink materials 2. Pātra (utensils-bowls) 3. Clothes, blankets etc. and 4. Dwelling-place to a-tithi (wandering guests) is called A-tithi-saṃvibhāga Vrata.

People usually practise this vrata on the break-fast day of the Pausadha vrata. They give food and drink-materials and offer pātra, clothes etc to the Sādhus, and then, they take their break-fast.

Transgressions of the Atithi saṃvibhāga Vrata.

सचिचे क्षेपणं तेन पिधानं कालकंचनं

मत्सरोऽन्यापदेशश्च तुर्यैशिक्षाव्रते स्मृताः ॥१॥

1. Sacitté kṣépaṇam téna pai-r-dhānam kāla-laṅghanam
Matsaro' anyapadéśascha turyè śikṣā vraté smritāh

1. Placing food and drink-materials etc on a place full of vermin, on un-boiled water, on fire etc at a time when a Sādhu Munirāja is expected to come for alms. 2. Covering food and drink-materials, with materials full of vermin. 3. Preparing food and drink-materials, after the time for going on a begging tour has expired 5. Giving such things out of pride. He may not give anything under the pretext that the article did not belong to him. These five are the transgressions of the Atithisaṃvibhāga Vrata—the Fourth Śikṣa Vrata—

• A-Devout Srāvaka.

एवं व्रतस्थितो भक्त्या सप्तक्षेत्र्यां धनं वपेत् ।

दयया चातिदीनेषु महाभावक स उच्यते ॥ १ ॥

1. Evam vrata-sthito bhaktyā sapta kṣétyam dhanam vapét
Dayayā cātidīnēṣu Mahā Śrāvaka sa ucyaté. 1.

1. He who, staying firm in the (twelve) vows, spends his wealth in Sapta kṣétra (Seven spheres of activity—viz 1 Sādhus (monks) 2 Sādhvis (nuns) 3 Śrāvaka 4 Śrāvikā 5. Pratimā (Images of Tīrthaṅkaras) 6 Jina Mandiar (Temples of Jineśvaras), and 7 Jnāna (Right Knowledge)—with devotion and gives wealth to very pitiable persons out of compassion, is called a Devout Śrāvaka.

यः सद्बाह्यमित्यं च क्षेत्रेषु न धनं वपेत् ।

कथं वराकधारित्रं दुश्चरं स समाचरेत् ॥ २ ॥

2. Yaḥ sad bāhyam anityam ca kṣètrèsu na dhanam vapét.
Katham varākaścāritram duścaram sa samācarèt. 2

2. He, who having wealth with him, and knowing it to be an external object and transient, does not spend it in the seven spheres of activity, how can that poor wretch observe cāritra (ascetic life) which is difficult to practise ? 2.

जिनधर्मविनिर्मुक्तो माभूवं चक्रवर्त्यपि ।

स्यां चेटोऽपि दरिद्रोऽपि जिनधर्माधिवासितः ॥ ३ ॥

- 3 Jinadharmavini-r-mukto mābhūvam cakravartyapi
Syām céto'pi daridro'pi Jina-dharmādhivāsitaḥ 3.

3. I do not like to become even a Cakravartin who has relinquished Jaina Dharma. I like to be even a servant or even a pauper consecrated by Jaina Dharma.

CHAPTER II

1. FOURTEENTH YEAR OF ASCETIC LIFE (B. C. 355)

2. Dikṣā of Rīṣabha-datta and Dēvānandā

Dikṣā of Jamāl and Priyadarśanā,

Soon after the rainy season, Śramaṇa Bhagavāna Mahāvira left Rājagrihi, and went in the direction of Vidéha (Name of a country in the modern Tirhut with its capital Mithilā). Accompanied by a chatra (umbrella) hanging in the sky and elegant with pendent bunches of pearls—accompanied by two white chowries waving in the sky, and charming like white lotus and the bright light of the Moon, accompanied by a siṃhāsana (lion-seated throne) and a foot-stool of emerald resting on the sky and ringing with the sweet sound of a multitude of small tinkling bells, and also accompanied, by a Mahéndra-dhvaṇa—(Indra's banner) resting in the sky and elegant with numerous small flags, the Jinésvara Bhagavāna was moving about. Millions of gods and demi-gods were respectfully following him. Sweet-smelling wind was blowing gently. Trees on the road were bending low as if they were respectfully saluting the Lord. Thorns were lying with their pointed surfaces low in the ground like disappointed wicked persons. All the seasons were favourable.

Now, Śramaṇa Bhagavāna Mahāvira enjoying the accumulated royal wealth of the three worlds acquired by his own valour, pacifying the ravages of famine, pestilence, and calamities,—accepting the greatness of the samavasaraṇa at various places—nullifying the arguments of followers of other systems of religion—exposing the Path of Moṣka (Final Emancipation)—conferring boons on devout persons by initiating them in True Religion,—

and going about to villages, khēṭa (village inhabited by peasants) nagara (town) etc,—eventually came to a town named Brāhmaṇa kuṇḍa-grāma.

Celestial beings of four kinds prepared a samavasaraṇe with elaborate decorations in the pleasure-garden named Bahuśāla—full of trees and creepers of various kinds—outside that town. In the middle of the enclosing walls of precious stones, a lion seated throne with a foot stool of emeralds, was placed facing the East. On it, Śrī Mahāvīra Swāmi—the crest-jewel of the three worlds—took his seat. Bhagavān Gautama Swāmi sat near the foot-stool. Gods, human beings, and lower animals had their appropriate seats. At that time, a rumour spread in the town “Bhagavān Śrī mahāvīra Swāmi has arrived in the Bahuśāla Udyāna.” On hearing this, Rīṣabha-datta was greatly delighted. He told his wife Dēvānandā :—O good woman ! Śrī Mahāvīra Jinēśvara—the highly illustrious person of the three worlds and the most competent exponent of the True Religion, has arrived in the garden outside the town. His darśana (sight) is the source of great happiness; then what to talk about the source of happiness when one goes to him bows down at his feet, and renders service to him ? Let us, therefore go and make our life happy by his darśana.” She replied, Ah ! What is improper in what you said ? Every thing is quite suitable. Let us go. Dēvānandā was very sorry from the day Śramaṇa Bhagavān Mahāvīra was removed from her womb.

With his wife's consent, Rīṣabha-datta called his family-members, and he told them—O Good people ! Bring me a chariot yoked to two young bulls whose bodies are well-reared—whose back portion of the body is decorated with rows of small balls of excellent gems—who are sized by a nose-string of gold, whose crown of the head is beautified with a coronet of black lotus-flowers, and whose horns are coloured. Let us go to do homage to the Jagad Guru (teacher of the world). The servants went obeying the orders. An excellent chariot was prepared and

brought. Rīṣabha-datta and his wife Dēvānandā, accompanied by his family-members, went to the Jinēśvara in the Bahusāla Udyāna. On seeing the chatrāti-chatra (three chatras-umbrellas one above each other) and other extraordinary objects of excellence, of the Jinēśvara, both of them at once got down from the chariot and entered the samavarana observing five abhigamas.* Rīṣabha-datta went round the Jinēśvara three times by way of pradakṣiṇā (walking from left to right as a sign of respect) and having done obeisance, he joyfully took his seat on the ground. Dēvānandā also having done obeisance to the Jinēśvara, and having respectfully kept Rīṣ'abh-datta in front, remained standing desirous of listening, with her hands folded in anjali in front of her forehead. The moment she saw the Jinēśvara, that very moment, her face became bright; tears of joy began to flow from

The five abhigamas are.

सचित्तद्वयमुज्जणयचित्तमणुज्जणं मणेगतं ।

इगसादि^१उत्तरासंगु अंजलीसिरसि जिण-दिट्ठे ॥ १ ॥

इअ पंचविहाभिगमो अहवा मुच्चंति रायचिण्हाइं ।

खगो छ-त्तोवाणह-मउदं चमरे अ पंचमइं ॥ २ ॥

1. Saccitta¹ davvamujjhana mactta²mañujjhanam maṇegatam
Igasādiuttarāsāngu anjal sirasi Jigaditthē.

2. Ia pancavihābhigamo ahavā munccanti rāyacciṇhāim.

Khaggam chattovāṇaḥa mandam camarē a pancama'im

1. Leaving off-of Living objects. 2. Non-abandonment of non-living things. 3. Calm mind 4, Arrangement of upper garment passing obliquely from right to left, 5. Anjali near forehead on seeing Jinēśvara.

These are five abhigamas for Kings who leave the five royal signs—1 Dagger. 2. Umbrella. 3. Shoes 4. Crown, and 5. Chowries.

her eyes, expanded with great delight; horripilations resembling those on Kadamba flowers (a tree bearing orange-coloured blossoms) appeared on her body; and there was an oozing of milk from her breasts. On seeing this condition of Dēvānandā, Gautama Swāmī, who had a doubt in his mind, did pranāma (reverential salutation) to the Jinésvara, and asked him :—

Bhagavan ! what is the reason, why on repeatedly looking at your face with an unwinking sight Dēvānandā attained a condition as if she was having a look at her own son and having great affection. The Bhagavān replied :—“O Gautama ! Dēvānandā is my mother. I am her son produced in her womb. From the time of my descent from heaven I remained for eighty-two days in her womb, and on account of her former affection towards me, she is perplexed as she does not know the real state of affairs.” On hearing these words, Riṣabha-datta, also, was thrilled with joy and all the people of the assembly were instantly greatly astonished. Or, who will not be astonished on listening to a wonderful event previously unknown ?

With an abundance of joy, both Riṣabha-datta and Dēvānandā again fell at the feet of the Jinésvara. Then, Śramaṇa Bhagavān Mahāvira—knowing that “The reward for parents however highly it may have been estimated, is in every way quite inadequate”—made the following preaching for the benefit of the public—

भो भो देवाणुपिया ! अणाइरूवंमि एत्थ संसारे ।
 को किर कस्स न जाओ माया-पिइ-पुत्तमावेहिं ? ॥ १ ॥
 कस्स वि न वा विओगे अणवरयगळंतनयणसल्लिखेण ।
 पइसमयमुक्कपोकं हाहारवगग्निमणं रुन्नं ? ॥ २ ॥
 बोइसरज्जुपमाणे लोणे न कत्थवावि बुत्थमहो ? ।
 अणवरयमावयाणं काणव नो भायणं जाओ ? ॥ ३ ॥
 कंस्स व आणानिदेसवत्तिणा दासनिव्विसेसेण ।
 नो वहियं दुइट्ठेण पाणिळोएण एएण ? ॥ ४ ॥

एवंविहदुहनिवहेककारणे कह भवे महाभीमे ।

खणमेत्तमपि विजायइ निवासबुद्धी सुबुद्धीणं ? ॥ ५ ॥

एत्तो च्चिय सासयसोक्खकंखिणो लक्खिउं भवसरूवं ।

तणमिव रज्जाइ समुज्झिऊण पव्वज्जमल्लीणा ॥ ६ ॥

ता जाव पुन्नपव्वभारपावणिज्जा इमा हु सामग्गी ।

तुम्हेवि ताव गिण्हइ निस्सेयससाहगं धम्मं ॥ ७ ॥

इय जगगुरुणा कहिए तासि आणंद संदिरच्छीणं ।

केवलमणुभवगम्मो कोइ पमओ समुप्पन्नो ॥८॥

1. Bho bho devānupiyā ! aṇāirūvammi ettha saṃsāre ।
Ko kira kassa na Jāo māyāpi puttabhāvēhim ? 1.
2. Kassa vi na vā viōgē aṇavaraya galanta nayana salilēṇa
Paisamaya mukkapokkam hāhāravagabbhiṇam runnam ? 2.
3. Coddasa rajjupamāṇé logé na kattha vāvi vutthamaho ?
Aṇavarayamāvayāṇam kāṇava no bhāyaṇam jāo ? 3.
4. Kassa va āṇāniddésavattiṇā dāsanivvisésēna
No vattiya duhattēṇa pāṇilōēṇa éēṇa ? 4.
5. E'vamviha duhanivahékka kāraṇé kaha bhavé mahābhīmé
Khaṇaméttampi vijāyai nivāsa buddhi subuddhiṇam ? 5.
6. E'tto cciya sāsaya sokkha kaṅkhiṇo lakkhium bhavasārūvam
Taṇamiva rajjāi samujjhiṇṇa pavvajjamalliṇā 6.
7. Tā jāva punna pabbhārapāvanijjā imā hu sāmaggī ।
Tubbhévi tava giṇhaha nissēyasa sāhagam dhammam. 7.
8. Iya jagaguruṇā kahiētésim āṇanda sandiracchiṇam
Kévalamaṇubhavagammo koi pamōo samuppanno. 8.

1-2. O Beloved of the gods ! In this endless Samsāra, who has not been born as anyone's mother, father, and son ? Or who has not lamented loudly with a cry of woe, every moment, with tears constantly trickling from eyes, at anyone's separation ?

3-4. Ah ! At what place in this loka (world) extending over fourteen rajjus, has not this Jiva (embodied soul) lived ?

One rajju=innumerable yojanas.

Or, of what constant misery has he not become a recipient? Or by remaining under whose orders like a servant, has not this living world suffered misfortune?

5. How can wisemen have a desire of living even for a moment in this very terrible saṃsāra, which is the only source of a mass of such miseries?

6. Therefore, indeed, knowing the dreadful nature of Saṃsāra, persons desirous of Eternal Happiness (of Final Emancipation) having completely renounced kingdoms etc like a blade of grass, embrace pravrajyā (religious mendicancy).

7. So long as, therefore, you have acquired these materials at your disposal—which can be obtained by a mass of puṇya (meritorious deeds)—till then, you also, accept the Dharma (True Religion)—which accomplishes niśréyasa (Fine Beatitude).

8. When the Jagadguru (teacher of the world,) said so, both of them, with their eyes full of (tears of) joy, had intense delight which can be experienced only by one's self.

Then Rishabha-datta, along with his wife Dēvānandā, was greatly pleased, and having got up, he paid homage thrice to the Jinésvara, and having lowered his head adorned at the top by a closed cavity of both his hands resembling a lotus-pod, he said:—O Bhagavan! Whatever you said is quite true. You favour, both of us, by your dīkṣā (initiation into your order of ascetics. We have become disgusted with house-holder's life." The Jinésvara replied: "It is quite suitable for you"—Then, both of them, thinking themselves fortunate, went into the North-east corner and having removed their ornaments, flower-garlands etc. and the hair of their heads in five handful bunches, they went three times round the Jinésvara in form of a pradakṣiṇā (going round respectfully from left to right) and with obeisance, they said:—O Bhagavān! You pull us out with your own hands, from this worn-out hut of worldly existence, burning with the fire of old

age, death, disease, sorrow, and pangs of separation. We have taken the shelter of your lotus-like feet" When requested, thus, Śramaṇa Bhagavān Mahāvīra, gave them dīkṣā (initiation into an Order of Ascetics) and explained them the duties of a Sādhu and the observance of daily religious rites. Having being shown all the necessary religious observances suitable for the age, Dvānandā was entrusted to Āryā Candanā-pravartinī, as her disciple and Rīṣabhadatta was handed over to sthaviras (sādhus advanced, in Jñāna (knowledge) dīkṣā paryāya (period of initiation) and age (a sādhu sixty years old is a sthavīra by age). Both of them becoming always careful in leading ascetic life spotlessly, without the least fault, did various penances and having studied the Eleven Aṅgas of Jaina Āgamas (scriptures), they atoned for their various transgressions and faults in the observance of their vows and for their evil Karmas in previous lives, on their death-bed, and having ascended the ladder of spiritual enhancement by the destruction of all their Karmas, both of them, attained Mokṣa-pada. (stage of Final Emancipation).

Jamālī-Priyadarśanā,

Then, Bhagavān Śrī Vardhamāna Swāmī—accompanied by Gaṇadhara Mahārāja Śrī Gautama Swāmī and other sādhus—destroying the darkness of ignorance from the hearts of devout persons,—going about to villages, fortresses, towns etc.—and exposing the Path of Mokṣa,—came to Kṣatriya-kunḍa grama Nagara. A samavasaraṇa—with caitya vrikṣa (the consecrated Aśoka tree), prākāra (enclosing walls), and doors—decorated with numerous white banners and flags and—delightful to the people—was prepared by gods. The thirty-two devēndras (Indras of gods) desirous of seeing the lotus-like face of the Jinēśvara, came down from Dēva-purī (capital city of the gods) in vimānas of various kinds. Now, the Jinēśvara Bhagavān, adored by multitude of gods, entered the samavasaraṇa by the door facing the East, and took his seat with his face turned towards the East. The eleven Gaṇadharas (Chief disciples), Kēval Jñānī (persons with Kēvala Jñāna

Perfect Knowledge) Manahparyāya Jñānī (having Knowledge of the thoughts of others), Avadhi Jñānī (Persons with visual knowledge), Cauda-pūrvī (saints with a knowledge of 14 pūrvas, daśa pūrvī (sages with a knowledge of 10 pūrvas) and all excellent munis with vaikriya labdhī, Vaimānika devis (goddesses) and sādhis (nuns) entered by the Pūrva dvāra (the Eastern door) and having done homage to the Jinésvara, they remained in Agni (North-western) portion. The Vaimānika goddesses and sādhis remained standing, and the gods sat down. Then, entering by the Southern door and with their bodies slightly bent the goddesses of Bhavana-pati, Vāṇa-vyantara, and Jyotiṣka gods, went round the Great Benefactor of the World by pradakṣinā and joyfully took their seats in the Nairutya (South-Western) portion, with eagerness to hear the Sermon. Then entering by the Western door, Bhavana-pati, Vāṇa-vyantara, and Jyotiṣka gods with their bodies embellished with excellent ornaments, joyfully bending their heads low, did homage to the Jinésvara; the eleven Gaṇadharas, Kēvalins and others came with due ceremony and they took their seats in the Vāyavya (North-Western) portion facing the Jinésvara. Then entering by the Northern door, multitudes of Vaimānika gods putting on excellent divine forms and human beings—(males and females) left off their mutual animosity and pride, and took their seats in the Isāna (North-eastern) portion with much eagerness for listening to the Sermon. At that time, no one ridiculed or played. None cast his eyes on any other object. But all kept on looking steadily towards the face of the Jinésvara, as if they were drawn in a painting. Then in the second enclosure, horses, bulls, lions and other lower animals sit happily abandoning their former animosities. For instance—a pea-cock creates a shaded shelter, out of compassion only—by his dancing feathers for a serpent heated by the rays of the Sun, abandoning all evil notions. An elephant scratches the mouth of a lion by means of his tusk. A lioness feeds (suckles) a young deer tormented with hunger.

A cat very affectionately places a mouse on her head. A wild bull lustily licks a horse with his tongue. When brutes

lacking discernment, behave so admirably what wonder is there that gods and human beings should abandon their mutual hostilities ?

In the third enclosure, divine chariots of various kinds decorated with flags of victory, vehicles, conveyances, and animals used for riding, were accommodated.

Now, sentinals who were previously appointed to bring the news of the arrival of the Jinésvara, came to Nādivardhana Rājā, and gave him the welcome tidings of his arrival there, the informants were handsomely rewarded with valuable gifts. The king, then, told his servants :-O good people ! Make the Jaya kunjara (the champion elephant that has conquered other elephants) ready for me. Make a number of elegant horses ready. Decorate the town. Erect banners and flags (the signs of victory). Inform the public with a beating of the drum that the citizens are directed to come to the king in palanquins and other conveyances suitable to their individual rank, so that we all can conjointly go and do homage to Jinésvara Bhagavān Śrī Mahāvīra Swāmī. The servants saying ‘ Just as your Majesty orders. ’ promptly did everything that was necessary. The Jaya-Kunjara completely decorated was brought. The king riding on it, went out of the town accompanied by numerous citizens. On seeing the *chatrātic chatra* (a series of three umbrellas one above the other and other atīśayas (wonderful objects) of the Jinésvara, King Nandivardhana left all his royal insignia, and going very respectfully to the Jinésvara he requested him thus :-O Lord ! Without you, this town was extremely destitute of beauty for such a long time, like the sky without the Moon. I being your companion in house-holder life, am not yet discarded by royal wealth. Otherwise, O Nātha ! How can there be any suitability on my part except for your own self. By your separation, my life would have come to an end, but I am kept alive by repeatedly praising your excellent qualities. O Lord of the World ! To-day is my most auspicious day, and to day I have accom-

plished my much-desired wishes that you have come here even after a long time." Having uttered these sincere and highly affectionate words, the king took his seat at an appropriate place, keeping his eyes fixed on the face of the Jinésvara.

In the same town, there lived a prince named Jamāli who was Bhagavān's sister's son, and who was known for his beauty and loveliness. After the dikṣā of Jinésvara Vardhamāna Swāmi -Priyadarśanā-Bhagavān's own daughter-was married by King Nandivardhana with Jamāli. Living happily with her, Jamāli-eulogized in excellent songs arranged by competent female actresses-was having dramatic performances accompanied by musical instruments of four kinds on the upper most portions of his white mansion resembling the peak of Mount Kailāsa, and he was enjoying happiness in accordance with his high position during the said the six seasons, viz. during Prāvarṣa (a division of the calendar embracing the months of Āshādhā and Śrāvaṇa which are the first-half of the actual rains) Varsā (rainy season); Sarad (autumn) Hémanta (winter); Vasanta (spring); and Grīṣma (summer) and he was also experiencing excellent human sensual enjoyments of five kinds. On seeing that multitudes of people-astonished on hearing about the arrival, today, of the Jinésvara, in śringhātaka (triangular spaces resembling a śringhāṭa-a kind of triangular nut growing in rivers, ponds etc), in trik (a triangular place or court) in catsuṣka (a square formed by a meeting of four roads) and in catvara (courtyards) abandoning all other business and filling in the directions by the din of clamour, -were going in one direction only, Jamāli asked his attendants O ! Is there a festival of Indra, to-day, in the town ? Or, is it a festival of Skanda (Kārtika Swāmi) ? or is it a festival of Mukunda (Viṣṇu), or is it a festival of Nāga (a serpent) god or is it a festival of a Yakṣa (a class of demi-gods-attendants of Kubéra) or is it a festival of caitya (sacred memorial fig-tree) ? Because people of the town, thus, go in one direction only. The attendants replied :-O prince ! There is no festival, today, of Indra or Skanda or of any other god; but Jinésvara Bhagavān, Mahāvīra Swāmi-your maternal uncle-has arrived outside the town, accom-

panied by a large congregation of sādhus. All these persons are going there to do homage to him." On hearing this, Jamāli was thrilled with great joy. He took his bath, anointed his body and having put on costly garments and precious ornaments, with an umbrella decorated by garlands of Korintha flowers held over his head, and attended by body-guards bearing weapons of various kinds, he took his seat in a fine chariot, and he went to sama-vasaraṇa. From a short distance, he got down from his chariot. He went to the Jinésvara, and having respectfully bowed down at his feet, he took his seat with his eyes fixed on the face of the Jinésvara with an unwinking sight. Bhagavāna Vardhamāna Swāmi gave the following sermon :—

करयलपरिगलियजलं व गलइ पइसमयमेव जीयमिमं ।
वाहिजरायंकावियदेहं दूमंति निच्चंपि ॥ १ ॥

अइबहुकिछेससमुवज्जियावि विज्जुव्व चंचला लच्छी ।
पियपुत्तसयणजोगोऽवि भंगुरो जलतरंगोव्व ॥ २ ॥

विसयपिवासा पिसाइव्व दुभिग्गहा तह कहंपि ।
वामोहइ जह येवमपि नेव संभवइ वेरग्गं ॥ ३ ॥

अवरावरगिहवावारविरयणावाउलो सयावि जणो ।
कीणासमुहं वच्चइ अणुवज्जियधम्मपाहिज्जो ॥ ४ ॥

एसो चिय मुद्धजणस्स विन्भमो सब्बहाऽविय अजुत्तो ।
जं पज्जंते धम्मं भोतुं भोगे चरिस्सामो ॥ ५ ॥

जं थेरस्से पत्ते इयंमि सव्विदियप्पयारंमि ।
अच्छउ दूरे करणं दुल्लहं धम्मस्स सबणंपि ॥ ६ ॥

किं बहुणा भणिण्णं ? जो बालत्तेऽवि नायरइ धम्मं ।
संगामसमयइयसिक्खंगोव्वं सो सोअइ विरामे ॥ ७ ॥

इय जयगहणा नोस्सेससत्तसाहारणाए वाणीए ।
गोवखलसुहम्पलनीयं कहियं सदम्मसव्वस्सं ॥ ८ ॥

1. Karayala-parigaliya-jalam va galai paisamayaméva jiyamimam
Vāhi jarāyaṅkāviya dēham dūmanti niccampi.
2. Ai bahu kilēsa samuvajjiyāvi vijjuvva cancalā lacchi.
Piya putta sayañajogo'vi bhaṅguro jala taraṅgovva 2.
3. Visayapivāsā pisāiyavva dunniggahā taha kahampi
Vāmohai jaha thēvampi néva sambhavai véraggam 3.
4. Avarāvaragiha vāvāra virayaṇāvāulo sayāvi jaṇo
Kiṇāsamuham vaccai aṇuvajjiya dhammapāhiḷḷo 4.
5. E'so cīya muddha jaṇassa vibbhamo savvahā'vi ya aḷutto
Jam pajjanté dhamman bhottum bhogé carissāmo 5.
6. Jam thératté patté hayammi savvindiappayarammi
Acchau dūré karanam dulaḥam dhammassa savaṇampi 6.
7. Kim bahuṇā bhaṇiṇam? jo bālatté'vi nāyarai dhammam
Saṅgāmasamayahayasikkhagovva so sōai virāmé 7.
8. Iya jaya-guruṇā nīśésasattasāhāraṇāé vāṇié
Mokkha-suha-mūlabīyam kahiyaṃ saddhammasavvassam. 8.

1. This life flows away every moment like water dropping down from palms of hands. Disease, old age, and misery torment the body constantly.

2. Wealth acquired after much trouble, is also transient like lightning. The friendly association of dear son and kinsmen, is fickle like waves of water.

3. The thirst after sensual enjoyments is difficult to be satisfied like a female demon. It vehemently deludes, and there is, indeed, no possibility of even a little indifference to worldly concerns.

4. Persons always bewildered by engaging themselves in various house-hold employments, enter the mouth of the God of Death without earning victuals for journey, in the form of Dharma (righteous deeds).

5-6. This, really, is an entirely unwise delusion of silly persons, that "We shall perform Dharma (religious duties) at the

end, after enjoying worldly pleasures. Because, with the attainment of old age, the functions of all the organs of sense are destroyed; and the performance of religious duties is a distant object but even the hearing of dharma is difficult.

7. What is the use of talking much? He, who does not practise religious duties during his young age, comes to grief like one disciplining his horse at the time of a battle-fight.

8. In this way, the Jagad-guru (the teacher of the world) preached the essence of dharma—the original source of the happiness of Mokṣa with a speech common to all living-beings.

At that time, with an intense feeling at heart, of renouncing worldly enjoyments on hearing the nectar-like speech, the calm-minded Jamāli Kumāra, bowed down at the feet of Śramaṇa Bhagavāna Mahāvīra and having steadily kept the closed cavity of his hands resembling the calix of a lotus, on his forehead, he said :—O Bhagavāna! No other intelligent man has explained me the dharma (religious doctrine) capable of securing the happiness of Mokṣa in a way that you have done. O Lord of the World! I understand that I have earned much puṇya (Karma of meritorious deeds) during my previous lives, and so, I am able to meet you. With the permission of my parents, I will take dīkṣā at your blessed hands, and make my life successful.' Bhagavāna told him :—There are numerous obstacles in dharma kārya (religious duties). You, therefore, do not delay in this matter." Then, Jamāli Kumāra again made obeisance to the Jagad-guru and he returned home in his chariot.

At an opportune moment, Jamāli Kumāra bowed down at the feet of his parents, and told them :—Dear father and mother! To-day, I heard the religious preaching of Bhagavāna Śrī Mahāvīra Swāmi, and it greatly delighted me like a draught of nectar. His parents said :—"You are fortunate and endowed with lucky marks (on your body). You have already received a reward of your birth and your life. Because, the words of Jinésvaras never come within the range of hearing of those who have not done

meritorious deeds. Jamāli, then, said :—‘ O mother and father ! My mind has become very uneasy on account of the fear of this Samsāra, and I am terrified with the dread of birth and death on hearing the preaching of the Jinésvara. I am, therefore, desirous of accepting dikṣā (initiation into ascetic life) with your permission.’ On hearing these words never heard before—of Jamāli Kumāra, his mother’s body became pervaded with drops of perspiration caused by sudden anguish; her body began to tremble under a mass of sorrow; her lovely face withered like a lotus crushed by the trunk of a big elephant; her gold bracelets dropped down from her suddenly dried-up hands; her upper garment fell down on the ground from her body; her braid of hair became loose; the bonds of the articulations of her body were weakened; she lost her consciousness on account of mental stupefaction, and she fell down on the ground with a sudden noise. She was consoled by her attendants hastily coming to her by means of wind from, a fan cooled with drops of pure water. She lamented for a long time and with deep sighs she told Jamāli—“O son ! you are our only, honoured, affectionate son—delightful to our hearts—as precious as a box of jewels—and acquired after keeping a number of vows. Therefore, O child ! we are not desirous of even a moment’s separation from you. How can, then, we be willing to give you our permission to take dikṣā. So long as we are alive, till then, you remain a house-holder and after our death, you increase the progeny of our family till your declining age, and then, you renounce worldly enjoyments and take dikṣā.” On hearing this, Jamāli said :—‘ O mother ! This human existence, is momentary like a bubble of water, and perishable like a wave on a river rushing from the top of a mountain in autumn; because, it is attended with bodily and mental diseases of various kinds, and with sorrow, old age, death etc. Who knows then, who is fit for an early death and who is fit for a late death.

It is said :—

जइ नाम मुनिज्ज इमं पि कोइ ता किं न होज्ज पज्जंतं ?

किं तु अयं देवि अखंदियागमो पइ जमुदंडो ॥ १ ॥

कस्स न हरंति हिययं विसया ? नो कस्स बल्लहा सुयणा ? ।

किंतु खरपयणपहयं किसलयमिव भगुरं जीयं ॥ २ ॥

एत्तो च्चिय दुज्जणमाणसं व मोत्तूण रजरट्ठाइं ।

धीरा दुरणुचरंपि हु संजममगं समणुलगा ॥ ३ ॥

ता मोहपसरमुच्चिदिऊण गयमो (अणुमग) धम्मकरणत्थं ।

किं बल्लहं निरंमइ कोऽवि हु जलणाडले गेहे ? ॥ ४ ॥

1. Jai nāma munijja imampi kōi tā kim na hojja pajjantam
Kim tu ayaṇḍēvi akhandiyāgamo paḍai jama-daṇḍo. 1
2. Kassa na haranti hiyayam visayā ? No kassa vallahā suyaṇā ?
Kintu kharapayaṇ apahayam kisalayamiva bhaṇiguram jīyam. 2.
3. Etto cciya dujjaṇamāṇasam va mottūṇa rajaraṭṭhāim
Dhīrā duraṇucarampi hu saṇjamamaggaṃ samaṇulaggā. 3.
4. Tā mohapasaramuñchidiṇṇa gayamo (aṇumagga) dhamma-
karaṇattham.
Kim vallaham nirumbhai k'ovi hu jalaṇāulē géhé ? 4.

1. If any one knows this much only (about death) then, why can he not be pajjattam (one with his desires satisfied) ? But invariably, the punishment of Yama (God of Death) with uninterrupted arrival, falls suddenly.

2. But, whose heart the sensual pleasures do not abduct ? Whose kinsmen are not dear to him ? But this life is transient like the young sprout hurt by harsh wind.

3. Therefore, indeed, having abandoned kingdom, territories etc. as if it were the mind of wicked man, wisemen follow the path of Samyama (self-control) although it is to be practised with difficulty.

4. Consequently, having cut down the spread of Moha (Infatuation), give me permission for the purpose of performing religious duties. Will anyone really confine his favourite (son) in a house filled with burning fire.

Jamāli's parents again said :—" O son ! Your body is endowed with excellent marks, lines, tokens (moles-black dots), and numerous virtuous qualities. It is united with excellent strength, valour, and strong character. It is highly auspicious, free from all diseased conditions—with the five senses well-nourished and not injured—and it is, for the present, in the bloom of commencing young age (youth). How will you observe the duties of ascetic life which are practised with difficulty. Because, a forest of lotus flowers cannot endure the crushing with the firm feet of big intoxicated elephants. Therefore, O son ! abstain from taking difficult samyama dharma (ascetic life). Jamāli said:—O mother ! This human body is full of numerous diseases and sorrows born with a mass of bones—pervaded with large and small arteries and veins—and of an easily perishable nature in a short time like a vessel of raw unripe clay. It is un-clean and filled with blood, flesh, fat, brain, semen, and other dirty substances. It is full of troubles of every kind, and it certainly deserves to be abandoned. The value of this worthless body is said to be due to the fact, that it is useful in rendering efficient service to persons endeavouring for Mokṣa. (Final Emancipation). Besides, if this body is not decorated with bathing, anointing and ornaments, it does not appear beautiful like a disc of the Moon during day-time."

On hearing this, Jamāli's mother again said :—O son ! It is extremely unworthy of you to abandon, before suitable time, your eight beloved wives, Priyadarśanā and others—who are born in noble royal families—who are clever in various arts and are handsome with lovely attractive bodies—who adorn their families like waves on seas adorning the banks of rivers—who have put on necklaces of pearls resembling rosaries of ascetics or who have put on necklaces of pearls while munis (ascetics) are muk-tāhara-parigraha (free from food and worldly concerns)—who sportively move about very gently like a row of elephants—who are slightly bent with the burden of their fat and heavy breasts—whose waists are capable of being grasped within one's fist—who behave agreeably to your mind—and who are extremely

charming all over their bodies—and to commence the practice of austerities. Therefore, for the present you enjoy all worldly pleasures with your dear wives, and with declining age, you take dīkṣā along with your wives.

Jamālī said :—Mother ! These sensual pleasures of human beings originate in localities—full of urine, foeces, pus, semen, and blood, and they are distressing on account of unpleasant exhalations resembling foul odour coming out from a dead body. They are indecent, of short duration, and capable of accomplishment after great trouble. These worldly pleasures give delight to the minds of unwise persons, but for good people, they are censurable and they increase the wanderings in the four kinds of existence in the saṃsāra to infinity. If these sensual pleasures are not left off like a piece of wood remaining half-burnt in the hand, they are productive of innumerable severe miseries, and they create obstacles in the path of Final Bliss.

Then, how can wise men indulge in these sensual pleasures even for a moment ? Besides, who, desirous of living long, will ever take a poison named tālapuṭa (a kind of poison capable of causing instantaneous death). Or, who will touch the cave-like mouth of a lion with sharp-pointed teeth ? Or, who will enter into the fire of vajra (thunder-bolt) terrible with masses of flames ? Or, who will walk on the sharp-pointed blade of a sword ? Or, some one may perhaps do all the things named above with the help of some celestial being etc, but no one has ever attained happiness even for a moment by enjoying sensual pleasures. If however, some ignorant stupid persons may perhaps engage themselves in sensual pleasures in some ways, but then, is it proper that persons acquainted with the doctrines of the Jinéśvaras, should do so ?

On hearing this, Jamālī's mother said :—O child ! Here, there is much gold, silver, kāmśu (bell-metal) etc. much clothing, and accumulated wealth acquired from a succession of ancestors, wh-

ich will last till the end of your seven generations. Use this wealth in worldly pleasure in accordance with your own wish, and giving gifts to deserving persons, pass your days happily."

Jamāli said—"Mother ! A large mass of wealth is subject to danger from fire, robbers, and partners. Besides, it is uncertain, un-eternal and a source of many evil deeds. Why should there be so much obstructive argument in this !

When Jamāli did not concede in any way, although he was persuaded with agreeable words of various kinds, his parents again told him, with dreadful words against samyama (ascetic life):—O son ! Nirgrantha pravacana (nirgrantha-free from all bondage i-e Jaina sādhus pravacana (dīkṣā-initiation in accordance with Jaina Siddhāntas) is fraught with great hardships. It is like chewing beads of iron-like going in a direction contrary to the current of water in the great river named Gaṅgā (Ganges)-like crossing a great ocean by means of one's arms only-and it is a vow as dangerous as walking bare-footed on a sharp pointed edge of a sword. Besides O child ! after this dīkṣā, food-material prepared specially for Sādhus, or food-material prepared for the use of house-holder made more delicious when it is to be given to a Sādhu or food material prepared in accordance with a combination of both these methods, or food-material bought for the Sādhu, is not acceptable to a Sādhu. Also, a Sādhu cannot take food-material from food prepared for famine-stricken persons-from food meant for sick persons-from food prepared on a dur-dina (rainy day) accompanied by an abundance of multitudes of clouds—from food belonging to a sayyātara (one giving a place of residence to a sādhu) or from food of bulbs, roots, unripe fruits, green seeds, or green uncooked vegetables, green uncooked leaves. O son ! you have been brought up and nourished in great happiness, and so, you will be unable to endure the discomfort of cold or heat, hunger, thirst, wind, slander, and other disturbances out of twenty-two paṭisahas (hardships) of ascetic life. Therefore, O son ! en-

ough of these frequent repetitions of speech. Jamāli said :--O mother-father ! This Jaina dīkṣā is difficult-to be accepted by eunachs, timid persons wiced men, or persons who are intent on pleasures of this world or persons averse to the next world, and it is difficult to be accepted by persons who are eager for sensual enjoyments. But it is not difficult for good persons who are powerful in carrying out the vows undertaken by them, and who are indifferent to comfort of their body or to life itself.

When however, Jamāli Kumāra did not leave off his intention of taking dīkṣā although he was persuaded by agreeable, as well as, disagreeable words against taking it, his parents gave him their consent unwillingly. Jamāli's father, then, called his servants into his presence and told them:--O good people ! Sweep the whole Kṣatriya-Kunda grama Nagara from inside well as from outside and make it nice-looking by plastering. Make the main roads as of the town clean by removal of grass and debris. Make abhiṣkā (inauguration) ready--very cost and suitable for Jamāli Kumāra or one suitable for niṣkramaṇa (renouncing worldly concerns) of a great man. "Having respectfully accepted the orders, the servants went out of the palace and did everything in accordance with his orders.

Jamāli Kumāra was, then, seated in a lion-seated throne, with his face towards the East, and he was bathed with 108 kal-aṣa (urn-shaped vessels with nozzles), each of precious stones, gold, silver, and clay-filled with pure scented waters.

After the abhiṣēka ceremony, Jamāli's parents asked him,—O son ! what is it that is so dear and acceptable, so that we can give you. Jamāli said "O mother ! I am desirous of having a rajoharaṇa (a woollen brush always carried by Jaina sādhus—for the preservation of the life of insects, vermin etc) and pātr-as (utensils, bowls, used by ascetics during meals) from kritikā paṇa (a shop presided over by a god where everything available at all can be obtained by the god) and I am desirous of calling a barber for me." On hearing this, Jamāli's father told his ser-

vants:—O good men ! Take three lakhs (hundred thousand) coins from the treasury, one lakh for rajoharana, one lakh for pātrās and call one barber giving him one lakh coins—"The servants went out and brought rajaharāna and pātrās, and took the barber with them. The barber bowed down at the feet of Jamālī's father and asked him--Master ! Order me to do whatever is to be done by me ! Jamālī's father then said:—O good man ! You carefully cut the hair of Jamālī Kumāra, leaving four inches of a few hairs of the front-part suitable for dikṣā--The barber washed his own hands and feet with scented water and having covered his mouth with a piece of cloth folded eight times, he removed the hair of Jamālī Kumāra as desired. Now, Jamālī's mother shedding tears rendered dark-coloured by lamp-black applied to her eyes, took the mass of hair into her white upper garment resembling the cast-off skin of a snake. Then carefully washing the mass of hair with scented water she applied haricandana (black sandal-paste) and respectfully placed flowers over it. The mass of hair was tied in a white piece of cloth and placed in a box of precious stones. Then, lamenting with a faltering voice on account of deep sorrow, she said:—From today, I will remember my son Jamālī, through the medium of his hair during my worship on festival days, and on days of religious penance". Repeatedly speaking thus, she placed the jewelled box near the pillow of her bed.

Soon after the abhiṣeka ceremony, Jamālī Kumāra put on clean clothes, and decorated his body with a gold crown, bracelets of gold set with gems, and ear-rings. He looked charming with a necklace of pure white pearls hanging on his chest and the mass of beauty of his various ornaments filled up the space around him. Females assembled there for celebration, uttered auspicious prayers, and beggars delighted on receiving valuable gifts, began to praise the virtuous qualities of Jamālī Kumāra. Then Jamālī Kumāra took his seat in a śibikā (palanquin)-prepared with one hundred pillars-decorated by the cloth of white flags and banners set in motion by wind-elegant with paintings of various kinds-gratifying the minds of numerous individuals-and

carried by one thousand clever, most excellent, young persons wearing clean clothes. On his right side, his foster-mother carrying rajoharaṇa and pātrās, sat; other beautiful females held a white chatra (umbrella) over his head; on his two sides, white chowries attractive like moving moons were waved; within the range of his vision, in front aṣṭa maṅgala* (eight auspicious objects) moved on; then came Jamāli's kinsmen seated on elephants, horses, and chariots. The vault of the sky became filled with the sound of bands of musical instruments walking in front; and multitudes of the people of the town were praising Jamāli Kumāra from their high buildings. In this way, attended by numerous persons, Jamāli Kumāra went to the Jinéśvara.

Now, Priyadarśanā-Jamāli's wife-desirous of renouncing the world, and of having pravrajyā (dīkṣā-initiation also went to the Jinéśvara. There, Jamāli Kumāra, along with five hundred princes of royal blood, took dīkṣā (initiation) at the blessed hands of the Jinéśvara, and Priyadarśanā also, along with one thousand princesses, became sādhi.

Jamāli Muni studied the sūtras and their meanings, of the eleven Aṅgas, and also advancing happily in spiritual development by the practice of one day's, two days' three day's fastings and other methods of hard penance, he moved in different directions over towns villages, mines, etc in company with the Jinéśvara and his numerous Sādhus. Priyadarśanā remained with Candanā pravartini.

One day Jamāli Muni bowed down at the feet of Śramaṇa Bhagavān Mahāvira and requested him, O Bhagavān ! With your permission, I am desirous of taking five hundred sādhus with me

*The aṣṭa maṅgala (eight auspicious objects, are 1. Svastika, a cross with rounded edges) 2. Nandyāvarta 3. Śrī Vatsa 4. Matsya Yugala Pisces. 5. Darpana (a mirror) 6. Kumbha (an earthen pot) 7. Bhadrāṣaṇa (splendid seat-throne-a sitting posture among ascetics) and, 8. Vardhamāna.

and thinking of going to village and town without any restriction. At that time the Worshipful Bhagavān seeing the good or bad consequences of the past, future, and present events of all living beings, through the medium of his pure Kévala Jñāna, knew the future evil consequences of Jamāli's behaviour, and he remained silent although Jamāli asked him repeatedly. Then, realizing that "What is not forbidden is permissible." Jamāli accompanied by five hundred sādhus, and followed by Priyadarśanā accompanied by one thousand sādhis began to wander over various villages and towns.

One day, going from one village to another Jamāli came to Śrāvastī Nagari and lived in a garden named Koṣṭaka outside the town. While living there, Jamāli had severe bilious fever, caused by getting tasteless dry cold mean, unwholesome food. Becoming debilitated by fever, and unable to sit up, Jamāli asked his sādhus:—O sādhus! Have you made my bedding ready for me." On hearing these words of Jamāli, the sādhus quickly began to spread his bedding. Disabled by agonising pains and unable to sit any longer, Jamāli repeatedly inquired:—O sādhus! Have you spread the bedding for me or not? When they said:—Yes, it has been spread, Jamāli at once got up and went to them. On seeing the bedding being spread out, he said under an impulse of Mithyātva (wrong belief):—O Munis? I have, now, known the tattva (real essence). It is this—Only an act that is done (completed) can be said to be done, but that which is being done cannot be said to be done. What you said that the bedding is spread, when it is being spread out, is false.

And thus:—

कदमाणं कदमुपज्जाणमुपभवेवमाह्वि ।

वागरइ जं जिणिंदो दिट्ठविरोहा न तं घटइ ॥ १ ॥

अवरावरसमयसमूहजोगनिष्कज्जमाणकजंवि ।

कइ पारंमेच्चिय कदमिमंतु बोतुं स्वमं होज्जा ॥ २ ॥

अथकिरियापसाहणस्वमं च वत्थुत्तणं समुव्वहइ ।

पढमसमज्जपसूए य तयंपि नो विज्जइ पयत्थ ॥ ३ ॥

जइ पारंभे च्चिय तं कडंति एवं च सेससमएसु ।

करणे कडस्स आवडइ उब्भटा नूणमपावत्था ॥ ४ ॥

ता जुत्तिसंगयमिमं कडमेव कडं पबुच्चए पयडं ।

किरियानिट्ठासमयाण होइ एवं च न विरोहो ॥ ५ ॥

इय पडिवज्जइ समणा ! पक्खमिमं सयलदोसपरिहीणं ।

वुत्तं ति नेय गिज्झइ कुसळेहिं किंतु जुत्तंति ॥ ६ ॥

नय सव्वन्नुत्ति पसिद्धिपत्तिकी जिणो वयइं मिच्छा ।

किं तु वए च्चिय कइयावि जेण गुरुयावि मुज्झंति ॥ ७ ॥

इय समयसत्थसवणमुब्भवंपि तं नियविवेयमवहाय ।

पित्तजरविहुरियो इव पळवइ असमंजसं बहुसो ॥ ८ ॥

1. Kaḍmāṇam kadamuppaffamāṇamuppannamévamāivi
Vāgarai jam Jiṇinds dīṭṭhavirohā na tam ghaḍai. 1.
2. Avarāvarsamaya samūhajoga nipphajjamāna kajjamni
Kaha pārambhécciya kadamimamtu vottum khamam hojja ! 2.
3. Atthakiriyāpasāhaṇakhamam ca vatthuttaṇam samuvvahai
Paḍhamasamajpasūe yā tayampi no vijjai payatthé 3.
4. Jai pārambhé cciya tam kaḍanti évam ca sésasamaésu
Karané kaḍasaa āvaḍai ubbhaḍā nūṇamapāvatthā 4.
5. Tā juttisaṅgayamimam kaḍaméva kaḍam pavuccaé payaḍam
Kīriyāniṭṭhāsamayāṇa hoī évam ca na viroho 5.
6. Iya paḍivaijjaha samaṇā ! pakkhmimam sayaladosaparihiṇṇam
Vuttam ti néya giijjai kusaléhim kintu juttam ti 6.
7. Naya savvanṇutti paṇiddhipatta kitte Jino vayai miccā.
Kim tu vaé cciya kaiyāvi jēṇa gariuyāvi munijhanti 7.
8. Iya samaya satthasavanubbhavapi tam niyavivéyamavahāya
Pittajaravihurio iva plalavai asamamjasam bahuso. .

1-2. What the Jinendra says that-What is being done is done, and what is being created is created-being visibly contrary is not proper; because, in an act being done in a combination of a multitude of other samayas (moments), how is it possible to say that it is done during the prārambha (first moment) ?

3-4. That which is capable of doing the work implied by its meaning is, designated as an object (vastu) i-g [a completely finished earthen pot is capable of bringing water doing the work implied by its meaning-and, therefore, only a completely finished earthen pot is an object] but it is not present in an object created during the first moment. If we however, believe that the object was created during the first moment there will evidently arise an anavasthā doṣa (a fault of inconsistency) of creating during the remaining moments the object already created [That is to say, even after, an object has already been completely created, if the same object is being created during the remaining moments, when will there be an end to creating ? There will be no end. It is called an anavasthā doṣa].

5-6. Therefore, To say that, what is already completely done, is done." is quite reasonable, and by saying (or believing) so, there is no logical contradiction between the acts of the moment of the beginning and the moments of the completion of the act, Therefore, O sādhus, you accept only this doctrine, as it is free from all faults. Wise men should not accept anything because it is so preached by Jinésvaras, but that which stands to logical reasoning should be accepted.

J. Jinésvara renowned by being publicly known as sarvajña (omniscient) does not tell a lie, but sometimes he also tells a lie. Because greatmen also are sometimes perplexed [Do not think that a Jinésvara does not tell a lie. He sometimes tells a lie. Because even great men are sometimes perplexed they are deluded -Delusion prompts a man to tell lies).

8. Now, leaving aside the correct judgment derived from

his hearing of Sūtras of Jaina Āgama, he began to speak disorderly as if he were distressed by bilious fever.

On listening to Jamāli, who was talking inappropriately leaving off all sense of shame, the sthaviras (venerable ascetics) said—O Jamāli ! why do you thus preach a false theory. Tīrthankars—who have conquered, raga (love) dvēṣa (hatred) and moha (infatuation)—will never tell a lie and their words are not open to the slightest fault of contradiction. The reasoning is, this—What you said that—How can an act that is being done during numerous different moments, be said to be done during the moments of the beginning of the act ? is not reasonable because if we say that the act was not done during the first moments, the act will not have been done during the second, third etc moment as that moment is not specified.

Besides, what you said that “The accomplishment of the act denoted by the meaning of an object is a characteristic sign of that object” is free from faults as it is attended with a knowledge of the utility of that object. It is in this way :—While doing a certain act if one is asked during the first moment “What are you doing ? he will invariably say that “I am preparing an earthen pot” or that “I am preparing a cloth”. Also, what you said that “If we however believe that the object was created during the first moment, there will evidently arise an anavasthā doṣa (a fault of inconstancy) of creating during the remaining (second, third etc) moment the object already created.” is wrong because the various parts of the object are produced in different samayas (moments). Also, the question of the first moment and of the time of the completion of the act is refuted. Besides also, You said that, One should not accept anything as true because it is preached, but wisemen should only accept anything if it stands to reason.” But that is not right. How can anyone expect correct judgment about what is right or wrong in a chandmastha (one without Kévala Jñāna [perfect Knowledge] like yourself in this matter ? Bhagavān knowing the true nature of

जइ तिहुयणेकचूडामणी जिणो वागरेज्ज वितहमहो ।
ता तव्वयणेण तव्वेविहाणमेयं किमायरसि ? ॥ १ ॥

रज्जं रद्धं च विवज्जिऊण आणाए तस्स निक्खमिडं ।
तव्वयेणं दसितो कह न तुमं लज्जसे इहिं ? ॥ २ ॥

अहवाऽणाभोगसमुन्भवणे दोसेण दुट्ठ मणिए वि ।
जायइ पुणो विमुद्धो आलोयणनिंदणाईहिं ॥ ३ ॥

ता मोत्तुं कुवियप्पं वच्च समीवे जएकदीवस्स ।
पडिवज्जसु पच्छित्तं मा विफलं नेसु नियजम्मं ॥ ४ ॥

अक्खरमेत्तंपि न जो जिणिंदवयणस्स सहइ मणुस्सो ।
सो पावइ मिच्छत्तं तत्तो संसारपरिवुद्धिं ॥ ५ ॥

तत्तो चिय किन्विसतियसतिरियवसद्धीसु मणुयजोणीसु ।
दुब्बिसहदुहपरंपरमणंतमणिवारियं रुइ ॥ ६ ॥

गरुओऽवि पावारासी जिणिंदसमयत्यसहइणहणिओ ।
नावत्थाणं बंधइ घणोच्च खरपवणपडिहाणिओ ॥ ७ ॥

इय सो बेरेहिं बहुप्पयारहेऊहिं अत्थसारेहिं ।
तह गाढं पन्नविओ जह सहसा मोणमल्लीणो ॥ ८ ॥

1. Jai tihuyaṇekkačūḍāmaṇi jiṇo vāgarejja vitahamaho ।
Tā tavyayaṇeṇa tavovihāṇaméyam kimāyarasi ? 1.
2. Rajjam ratthamca vivaṇṇiṇṇa āṇāe tassa nikkhamium ।
Tavyayaṇam dūsinto kaha na tumam lajjasé iḥim ? 2.
3. Ahavāṇābhogasamubbhavéṇa doséna dutṭhu bhaṇié vi ।
Jāyai puṇo visuddhī āloyana nindanāiḥim. 3.
4. Tā mottum kuviyappam vacca samivé jaékkadivassa ।
Paḍivajjasu pacchittam mā viphalam nēsuṇiyajammam 4.
5. Akkharaméttampi na jo jīṇḍa-vayanassa saddahai maṇusso
So pāvai micchattam tatto saṃsāraparivuddhim 5.

6. Tatto cciya kibbisatīyasatīriya vasahisu maṇṇiya-joṇṇisu
Duvvisahaduhaparamparamaṇantamaṇivāriyam lahai. 6.
7. Garuḍo'vi pāvarāsī jīṇindasamayattha saddahaṇahaṇiḍḍi
Nāvattāṇam bandhai ghaṇovva kharapavaṇapaḍihaṇiḍḍi 7.
8. Iya so théréhim bahuppayāra héuhim atthasāréhim
Taha ghāḍham pannaviḍḍi jāha sahasā maṇamalliṇo 8.

1. If the Jinésvara—the only crest-jewel of the three worlds—speaks false-hood, then, why do you practise this tapo-vidhāna (rigorous austerity) by his injunctions ?

2. Having renounced kingdom and country, and having taken dīkṣā at his command, are you not ashamed now to defile his word ?

3. If by a fault of carelessness, a false-hood is spoken, then, purification again results by ālocanā (confession before the guru) and by nindā (censure of the misconduct) etc.

4. Therefore, leaving off false assumptions, go to the Jinésvara—the only illuminator of the world—make atonement before him. Do not waste your life uselessly.

5-6. The man, who has no faith even in one syllable of the Āgamas of the Jinésvaras, acquires Mithyātva (wrong belief) and through it, he has an increase of saṃsāra. Thereby, he acquires a succession of unendurable, endless, and unavoidable miseries during his existence as a Kilbisik (sinful) god, as a lower animal, and as a human being.

7. Even a great mass of sins, destroyed by a strong faith in the meanings of the Siddhāntas of the Jinésvaras, does not again attain its former state, like a mass of clouds dispersed by rough winds.

8. When he (Jamālī) was made acquainted with the real meanings with arguments of various kinds by the venerable ascetics, he suddenly became silent.

However, when Jamāli did not make up his mind to have atonement for the sins resulting from false preaching, some of the venerable ascetics left off Jamāli's company, and went to Śramaṇa Bhagavāna Mahāvira, and a few only lived with him. Priyadarśana along with her one thousand sādhis, followed Jamāli owing to her innocence, and to her previous love towards him.

Becoming perfectly healthy, Jamāli, degrading his own self by his pertinacity and misleading ignorant persons by his wrong preachings and defiling the words of Jinēśvaras, and proudly boasting himself as a Sarvaṇa as he believed that he had Kēvala jñāna (Perfect Knowledge) and Kēvala Darśana (Perfect Perception), began to roam about everywhere.

One day, when Śramaṇa Bhagavāna Mahāvira Swāmi accompanied by his numerous disciples was staying at Pūrṇabhadra Udyāna of Campā Nagari. Jamāli went to him and told him :— "Bhagavan! Many of your disciples have died as chadmastha without obtaining Kēvala Jñāna (Perfect Knowledge). But I am not such, because I have acquired divine and imperishable Kēvala Jñāna and Kēvala Darśana. I am able to know the real nature of all objects and their modifications and I am the only Arihanta (foe-slayer) Sarvaṇa (omniscient) and Sarva-darśi (all-seeing)." On hearing these words of Jamāli, Gautama Swāmi told him :— "Jamāli! if you are omniscient, your knowledge will not be obstructed by a mountain, a pillar, or by the stump of a tree; you therefore, answer my two questions viz. 1. Is this Loka (world) śāśvata (eternal) or a-śāśvata (non-eternal)? 2. Is this Jiva (individual soul) śāśvata (eternal) or a-śāśvata (non-eternal)?" When Jamāli was in doubt and devoid of loveliness on his face as he was unable to solve these questions, Śramaṇa Bhagavāna Mahāvira Swāmi—the illuminator of the world—told him :—O Jamāli, many of my disciples can answer these questions as if they were Kēvalins, but they do not thus proudly boast like yourself. O good man! There is nothing difficult to be explained in these questions. This loka (world) is śāśvata (eternal) as well as it is

â-śāśvata (non-eternal). This world exists during all the three periods—past, present, and future—in a general form and hence it is *śāśvata* (eternal), and it is *a-śāśvata* (non-eternal) owing to changes of periodic returns of an *avasarpinī* and *utsarpinī*. In the same way, *Jīva* (soul) is *śāśvata* (eternal) owing to its presence during all the stages, i. e. infancy, young age, old age etc. of its existence as a living being, and it is *a-śāśvata* (non-eternal) owing to its various transformations during its existence as a human being, as a hellish being, and as a brute etc.

Although Śramana Bhagavāna Mahāvīra persuaded him, Jamāli had no faith, as his mind was filled with wrong notion and accompanied by a few Sādhus and sādhis previously deluded and misled by him, he went to various villages and towns spreading the ideas of his ill-conceived theories. The tale spread everywhere that “Jamāli has become a wrong believer.”

One day, Jamāli again went to Śrāvastī Nagari and stayed in a garden outside the town. Priyadarśanā also accompanied by one thousand sādhis came to the town and stayed in the shop of a very rich potter named Dhaṅka with his permission. Dhaṅka was a meritorious man whose soul was purified by the teachings of the Jinēśvaras, and he allowed them to live in his shop thinking that “These persons have been misled and they have no faith in the word of the Jinēśvara, and that it would be better if they are brought round anyhow to the Right Path.—One day while taking out vessels from the hearth, Dhaṅka secretly threw a lighted splinter on the upper cloth of sādhi Priyadarśanā with the benign object of teaching her a valuable lesson. On seeing her upper garment being burnt, she told Dhaṅka :—“O good man! what have you done? See my upper garment has been burnt.” On hearing this Dhaṅka replied :—“O good sādhi! Do not tell a lie. It is your accepted belief that ‘When a piece of cloth has been completely burnt it should be designated as burnt.’ Otherwise, it is perfectly reasonable to accept the teach-

hing of the Jinésvaras, that "That which is being burnt, is said to be burnt."

With a pure intention suddenly cropping up on hearing these well-meaning words of Dhañka, she said : O ! śrāvaka ! I am dull-witted. You have acted wisely in thus instructing me to the right path. I ignorantly did not believe for such a long time in the teaching of Śramaṇa Bhagravāna Vardhamāna Swāmi—the crest-jewel of the three worlds.—Ah ! I did not believe in the teachings of the Jinésvara, by whose preaching I renounced worldly pleasures and accepted ascetic life. Ah ! how great is the influence of Moha (Infatuation) ! On hearing these words of repentance Dhañka said :—O worshipful sādhvī ! Do not be distressed at heart. You, accompanied by all your sādhvī disciples, go to the Jinésvara, act according to his orders, have repentance for all your former misdeeds, and abandon persons going by the wrong road as if they were your own enemies." On hearing this, Priyadarśanā said :—“I am desirous of eagerly acting according to your advice, Saying so, Priyadarśanā accompanied by her one thousand sādhvī-disciples, went to Jinésvara.

Dhañkan, then by gentle and salubrious persuasion, brought round to the right path, all the remaining sādhus, except Jamāli, and all of them, except Jamāli, went to the Jinésvara. Jamali, in this way, was not only abandoned, during this bhava (existence) by pious ascetics but also good virtuous qualities disappeared on account of his hostility towards the teachings of the Jinésvara.

In this way, Jamāli passed many years of ascetic life, himself walking along the wrong and misleading numerous persons on account of his pertinacity for his false belief, and having died after an anasana (remaining without food) of a fort-night, without making any atonement for his Mithyāṅva (wrong belief,) he was born as a kilbisika (inferior) god with cruel proclivities.) god with an age-limit of thirteen sāgaro-pams in Lāntaka-kalpa Dévaloka.

On hearing the news of the death of Jamāli, Gaṇadhara Mahārāja Gautama Swāmī very respectfully paid homage to Śramaṇa Bhagavāna Mahāvīra Swāmī and asked him :—Bhagavan ! where is your bad pupil named Jamāli born after having done various austerities ? Śramaṇa Bhagavāna Mahāvīra, then, narrated the whole account including his birth as a kilbiṣika god. When Indrabhūti Gautama inquired :—Bhagavān ! What is the cause of Jamāli's birth as a kilbiṣika god after having practised severe austerities, Śramaṇa Bhagavāna Mahāvīra—the knower of all objects and their various modifications—the only illuminator of the world—told him :—O Gautama ! you carefully listen to the cause.

धम्मायाररयाणं आयरिआणं विसुद्धसीलाणं ।

सुत्तप्पवत्तयाणं उज्झायाणं गुणनिहीणं ॥ १ ॥

कुलगणसंघाणं पिय पढिणीया जे हवन्ति इहजीवा ।

विउलंपि तवं काउं ते किन्बिसिएसु जायंति ॥ २ ॥

1. Dhammāyārarayāṇam āyariāṇam visuddhasīlāṇam
Suttappavattayāṇam ujjhāyāṇam guṇanihīṇam

2. Kula gaṇa saṅghāṇam piya paḍiṇiyā jē havanti iha jivā
Viulampi tavam kāuṇi te kibbisiésu jāyanti 2.

1-2. Those living beings, who become hostile in this world, towards ācāryas who are devoted to religious observances, and who are of pure noble character and who become hostile towards upādhyāyas (teachers) who are teachers of sūtras and who are a treasure of virtuous qualities, and those living beings who become hostile even to a kula (a congregation of sādhus under one ācārya) to a gaṇa (a combination of sādhus under different ācāryas) and to a saṅgha (a congregation of sādhus (ascetics) sādhvis (nuns) śrāvakas (male laymen) and śrāvikās (female laymen) are born as kilbiṣika gods even after doing rigorous austerities. Bhagavāna Śrī Gautama Swāmī again inquired:—Bhagavan !

Descending from his abode in Lāntakakalpa Dévaloka, after how many bhavas (existences) will he attain Mōkṣapura nivāsa (a residence in the town of Final Emancipation ?) The Jinésvara replied :—‘After wandering for five bhavas (worldly existences) as a god, a brute, and as a human being, and having acquired saymaktva (right knowledge) he will attain mokṣa-sukha (the happiness of Final Emancipation). Therefore, O beloved of the gods ! After hearing this account of Jamālī Muni, you should always be ready in rendering service to your Dharma Guru (Religious preceptor).

Having given this valuable advice to sādhus, Śramaṇa Bhagavāna Mahāvīra—the protector of living beings—began to move about to villages and towns with the object of instructing the the multitude of devout persons in religious matters.

Śramaṇa Bhagavāna Mahāvīra then went to Vaiśālī and lived at Vaiśālī during the fourteenth rainy season of his ascetic life. At the close of the rainy season, he went in the direction of Vatsa (Country in the west of Allāhābād) déśa.

FIFTEENTH YEAR OF ASCETIC LIFE (B. C. 554-53)

1. King Śatānika-Mrigāvati-Udayana Kumāra Caṇḍa Pradyota
2. Jayanti Srāvikā Diksā of Jayanti. 3. Sumanobhadra and Sup-ratiṣṭha 4. Ānanda Qrihapati—

1.

King Śatānika-Mrigāvati-Udayana Kumāra Caṇḍa Pradyota

Having passed the fourteenth Rainy Season at Vaiśālī, the Venerable Śramaṇa Bhagavāna Mahāvīra went in the direction of Vatsa-déśa (country in the west of Attahābad). We have seen in a previous chapter of this book, that when Śramaṇa Bhagavāna Mahāvīra went to Kausāmbi before his acquisition of Kévala Jñāna, the country was being governed by King Śatānika

and that King Śatānika was married (B. C. 570) with Mrigavati —One of the seven daughters of King Cétaka of Vaiśālī and also that he had a son named Udayana.

Near Sāketapura Nagara, there was a temple of a Yakṣa named Surapriya. The Yakṣa was very mighty and he possessed great supernatural powers. Every year, the people of the town used to have a painting of the Yakṣa made by the most competent painter of the town, and they used to celebrate their annual festival on a certain day. But the Yakṣa used to kill, every year the painter who made his likeness.

In case, however, a painting of the Yakṣa was not prepared any year, the enraged Yakṣa would spread an epidemic of a pestilence in the town. On account of fear of death, the painters gradually began to leave the town and go away to different countries. The king of the town becoming afraid of the danger of a pestilence among the people, which may be caused by Yakṣa on account of the non-observance of annual festival, thought:—If all the painters will go away from the town, and if a painting of the Yakṣa will not be prepared, all the people will be killed. He, therefore, stopped the painters from leaving the town, and by mutual agreement, it was decided that the painter, whose name written on a small piece of paper, came out first from a collection of names of all the painters of the town, written on small pieces of paper and placed in a covered jar, should be made to prepare a painting of the Yakṣa for the year.

It so happened that after some years, the son of a painter of Kauśāmbī went to Sāketapura with the object of studying the art of painting there, and having put up at the house of an aged wife of a painter, he formed friendship with the son of an old woman. That year it was the old woman's son's turn to prepare the painting and she was in great distress. She was weeping and lamenting very often. The young painter asked her Mother ! Why do

you weep so much ? She replied :—My Child ! This is my only son. Immediately after preparing a painting of the Yakṣa, he will certainly meet with untimely death. The young man said :—Mother ! “Do not weep. I will go and prepare the painting ?” She said :—Child ! Are you not my child also ? The young painter replied :—“However, I shall go and prepare his painting.” On knowing the real cause of her anxiety, the young man, with her consent, went to the temple of the Yakṣa to prepare the painting instead of the old woman’s son. He observed a two days’ fasting. After a bath, he applied sandal-paste to his own body, put on two perfectly clean garments, and applied a piece of folded cloth over his mouth for the purpose of preventing the foul breath escaping from his mouth and disturbing the Yakṣa. Then, with brand new brushes and excellent colours, the young painter prepared a beautiful painting of the Yakṣa, and having very respectfully bowed down low at the feet of the Yakṣa, he began to extol him thus—O Surapriya god ! An exceedingly clever painter cannot faithfully prepare your divine painting, then, how is it possible for an ignorant man like myself to do it ? In case, on account of carelessness, if I have not acted respectfully towards you, O Mighty Lord ! have compassion on me. Pardon me. One should not be angry towards one who is meek and gentle.’ Becoming delighted with the eulogism, the Yakṣa said :—“O, request me for a boon.” The painter replied :—“O god ! Let it be a boon that, henceforward, you should not kill any living being.” The Yakṣa said :—“Simply by not killing you, the prevention of the killing of others is self-evident. Now ask for another boon.” The painter, then, said :—O god ! If you so desire it, give me a boon that simply by looking at a small portion of any part of the body of any human being, a beast, bird, or any object or scenery, I may become able to portray the entire exact faultless picture. The Yakṣa, then replied :—“Yes ! It will be so.” Having thus gently pleased the Yakṣa with penance purity, politeness, gentleness, and cleverness, and on having received the boons from the Yakṣa, the young painter was honoured by the king, as well as, by the town-people.

The young painter, then, went back to his native place Kausāmbī. Kausāmbī was the capital town of King Śatānika.

One day, King Śatānika while sitting in his assembly-hall, and addressing a courtier out of pride for his kingdom and the extent of his military equipment and the prosperous condition of his subjects, said :—"O good man ! Tell me what thing I have not got in my kingdom which other kings have." The man replied:—"My Lord ! You have not got any hall of paintings, which others have." The king, thereupon, ordered the painters of his town to prepare a hall of paintings. Spaces for paintings to be prepared in the hall, were portioned out to various painters of the town, and the work of preparing the paintings had commenced. The young painter who had received the boons from the Yakṣa, had his working-place near the door of the harem of the king. While doing his work, the painter happened to see the great toe of a foot of Queen Mrigāvatī the chief consort of the king—decorated by the rays of shining rings of precious stones—from a hole in a neighbouring laticed window. From this material to work with, the young painter, through the grace of the deity, painted an exact representation of Mrigāvatī-dēvi in all its minute details. Finally, while applying a black paint to the eyes of the picture, a drop of black paint from his brush fell on a thigh of the painting of the queen. The young painter wiped it off. Again, a drop of black paint fell on the exact spot. He removed it. It happened thrice, and thinking that there may be a black mark at the exact spot, he allowed it to remain there.

A few days after the completion of all the painting work, King Śatānika while examining the various paintings in the hall came near the painting of Mrigāvatī-dēvi. On seeing a black mark on the thigh of the painting of Mrigāvatī-dēvi actually resembling the black mark she naturally had at the exact spot on her thigh the king appearing terrible with his eye-brows raised high and his eyes blood-shot on account of violent anger, thought:—"It is certain that this wicked man has violated the morality of

wife; otherwise, how is it possible for him to see the black mole on her thigh, covered by clothes? We punish persons having illicit intercourse with other females, then, how can I pardon a wicked man who has practised immorality with my own wife? With this idea in his mind, the king ordered the young painter to be hanged to death. On hearing this order, a deputation of chief painters of the town approached the king, and requested him thus :—"O Mighty King! This young painter has received a boon from a Yakṣa, and through the grace of the deity, he is able to prepare the entire exact-representation of a living or dead being, or an object, or any natural or artificial scenery simply on seeing a very small part of it. He is perfectly innocent. You need not be angry with him. If you cannot believe in our statement, just convince yourself about the veracity of our appeal." At their entreaty, only the face of a hump-backed maid-servant was shown to the young painter, and the king ordered him to prepare the entire exact likeness. The painter did it to the entire satisfaction of the king. When the king was thoroughly convinced of his innocence, the young painter was set free alive. The king, however, ordered the thumb and the indexfinger of the right hand of the painter to be cut off, and he was banished from his kingdom.

The young painter again went to the Yakṣa and sat near him, observing a fast. The Yakṣa told him :—"O good man! Leave aside your sorrow. By my grace, you will be able to do all the work as before, with your left hand." The young painter, having, again, received a boon from the Yakṣa, maliciously thought—Ah! Although I was perfectly innocent, the impudent king, has unnecessarily reduced me to this miserable condition. I will any how teach him a lesson for his evil conduct.

The dishonoured painter, however, went to Avantī-désa (Mālwa) with the object of taking revenge and having drawn a beautiful and perfectly accurate painting—with costly well-fitting garments and dazzling ornaments—of Queen Mrigāvatī of King

Śatānika, he presented it to the licentious King Caṇḍa Pradyota of Avanti. King Caṇḍa Pradyota was greatly delighted. The picture had its desired effect. Immediately on seeing the painting, his lotus like eyes became wide, the pride of his family – fame disappeared, his sense of morality vanished, mental agitation took possession of his mind, his breathing became rapid, a fire of love spread over his entire body, and within a short time, he became fixed and actually pegged to one spot. In this state King Caṇḍa-Pradyota remained with his eyes closed for some time and then he asked the painter :--“Have you drawn this painting after actually seeing and critically examining a goddess or the wife of Kāma-dēva (God of Love) or any celestial damsel of the pātāla (lower regions)? If this is the handsome form of a goddess then, the saying, that the gods possess the greatest prosperity in the three worlds, turns out to be perfectly true. If she is the wife of Kāmadēva, then, Kāmadēva can easily win the hearts of the people of the three worlds. If she is a celestial damsel of the lower regions, then, let the pātāla (lower regions) appear beautiful by the pervading darkness removed by the rays of her moon-like face. See the splendour of gold becomes lessened by the brightness of her body. The loveliness of the blue lotus becomes dim before the loveliness of her eyes. The luster of pravāla (coral) and of the new blossoms of the Aśoka tree, becomes destroyed by the radiance of her lower lip. Even the charms of the celestial beauty-Rambhā-become common before the radiance of her charming beauty. What else can I say ? By separation from such an excellent female, the enjoyment of worldly pleasures becomes vexatious, the happiness of a human being becomes miserable, Therefore, O good man ! Tell me, whose wife is she ? Also, let me know how she can be secured without much trouble. The painter told the king :--My Lord ! As you say, she is not a divine female. She is Mrigāvatī-dēvi-chief consort of King Śatānika. I have only drawn her painting without proper attention. Even Prajāpati (Brahmā) can with difficulty, portray her painting in all its details. On hearing this, the king said :--If she is the

wife of King Śātānika, O Vajrāṅgua dūta (messenger), you speedily go to Śātānika, and, in my name, tell him to send Mrigāvati immediately to me. What right has he in marrying such an excellent female ? Deliver her over immediately to me or be prepared for a tough fight." The messenger went saying Just as your Majesty orders.'

The messenger went to King Śātānika and informed him about the order of King Caṇḍa Pradyota. Becoming greatly enraged, King Śātānika told him, O ! vile messenger ! Leaving aside all his family-traditions, your king, may, any how, utter insolent words, but is it proper that you should also use them ? Is it not the duty of a faithful servant, to cast away the dust of infamy of one's master, by judicious intellect ? The pure fame of one's family is defiled simply by thinking of such an immoral act, then, what to say when it is loudly announced before a large multitude of people. O messenger ! Have you ever seen or heard of such an immoral act done by any other king out of so many kingdoms of the country ? When kings adopt such an immoral behaviour, morality, it seems, has completely disappeared from this world. You deserve to be killed on the spot for having uttered such filthy words, but I am not going to kill you. But I leave you alive, not because I am afraid of you or your king, I simply do not like to kill you."—Having thus insulted the messenger, the ordered his officer to drive the messenger out by the hind-door.

The messenger returned to King Caṇḍa Pradyota, and gave him an exaggerated account of his ill-treatment. King Caṇḍa-Pradyota was very angry, and he commenced a march towards Kauśāmbī with all his extensive army. On hearing that Caṇḍa-Pradyota was rapidly advancing towards Kauśāmbī, with a very large army, King Śātānika suddenly died of acute diarrhoea caused by severe shock, as he possessed poor means of resisting the attack. Queen Mrigāvati, now, thought:—In the first place, King Śātānika has died on account of shock. My son Udayana is yet a boy and unable to meet with the disaster. By not acting

in strict accordance with the desires of King Caṇḍa Pradyota, my life, the life of my son Udayana, and the existence of our kingdom, are in great danger. Besides, if I were to act in accordance with his desires, my heinous act will bring an enormous black stain to the bright fame of my family. So, for the present, let me do what is most desirable. and let me pass over the circumstance with pleasing words. But, then, I will do the best." With this idea in her mind. Mrigāvatī-dēvi sent word to King Caṇḍa-Pradyota, saying:—"By the recent death of my husband King Śātānika, we are under your protection. My son, Udayana is yet quite a boy and if I leave him alone, some one of the frontier kings may kill him and take away his kingdom." Becoming greatly pleased with these words King Caṇḍapadyotana sent word to her:—"Who will ever think of raising his hand against your son Udayana, without meeting with an unnatural death, when your son is so nicely protected by my powerful arms? The queen again sent word:—O king! What you say quite true. But there is a serpent on the pillow just near the head, and its physician is at a distance of 100 yojans (400 miles) that is to say, the enemies are quite near and you are very far off. After everything is destroyed, how can you possibly help us?

So, if you are at all willing to develop friendly social relationship with me, you should have a very high strong fortress surrounding my capital city on all sides prepared with strong bricks of Ujjain. The king very willingly accepted her proposal and he ordered his fourteen feudatory kings to arrange their armies between Kauśambī and Ujjain in such a way that the bricks can be easily brought by them from Ujjain. A strong and high fortress was built around Kauśambī. Queen Mrigāvatī, then, sent word to Caṇḍapadyota. Now, there be ample provisions of corn. The licentious king, full of high desires of acquiring sexual relations with her, did what was told by her. When all arrangements for the defence of her capital town were completed, the pious Mrigāvatī with the object of escaping from the defilement of her morality, had the gates of her town tightly locked-

up and she became ready for a fight with Caṇḍa Pradyota. King Caṇḍa Pradyota was greatly disappointed, and he laid a seige around Kausāmbī.

One day, having mentally renounced the world, noble Mṛigāvati thought :—Happy are the people of the villages and towns frequented by Śramaṇa Bhagavāna Mahāvira, where the Venerable Lord instructs the masses in the principles and practice of the lotus like True Religion with his sweet far reaching speech. If the Worshipful Lord comes here, I will take dīkṣā at His blessed like hands.

Śramaṇa Bhagavāna Mahāvira accompanied by Gaṇadhara Mahārāja Indrabhūti Gautama and numerous sādhus and surrounded by a large retinue of gods and goddesses, happened to come to Kausāmbī placing His feet on the nine golden lotuses placed in front of his feet by the gods. The gods prepared a sam-avasaraṇa outside the town. The Lord of the Three Worlds took his seat on the lion-seated throne. By the presence of the Tīrthankara there, all feelings of mutual animosity disappeared, as if by a miracle. When Mṛigāvati-dēvī was informed of the arrival of the Jinēśvara, she gave very valuable presents to the persons carrying the glad news to her. City-gates were laid open. Mṛigāvati-dēvī went to Śramaṇa Bhagavāna Mahāvira, along with a large retinue of attendants. Having done obelance with due forms and ceremonies; to the Venerable Lord, she took her seat at an appropriate place. King Caṇḍa-Pradyota also, went there. Religious preaching commenced.

At that time, a man with a bow and an arrow in his hand; on hearing from hearsay, that an omniscient was there, came and having stood near-by, he asked a mental question to Śramaṇa Bhagavāna Mahāvira about his doubt. The Worshipful Bhagavāna replied :—“O Beloved of the gods ! You ask vocally about your doubt, so that other devout persons may listen to it, and may benefit thereby.” Although the man was thus instructed by Lord

Mahāvira, out of shame only, he inquired :—Bhagavan ! Is she the same that she actually was ? My sister The Worshipful Bhagavāna again replied :—Yes, It is actually so.” Now Gaṇadhara Mahārāja Indrabhūti who was sitting on the foot-stool asked a question for the benefit of others, although he knew the true meaning through the medium of his śruta jñāna. Bhagavāna ! what is the meaning of the answer “She is the same that she actually was ? The Venerable Bhagavāna said :—The story is rather long. You all listen carefully.

Story of the Gold-Smith

At Campā Nagarī in this Jambū-dvīpa, there lived a gold-smith. He was licentious, and whenever he saw a handsome girl to his taste, he would give her five hundred gold coins and make her his wife.

By marrying in this way, he made five hundred wives. He gave bracelets, necklaces, anklets and costly garments to each one of them, with this condition, that on the day when he would like to have sexual enjoyment with any particular girl, she should have sweet-smelling anointment over her body after a clean bath, and should put on nice clothes and costly ornaments, but on other days all of them must have simple dress. The gold-smith was invariably insulting any girl who tried to go against his orders. He was envious, and he kept a strict watch on the door of his house. He did not allow any of his relatives to enter the house, and he did not go anywhere else. When all his wives were passing their days in this way, an opportunity occurred—the gold-smith was, against his own wish and with very hard persuasion, taken to his house for dinner by an intimate friend.

On getting a suitable opportunity after a very long time, the wives of the gold-smith thought:—“What is the earthly utility of leading such a miserable life ? Of what use are these ornaments of gold and precious gems ? How does this extensive use of money

benefit us ? We are enslaved by this wicked demon-like husband for his sensual enjoyments, but we are never at liberty to amuse ourselves freely as we like. Let us, therefore, enjoy some momentary happiness during the period that he has gone out of the house after a very long time." With this idea in their mind, all of them had a bath; they anointed their bodies with a fragrant paste; put on excellent clothes; wore various ornaments; made a tilaka on their fore-heads; applied red pigment to the central portion of their head created by equally separating their hair; dressed their cheeks with an ointment of musk mixed with other perfumes, and they coloured their lips by chewing betel-leaves mixed with chunam and catechu. When all these females, well-dressed and with their bodies decorated with precious ornaments, were individually looking into a mirror, their husband hurriedly returned home. Angered at seeing such strange pranks of these females, he punished one of his wives so severely that she died immediately. The bodies of the rest of the females began to quiver with fear, and all of them thought:-This wicked man will some-day kill all of us, as he did this poor girl. Let us, therefore, kill him with our looking-glasses. What is the use of keeping him alive ? With these words, they simultaneously threw all their mirrors towards him.

Accurately hit by the mirrors of his four hundred and ninety-nine wives, the gold-smith died immediately. The females repentingly thought:-Ah ! We have killed our husband. What will now, be our state ? People will blame us; the king will punish us; our relatives will shun us; and wicked persons will harass us. It is, therefore, appropriate that all of us should die." Thinking thus, they closed all the doors of the house, collected together fuel, dry-grass, and chaff; set fire to the accumulated mass and all of them entered the blazing fire, and died simultaneously. Associated collectively by repentance and compassion, all the four hundred and ninety-nine females, having died without any desire of worldly gains, were born as so many male human beings. Being born under the influence of similar circumstances and

identical Kārmic actions, they became four hundred and ninety-nine thieves assembled in one locality and they lived in a rugged mountain-range.

The gold-smith, after death, was born as a tiryanca (brute). His wife who was killed first, was, after spending one life as a brute, born as a boy in the family of a Brāhmin. When the boy became five years old, the soul of the goldsmith, coming out from his life as a brute, was born as a girl—a sister of the five-year old boy—in the family of the same Brāhmin. The boy, being five years old, was made a play-mate of the girl. The girl being wicked, was crying constantly. One day, while gently shampooing the lower part of the girl's abdomen, the boy accidentally passed his finger into the vaginal orifice of the girl, and she, at once, ceased crying. The boy thought that he had found out the best method of quieting the girl. So, whenever the girl cried, he at once poked his finger into the girl's vaginal orifice to quiet her.

When, one day, the parents of the girl, saw him doing the prank, they beat him and turned him out from their house. He went away to the secret colony of robbers where the four hundred and ninety-nine thieves were living, and joined the gang.

Now, the girl also, became unchaste before attaining her youth, and wandering here and there at her own will and uncontrolled by anyone, she went away to another village. One day, that village was plundered by the gang of five hundred thieves, and that girl was made a captive and brought to the colony. She was made the common wife of all the five hundred thieves. One day, the thieves thought:—"Being the wife of so many, persons, she may some day die of exhaustion; if we get another woman, she may get some rest." With this idea, they, one day, brought another woman to the colony. From the moment, the other woman was brought there, the Brāhmin girl was burning with malice, and she was always finding out opportunities of killing her.

One day, when the thieves went to plunder a village, the Brāhmin girl thought:—“This is a suitable opportunity, let me, therefore, try to remove her.” With this idea in her mind, she took the poor woman to the parapet-wall of a deep well and told her:—“O good woman! See, there is something wonderful in this well.” As soon as she began to look fearlessly into the well, the Brāhmin girl at once threw the poor woman into the well. When the thieves returned home and made inquiries about the poor woman, she said:—“Why do you not take care of your own wife? How am I to know it?” The thieves indirectly knew that the poor woman must have been killed by her. The Brāhmin boy conjectured:—“By such criminal acts, she seems to be my own wicked sister. It is heard that Śramaṇa Bhagavāna Mahāvira Swāmi—the omniscient and omnipotent—is moving about in the neighbouring district, let me, therefore go to him and get my doubt solved.” With that intention, he came here and began to ask me mentally out of shame. I told him:—“O Beloved of the gods! Put me a verbal question.” He asked me:—“Is she the same that she was.” I then replied:—“She is the same—your sister.”

इय गोयम ! एवंविहविडंबणाजालमूलगिहभूया ।
विसया विसं व विसमं दिति विवागं मणुस्साणं ॥ १ ॥

खणदावियसोक्खाणं भवोहसंवट्टियामुहनिहीणं ।
भोगाण कए मुद्धा जुत्ताजुत्तं न पेच्छंति ॥ २ ॥

चोच्चमिणं रागंधा पुरिसा अणवेक्खिऊण परमत्थं ।
जं अत्थि तं विमोक्षुण नत्थि जं तं विभारितं ॥ ३ ॥

तथाहि—मंसलवमेत्तनिअत्तियं पि अहरं पवाळखंडं व ।
जल्लुब्धुयसच्छहमवि नयणजुयं नीलनल्लिणं वा ॥ ४ ॥

चम्मावणद्धअट्टियमयंपि वयणं मयंकविंबवा ।
मंसुच्चयमेत्तंपि वि यणजुयल्लं कणयकल्लसं व ॥ ५ ॥

वेल्लहलमुणालं पिव बाहुजुयं अट्टिमंसमेत्तं पि ।
सोणियमुत्तविलीणं रमणंपि वि अमयकूवं व ॥ ६ ॥

मन्नंति विसयमूढा अवियारियमत्थियसरूवा ।
अच्चंतनिंदियाणि वि एवं अंगाणि जुवईणं ॥ ७ ॥

इय एवं करुणासायरेण सिरिवद्धमाणनाहेण ।
कट्टिए वत्थुसरूवे समग्गभुवणप्पईवेण ॥ ८ ॥

1. Iya Goyama ! Evamviha-vidambaṇa-jāla-mūla-giḥabhūyā
Visayā visam va visamam dinti vivāgam maṇussāṇam. 1.
2. Khaṇa dāviya sokkhāṇam bha voha samvaddhiyāsuhanihīṇam
Bhogāṇa kaḥ muddhā juttājuttam na pēcchanti. 2.
3. Cojjamiṇam rāgandhā-purisā aṇavēkkhiṇṇa paramattham
Jam atthi tam vi-mottūṇa natthi jam tam vibhāvinti. 3.
4. Tathāhi maṃsalavamēttaniattiyam pi aharm pavāla khaṇḍam va
Jala bubbuya sacchamavi nayaṇa juyam-nīla-naliṇam vā 4.
5. Cammāvaṇaddha-aṭṭhiyamayam pi vayaṇam mayanika-bimbam
vā
Maṃsuccaya-mēttam pi-vi thaṇa juyalam kaṇaya-kalasam va 5
6. Vēllahala muṇālam piva bāhujuyam aṭṭhimamsamettam pi.
Soṇiyamutta viliṇam ramaṇam pi vi amayakūvam va 6.
7. Mannanti visaya-mūḍhā aviyāriya matthi sarūvā
Accanta nindiyāṇi vi évam aṅgāṇiya juvaīṇam. 7.
8. Iya évam karuṇāsāyareṇa siri Vaddhamāṇa nāhéṇa
Kahié vatthusarūvé samaggabhuvāṇa ppaīvéṇa 8.

1. In this way, O Gautama ! The pleasures of the various organs of sense which are playing the part of the original abode of the mass of such misdeeds, result in serious consequences, like a poison, to human beings.

2. For the sake of worldly enjoyments which give a momentary pleasure, and which are like a disagreeable treasure, in

increasing wanderings in the world, foolish persons do not look to what is appropriate or what is not.

3 It is strange that persons blinded by love, without knowing the real nature of things, leave aside objects which are evidently genuine, and accept those which are not genuine.

4-8. It is in this way—The lower lip of the female which is made of fragments of flesh is looked upon as a piece of coral; the pair of eyes which is composed of fluids is looked upon as blue-lotus; the face which is formed of several bones covered with skin is compared with the disc of the Moon; the pair of breasts which are formed with masses of flesh and fat, are compared with goblets of gold; the pair of arms formed with bones and strips of flesh are compared with smooth stalks of a lotus plant, and the generative organs of the female from which urine and blood are oozing out, are looked upon a well of nectar. The parts, of the body of a young female are extremely contemptible, yet foolish persons ignorant about the real nature of objects, and deluded by sensual pleasures, are eager to derive pleasure from them’—Śramana Bhagavāna Mahāvira Swāmī—the ocean of Mercy and the ornament of the three worlds—thus explained the true nature of worldly pleasures.

The thief (son of the Brāhmin) under the influence of disgust towards worldly enjoyments took Bhāgavati Dīkṣā and the whole assembly of gods, demons, human beings, and sub-human beings also became free from passion.

At this time, Mrigāvatī-dēvī with her lotus-like eyes expanded by the intensity of extreme joy, bowed down near the feet of Śramana Bhagavāna Mahāvira, and said:—Worshipful Bhāgavān ! I shall take permission from King Caṇḍa Pradyota, and then, I am desirous of having Bhāgavati Dīkṣā.” With these words, she went to Caṇḍa Pradyota, and said:—O Great King ! If you give me permission, I am desirous of taking Bhāgavati Dīkṣā. Being

ashamed to refuse permission in such a big assembly, the king gave his assent. Mrigāvatī-dēvi entrusted her son Udayana Kumāra to the care of King Caṇḍa Pradyota and became a nun. Eight queens of King Caṇḍa Pradyota viz Queen Aṅgaravati and others, took Dikṣā at the same time.

The thief (Brahmin boy) who had taken Dikṣā went to the colony of robbers, and having instructed the remaining four hundred and ninety-nine thieves to the Right Path, brought them to Śramaṇa Bhagavāna Mahāvira for Dikṣā. All of them were received into the Order of Monks. Numerous other persons were instructed on religious matters. The continuity of revenge having been perfectly stopped by the supernatural powers of Śramaṇa Bhagavān Mahāvira, King Caṇḍa Pradyota, with his own hands, installed Udayana Kumāra on the throne of Kauśāmbi, and he himself returned to Ujjain. Sādhvi Mrigāvatī was given instructions in the duties of a nun and she was placed under the care of Pravartinī Caṇḍana Bālā.

Jayanti Śrāvikā-Dikṣā of Jayanti

Śramaṇa Bhagavāna Mahāvira came to Kauśāmbi. Hundreds of citizens went for his darśana. Prince Udayana Kumāra, his mother Mrigāvatī-dēvi, and his father's sister Jayanti also went for darśana. After darśana and the hearing of Dharma-kathā (religious preaching) all the people, Udayana Kumāra, and Mrigāvatī-dēvi returned home, but Jayanti remained with the Bhagavān for the purpose of having some of her doubts solved. She was a firm believer in the Teachings of the Jinēśvaras and she always had very pure intentions. She is spoken of as the first śayyātara (bestower of place of residence) to Śramaṇa Bhagavāna Mahāvira.

With the object of creating interest on the subject of Nava Tattvas (nine) padārthas—nine categories i-e Jīva (Soul) A-jīva (Non-soul) etc. Śramaṇa Bhagavāna Mahāvira preached the sub-

ject in some detail* and addressing Jayanti, He said:—"O Jayanti ! Those who are desirous of knowing the true nature of Nava Tattvas (nine categories) and of investigating Sacred Knowledge from point of reasoning of various theories, become speedily free from Karmas." At that time, Jayanti who was always ready to do service to Sādhus became joyful and contented and doing homage to the Venerable Jineśvara, she asked a number of questions.

Ques. "O Worshipful Lord ! How do living-beings acquire a heavy burden of evil karmas ?

Ans.—Jayanti ! By indulgence in any of the Aḍhāra-pāpa-sthā nakas (eighteen places of sinful acts) From Prāṇātipāta to Mithyā darśana śālya.

*तए णं सा जयंती समणोवासिया समणस्स भगवओ महावीरस्स अंतियं धम्मं सोच्चा निसम्म इट्ठुट्ठा समणं भववं महावीरं वंदित्ता नमंसित्ता एवं वयासी—कहिं भंते ! जीवा गुरुयत्तं इव्वमागच्छन्ति ? जयंती ! पाणा इवाएणं जाव मिच्छादंसणसल्लेणं, एवं खलु जीवा गुरुयत्तं इव्वं० एवं जहा पढपसए जाव वीयीवयंति । भवसिद्धियत्तणं भंते ! जीवाणं एक समावओ परिणामओ ! जयंति ! समावओ नो परिणामओ । सव्वेवि णं भंते ! भवसिद्धिया जीवा सिज्झस्संति ? इंता । जयंती ? सव्वेवि णं भवसिद्धिया जीवा सिज्झस्संति । जइ भंते ! सव्वे भवसिद्धिया जीवा सिज्झास्संति तम्हा णं भवसिद्धियविरहिणं लोए भवस्सइ ? णो तिण्ढे समटे, से केणं स्वाइएणं अट्ठेणं भंते ! एवं बुच्चइ सव्वेवि णं भवसिद्धिया जीवा सिज्झस्संति नो चेव णं भवसिद्धियविरहिणं लोए भवस्सइ ? जयंती ! से जहानामए सव्वागांससेदी सिया अणादीया अणवदग्गा परित्ता परिबुढा साणं परमाणुपोग्गलमेत्तेहिं खंडेहिं समयेर अवहीरमाणीर अणंताहिं ओसप्पिणी अवसप्पिणीहिं अवहीरंति नो चेव णं अवहिया सिया तेण्ढेणं जयंती ! एवं बुच्चइ सव्वेवि णं भवसिद्धिया जीवा सिज्झस्संति नो चेव णं भवसिद्धिय विरहिणं लोए भवि-

Ques—O Worshipful Lord ! Is bhāva-siddhitva (attainment of Liberation after a number of worldly existences) svabhāvika (innate) or pariṇāmika (subject to development)

Ans O Jayanti ! It is innate; not subject to development.

Ques :--Will all bhava-siddhya Jīvas (living beings fit for Liberation after a number of worldly existences) attain Liberation ?

Ans.—Yes, All living beings fit for Liberation will attain Salvation.

Ques. O worshipful Lord ! When all the living beings fit for Livation will attain Liberation will the Loka (the world) become emptied not ?

Ans. No, It will not happen.

Ques. O Worhiptul Lord ! Why do you say that when all the living beings fit. for Liberation will attain Liberation, even, then, the Loka will not become empty ?

Ans—No Jayanti. It is not possible. Just as, by removing one particle out of a heap of all the ākāśa-pradésas (of loka, as well as, of a-loka) at every samaya of time, all the particles of a heap of ākāśa-pradesas, cannot be removed as they are anantānanta, in the same way, all the living beings fit for Libera-

स्सइ ॥ सुत्तत्तं भंते ! साहु जागरियत्तं साह अत्येगइयाणं जीवाणं जागरियत्तं साहु ? से केणट्ठेणं भंते ! एवं वुच्चइ अत्येगइयाण जाव साहु ? जयंती ! जे इमे जीवा अहम्मिया अहम्माणुया अहम्मिद्वा अहम्मक्खाई अहम्मपल्लोइ अहम्मपलज्जमाणा अहम्मसमुदायारा अहम्मेणं चेव वित्ति कप्पेमाणा विहरंति एसि णं जीवाणं सुत्तत्तं साहु, एएणं जीवा सुत्ता समाणा नो बइण पाण-भूयजीवसत्ताणं दुक्खणयाए सोयणयाए जाव परियावणियार वट्ठंति एएणं जीवा सुत्ता समाणा अप्पाणं वा परं वा तदुभयं वा नो बहुहि अहम्मियाहि संजोयणाहि संजोएतारो भवंति, एएसि जावाणं सुत्तत्तं साह, जयंती ! जे इमे जीवा अहम्मिया अहम्माणुया जाव अहम्मेणं वित्ति कप्पेमाणा विहरंति

tion cannot be removed from the loka (they being anantānanta), and hence, the loka (including a-loka) cannot become empty.

Ques. O Worshipful Lord ! Which is better, sleepiness or wakefulness ?

Ans—Jayanti—Sleepiness with some individuals is desirable, and with some wakefulness is proper.

Ques:—O Worshipful Lord ! Why do you say so ?

Ans—Jayanti ! For those living beings, who are fond of un-righteousness, who are adharmiṣṭha (doing evil), who are talking of sinful acts, who are living on evil deeds, who have an eye towards doing injury to others, who reap consequences of their evil deeds, who are of immoral conduct, and for those who fill their bellies by doing heinous acts, sleep is better. When they are asleep, they do not injure or torment others. Besides, when they are sleeping, they cannot engage themselves or others in various devices of evil work. Therefore, sleepiness with such persons is preferable.

Also, Jayanti ! For those meritorious persons, who are religious and who maintain themselves by following noble professions and trades, wakefulness is better, because when these people are awake they earn their livelihood without doing any harm or injury to any living being, and when they are wakeful they invariably

एएसि णं जीवाणं जागरियत्तं साहु, एए णं जीवा जागरा समाणा बहूणं पाणाणं जाव सत्ताणं अदुक्खण्याए जाव अपरियावणियाए वट्ठंति ते णं जीवा जागरमाणा अप्पाणं वा परं वा तदुभयं वा बहूहि धम्मियाहि संजोयेणाहि संजोएत्तारो भवंति, एए णं जीवा जागरमाणा धम्मजागरियाए अप्पाणं जागरइत्तारो भवंति, एएसि णं जीवाणं जागरियत्तं साहु, से तेणट्ठेणं जयंती ! एवं वुच्चइ अत्येगइयाणं जीवाणं सुत्तत्तं साहु, अत्येगइयाणं जीवाणं जागरियत्तं साहु ॥ बलियत्तं मंते ! साहु दुब्बलियत्तं साहु ? जयंती ! अत्ये-

bly try to engage themselves or others or both in very meritorious undertakings. Besides, when they wake up during night, they will observe dharma-jāgarikā (wakefulness for religious meditation) in the latter part of the night. Therefore, wakefulness for such noble souls is better. And for that very reason, I say that "Sleepiness is good for some individuals and wakefulness is better for some."

In the same manner, one should know what is suitable for those who are strong and for those who are weak. Those who are strong try to increase their spiritual development by austerities like one day's, two days', three days', ten days' or more days' fasting, and by methods of religious meditation.

Similarly, one should judge about those who are industrious and for those who are lazy. Such industrious persons engage themselves in rendering service to Ācāryas, Upādhyāyas, sthavira-

गइयाणं जीवाणं बलियत्तं साहू अत्थेगइयाणं जीवाणं दुबलियत्तं साहू, से केणट्ठेणं भंते ! एवं बुच्चइ जाव साहू ? जयंती ! जे इमे जीवा अहम्मिया जाव विहरंति एसि णं जीवाणं दुब्बलियत्तं साहू, एणं जीवा एवं जहा सुत्तस्स तहा दुब्बलियस्स वत्तव्वया माणियव्वा, बलियस्स जहा जागरस्स तहा माणियव्वं जाव संजोएत्तारो भवंति, एसि णं जीवाणं साहू, से ट्ठेणट्ठेणं जयंती ! एवं बुच्चइ तं चेव जाव साहू ॥ दक्खत्तं भंते ! साहू आळसियत्तं साहू ? जयंती ! अत्थेगइयाणं जीवाणं दक्खत्तं साहू अत्थेगइयाणं जीवाणं आळसियत्तं साहू, से केणट्ठेणं भंते ! एवं बुच्चइ तं चेव जाव साहू ? जयंती ! जे इमे जीवा अहम्मिया जाव विहरंति एसि णं जीवाणं आळसियत्तं साहू, एणं जीवा आळसा समाणा नो बहूणं जहा सुत्ता आळसा माणियव्वा, जहा जागरा तहा दक्खा माणियव्वा जाव संजोएत्तारो भवंति, एणं जीवा दक्खा समाणा बहूहिं आयरियवेयावच्चेहिं जाव उवज्झाय० थेर० तवस्सि० गिळाणवेया० सेहवे० कुळवेया० गणवेया० संघवेयाव० स्रहिम्मिय वेयावच्चेहिं अत्ताणं संजोएत्तारो भवंति, एसि णं जीवाणं

śiṣya (an aged disciple), a diseased sādhu, a tapasvīn (an ascetic practising penance) to a Kula (a community of saints), to a gaṇa (a group of Sādhus under one ācārya), to a saṅgha (a corporation of Sādhus, Sādhvis, Srāvakas, and Śrāvikas) and to sādharmaikas (co-religionists).

Jayantī Śrāvikā was thus drinking with relish the nectar of detailed explanation from the lotus-like mouth of the Jinésvara like an eager bee. Now Jayantī whose samyaktva (faith) was steady, became perfectly free from all worldly desires, and with the permission of King Udayana, and Mrigāvatī-devī, she renounced all sinful acts and took Bhāgavatī Dikṣā. She studied the Eleven Āṅgas of Jaina Āgamas under Āryā Candanā and having completely destroyed the ties of evil Karmas by excellent faith and pure ascetic life, she attained Mokṣa Pada (the Path of Final Emancipation).

The dēsa (country) as well as the Kāla (time) in which pious females like Jayantī who were competent to understand the intricate meanings of Jaina Siddhāntas and who by leading exemplary chaste lives, perseveringly did the noble work of elevating their Soul, is really speaking highly civilized.

दक्खत्तं साहू, से तेणट्ठेणं तं चेव जाव साहू ॥ सोइंदियवसट्ठे णं भंते ! जीवे
किं बंधइ ? एव जहा कोहवसट्ठे तहेव जाण अणुपरियट्ठइ । एवं चक्खिदिय-
वसट्ठे वि एवं जाव फासिंदियवसट्ठे जाव अणुपरियट्ठइ । तए णं सा जयंती
समणोवा सिया समणस्स भगवओ महावीरस्स अंतियं एवमट्ठं सोच्चा निसंम्म
इद्धतुट्ठा सेसं जहा देवाणंदाए तहेव पव्वइया जाव सव्वदुक्खप्पहीणा । सेवं
भंते ! रत्ति (सूत्रे ४४३) ॥ १२-२ ॥

श्री भगवती सूत्रे-१२ शतके २ उद्देशः

(Śrī Bhagavatī Sūtra-12th-Satake 2 Uddēśah)

3. Sumanobhadra and Supratiṣṭha.

From Kauśāmbī Nagari, Śramaṇa Bhagavāna Mahāvira went in the direction of Kośala-dēśa (name of a country with Ayodhya as its capital)

When Śramaṇa Bhagavāna Mahāvira came to Śrāvastī Nagari, a large multitude of males and females of the town, went to him for darśana. Two wealthy merchants named Sumanobhadra and Su-pratiṣṭha also went there. On hearing the preaching at Koṣṭhaka Caitya, both Sumanobhadra and Su-pratiṣṭha declared their willingness to renounce the world. So, having entrusted their eldest sons with the management of all their affairs, both of them took Dīkṣā at the pious hands of the Bhagavān.

After Dīkṣā, they always acted strictly in accordance with the instructions received from Śramaṇa Bhagavāna Mahāvira with regard to walking-living-sitting-sleeping-eating-talking etc. They had great compassion for all living beings. They were very careful in all their bodily, mental and vocal activities; they kept their mind, speech, and body in perfect subjugation; they had unique control over all their sense-organs; and they always observed exemplary celibacy. They were liberal, straight-forward, lucky, forgiving, self-restrained, very careful in observing stainless vows; destitute of the least expectation of any reward for their meritorious deeds and they were constantly attentive to the observance of Right Conduct and self-restraint during their entire ascetic life. They studied the Eleven Aṅgas of the Jaina Scriptures from the sthaviras (venerable learned ascetics) of Śramaṇa Bhagavāna Mahāvira.

One day, Sumānobhadra and Su-pratiṣṭha approached the Omniscient Bhagavān and said, O Worshipful Lord! With your permission we both of us, are desirous of practising "Cuṇa-Ratna Samvatsara" Tapa. Bhagavān replied;—"Do as you think best. Do not delay.

With the permission of Śramaṇa Bhagavāna Mahāvira, both the sādhus viz Sumanobhadra Muni and Supraṭiṣṭha Muni commenced the Guṇa Ratna Saṁvatsara Tapa which is to be practised in the following way—

Guṇa Ratna Saṁvatsara Tapa

गुणरत्नं षोडशभिर्मासैः संपूर्यते पुनस्तत्र ।

मासे चैकादिषोडशान्ताः स्युरपवासाः पञ्चदश ॥ १ ॥

1. Guṇa-ratnam ṣoḍaśabhi-r-māsaḥ sampūryatē punastatra ।

Māsē caikādiṣoḍaśāntāḥ syu-r-upavāsāḥ pancadaśa 1.

1. Guṇa-ratna (tapah) is completed in sixteen months. With the increase of one fast in the series, every month till there are sixteen fasts in one series (1+15 i-e one in the beginning and fifteen more) the period of the entire tapah lasts for 480 days or sixteen months. Thus.—

1. During the first month, one fast and a break-fast; altogether fifteen (15) fasts and fifteen (15) break-fast days.

2 During the second month, a series of ten-two days' fasting and break-fast at the end of each series; altogether twenty fasts and ten break-fast days.

3. During the third month, a series of eight, three days' fasting and a break-fast at the end of each series; altogether twenty-four (24) fasts and eight break-fast days 24+8=32 days.

4. During the fourth month, a series of six, four days' fasting and a break-fast at the end of each series; altogether twenty-four fasts, and six break-fast days 24+6=30 days

5. During the fifth month, a series of five, five days' fasting and five break-fast days; altogether twenty-five fasts and five break-fast days (25+5) days.

6. During the sixth month, a series of four, six-days' fasting and four break-fast days; altogether twenty-four fasts, and four break-fast days (24+4)=28 days.

7. During the seventh month, a series of three, seven-days' fasting and three break-fasts; altogether twenty-one fasts and three break-fast days $(21+3)=24$ days.

8. During the eighth month, a series of three, eight-days' fasting and three break-fast days; altogether twenty-four fasts and three break-fast days $(24+3)=27$ days.

9. During the ninth month, a series of three, nine-days' fasting and three break-fast days; altogether twenty-seven fasts and three break-fast days $(27+3)=30$ days.

10. During the tenth month, a series of three ten-days' fasting and three break-fast days; altogether thirty fasts and 3 break-fast days $(30+3)=33$ days.

11. During the eleventh month, a series of three, eleven days' fasting and three break-fast days; altogether thirty-three fasts and three break-fast days $(33+3)=36$ days.

12. During the twelfth month, a series of two, twelve-days' fasting and two break-fast days; altogether twenty-four fasts and two break-fast days $(24+2)=26$ days.

13. During the thirteenth month, a series of two, thirteen-days' fasting and two break-fast days; altogether twenty-six fasts and two break-fast days $(26+2)=28$ days.

14. During the fourteenth month, a series of two, fourteen-days' fasting and two break-fast days; altogether twenty-eight fasts and two break-fast days $(28+2)=30$ days.

15. During the fifteenth month, a series of two, fifteen-days' fasting and two break-fast days; altogether thirty fasts and two break-fast days $(30+2)=32$ days.

16. During the sixteenth month, a series of two, sixteen-days' fasting and two break-fast days; altogether thirty-two fasts, and two break-fast days $(32+2)=34$ days.

All these days added together make a total of 480 days or sixteen months.

By practising such exalted, extensive, noble, auspicious, splendid, excellent, brilliant and magnanimous austerities continuously for sixteen months, both the sādhus—Sumanobhadra and Supratīṣṭha attained a very high Stage of Spirituality.

During the day, they kept their eyes fixed towards the Sun, and sat in a place exposed to the rays of the Sun, with a posture in which the lower portion of the body did not touch the ground. At night, they kept sitting in a posture known as *virāsana**, without covering their bodies with any cloth.

By exposing themselves to various inclemencies of weather, keeping their bodies in in-convenient postures, and by observing a continuous series of fastings with very frugal breakfasts taken at long intervals, the bodies of the two sādhus became dried up, withered, destitute of fat and flesh and with bones covered only with skin. When they walked about, all their bones made a crackling sound. The arteries and veins of their bodies became very prominent. They did walking, sitting and other physical acts mostly under the exertion of will-power. They became so enfeebled that they were feeling exhausted just after finishing their speech, or even while they were talking. Although there was wasting of their fat and flesh, yet like fire embedded in ashes, their bodies had the luster and calmness of austerities.

At last, both the sādhus, knowing that they were greatly enfeebled and yet so long as they had the vigour and ability to walk, they thought it advisable to approach Śramaṇa Bhagavāna Mahāvira. Coming to the Worshipful Bhagavāna, they

**Virāsana* is a kind of sitting posture assumed by ascetics, imitating a man sitting in a chair, and maintaining the same posture even when the chair is removed.

requested him to grant permission for anasana¹ vrata. Having received the permission, they took the Five Great Vows of ascetic life again, and having requested sādhus and sādhis to forgive them for any want of courtesy towards them, they went to Vipula Giri, accompanied by a few excellent venerable sādhus, and very carefully examining a big slab of black-stone, they spread a bedding of, day Darbha grass and having abstained from food and drink, they commenced Māraṇāntika Samlékhanā Vrata.² They remained in this state for one month, and having carefully thought over all their previous faults and having atoned for them, both the Sādhus-Sumanobhadra and Supratiṣṭha died with perfect tranquility of mind.

Knowing that both the sādhus had died, the venerable saints who had accompanied them, did religious meditation in memory of their meritorious death. Then, having taken the the clothes and utensils of the two dead sādhus, they came back to Śramaṇa Bhagavāna Mahāvīra and having given the news of the death of Sumanobhadra and Supratiṣṭha, they placed the clothes and pātras (utensils) of the two sādhus, before him.

Now, Gautama Swāmi with a low salutation asked Śramaṇa Bhagavāna Mahāvīra:—‘Bhagavān ! These two sādhus—Sumanobhadra and Supratiṣṭha were honest, polite, calm, and free from anger, pride, deceit, and greed. They were extremely unboastful, desirous of living always under the grace of the Guru; they were very devout, and they never had the least idea of harassing any one. Now where have they gone and where are they born after death ? The Worshipful Lord replied:— Gautama ! Going beyond Āraṇa and Acyuta déva-loka, they are born as gods in the excellent Vimāna (aerial car) named, Vijaya of the Nava

1. Anasana Vrata—A¹ vow of abstaining from food and drink.

2. Māraṇāntika Samlékhanā Vrata is a vow of religious contemplation till the end of one's life by death.

Graivéyaka Dēva-loka. Descending from Vijaya Vimāna, they will be born in Mahā Vīdēha Kṣétra and will become Siddha-Buddha and Mukta (Liberated).

Śramaṇa Bhagavāna Mahāvīra gave Dikṣā to several other individuals besides Sumanobhadra and Supratiṣṭha. The account of these two sādhus is given under one heading because their ways were similar. The only distinction was that the period of asceticism of Sumanobhadra was many years, while that of Supratiṣṭha Muni was twenty-seven years.

Śramaṇa Bhagavāna Mahāvīra then went in the direction of Vatsa-dēśa. Having gone to Vāṇīya-grāma he put at the pleasure-garden named Duiyapālāsa of that town.

4

4 Ānanda Grihapati.

Having given dikṣā to Sumanobhadra, Supratiṣṭha and others, Śramaṇa Bhagavāna Mahāvīra went in the direction of his native place-Vīdēha-dēśa (country in the vicinity of Gaṇḍaki River-the place now known as Tirhut). Coming to Vāṇīya-grāma, Śramaṇa Bhagavāna Mahāvīra, had lodged in a temple named Duipālāsaya outside the town.

At Vāṇīya grāma, there lived a very wealthy and competent merchant named Ānanda who had four crore gold-coins in his treasure, four crore in commerce, and four crore gold-coins in house-hold estates, ornaments, furniture etc. Besides, he possessed four vrajas (cowpens) each consisting of 10000 cows. He was a happy adviser to all the members of his family, as well as, to numerous traders. He afforded protection to numerous individuals and peace to all. He lived very happily along with his wife Śivanandā.

In a dwelling-place, named Kollaka Sanniveśa in the north-east of Vāṇīya-grāma, the friends, caste-people, and relatives of Ānanda lived. Ānanda Grihapati was a jñātri kṣatriya, and being a follower of the doctrines of Jaina Tirthaṅkaras he carried on all his business concerns as an honest merchant. It is needless

to say that Śramaṇa Bhagavāna Mahāvira was also a jātṛi kṣatriya, and he was born in this country.

On receiving the news of the arrival of Śramaṇa Bhagavāna Mahāvira there, numerous persons went for his darśana, Ānanda Grihapati also went. On hearing the preaching, he became joyful, contented, and greatly delighted. He approached the Bhagavāna and said:—"O Worshipful Lord! I have perfect faith in your Teachings. I like them. I love them. Whatever you say, seems to me perfectly true. On listening to your preaching, many devout individuals become your disciples but I am unable to do so. I am eagerly desirous of practising grihastha-dharma (the duties of a house-holder consisting of five minor vows and seven śikṣā vratas-disciplinary practices)." Bhagavāna replied:—"Do, as you like the best."

Ānanda Grihapati, then, received the undermentioned five minor vows, from Śramaṇa Bhagavāna Mahāvira namely Abstinence, by mind, speech, and body, during the rest of his life, from 1. Sthūla himsā (gross injury to living beings. 2. Sthūla Mriṣāvāda (gross telling of lies, false-hood) 3. Sthūla astēya (gross stealing, robbery etc) and not having these things done by others. 4. Abstinence of maithuna (sexual intercourse) except with his own married wife, and 5. of Parigraha-parimāṇa (limitation of one's belongings).

With regard to the limitation of his belongings, Ānanda Grihapati had the undermentioned limitations viz. 1. He will not make any change, by way of increase in the property invested, viz four crore gold coins in safe treasury, four crore in commerce, and four crore in house-hold estates etc.

2. He will not keep more cultivable ground than that which can be tilled by 500 (five hundred) nivartana śatika * ploughs.

* One nivartana is 40000 square hands. A nivartana śatika plough is capable of tilling 40000×100 square hands of cultivable ground. Such 500 ploughs.

3. He will not keep more than (a) 500 five hundred carts for conveyance to various villages and towns, and (b) 500 five hundred bullock-carts for the purpose of carrying commodities.

4. He will not keep more than four passenger-boats, and four cargo-boats for his use.

Besides this, with regard to Bhogopabhoga-parimāṇa vrata (a vow of limitation of the number and quantity of the articles of bhoga (which can be used only once) and upa-bhoga (which can be used repeatedly) for daily use, Ānanda Śrāvaka limited the use to a certain number of clothes, shoes, conveyances, tooth brushes, garlands, anointments, ornaments, and to a certain weight of quantity of boiled drinking water, oils, ointments.

Similarly, with regard to food and drink-articles, Ānanda Śrāvaka applied limitations to the variety, number, quantity etc. of rice, wheat, sweet-meats, pulses, ghee, vegetables, fruit-syrups, condiments, drinks, fruits, savouries etc.

Also, Ānanda Śrāvaka carefully withheld himself from the undermentioned four kinds of *anarthadaṇḍa* (acts deserving of punishment) namely,

1. He should abstain from evil contemplation. 2 He should not do careless acts, like slander. 3. He should not give destructive weapons to others, and 4. He should not instruct people in sinful deeds.

Śramaṇa Bhagavāna Mahāvīra, then, told him—You should always carefully avoid the undermentioned five aticāra (transgressions) in the practice of the vow, as they are destructive to the Right Faith, which you have acquired in the True Religion. They are :—

1. *Śaṅkā*—(doubt)—i.e. raising of unnecessary doubts in the true nature of the principles and practices of the religion as to whether such things can possibly exist or not.

2. *Kāṅkṣā*—an eager desire for the adoption of evil doctri-

nes and practices of wrong believers as they may be easy of accomplishment, but they eventually result in harmful consequences.

3. *Vicikitsā* :—uncertainty about the acquisition of the good results of meritorious deeds, such as virtuous conduct, self-control, penance etc.

4. *Para-pāṭhaṇḍa-prasaṃsā*. Praise of heretics.

5. *Mithyāmati Saṃsarga*—Association with wrong believers.

Śramaṇa Bhagavāna Mahāvīra, then, explained the aticāras (transgressions of all the vows of a house-holder to him. Ānanda Śrāvaka, then, bowed down low at the feet of the Venerable Lord and requested him to give him the undermentioned minor vow.

I shali, henceforth, try to provide Nirgrantha Śramaṇas (possessionless ascetics) with pure faultless food and drink-materials, fruits, perfumes to scent the breath, clothes, woollen shawls, wooden utensils, woollen chowries, wooden back-rests, wooden couches, beddings, dwellings etc. Having asked a few questions to Śramaṇa Bhagavāna Mahāvīra and having received their satisfactory explanations, Ānanda Śrāvaka went home. There, he told his wife. O Beloved of the gods! I went to Śramaṇa Bhagavāna Mahāvīra and heard his preaching. I liked it and was greatly delighted with it. You also go to him and having done homage to him, request him to give you the vows of a house-holder.—On hearing these words, Śivanandā became greatly delighted and contented, and she hurriedly went to Bhagavāna. She heard the preaching of the Venerable Lord, and she took all the vows of a house-holder suitable for a female.

Becoming perfectly sanctified by the constant practice of all the vows, Ānanda Śrāvaka thus passed fourteen years. During the middle of the fifteenth year, an idea came into his mind “Many persons of the town came to me for advice, and I am repeatedly consulted by them. Besides I am the main prop of my family. On account of these distractions, I am unable to act faithfully in strict accordance with the religious precepts promul-

gated by Śramaṇa Bhagavān Mahāvira. I will therefore, entrust all this burden to my eldest son, and having gone, with his permission, to the Pausadhasāla (a building specially meant for religious practices such as Scriptural reading and teaching, meditation etc.) located near the dwelling houses of jñāta kṣatriyas in Kollāka Sanniveśa, I will live there and strictly observe the religious precepts of the Tirthaṅkara." Ānanda Śrāvaka immediately put the idea into action. He went to the Pausadhasālā and lived there. He then practised the following eleven pratimās (Stages of spiritual Advancement) of a house-holder :

Stages of Spiritual Development for house-holders.

1. *Darśana Pratimā*—Strict observance of Samiyaktva for one month without the slightest aticāra (transgression).

2. *Vrata Pratimā*—Strict observance of the aṇuvrats (minor vows) taken by oneself, for two months.

3. *Sāmāyika Pratimā*—Practice of sāmāyika vrata without the slightest transgression for three months.

4. *Pauṣadha Pratimā*—Strict observance of Pauṣadha (religious ceremonies which nourish the spiritual development of the Soul) on the 8th, 14th, 15th and 30th day of the month for four months.

5. *Kāyotsarga Pratimā*. For five months, he should meditate on the virtuous aspects of Jinésvaras. He should not have a bath and should not take his meals after Sunset. He should observe perfect celibacy and he should have a critical retrospection of his own faults.

6. *Abrahma-varjana Pratimā*—For six months, he should abstain from a dress suited for amorous intercourse. He should avoid frequent association with females. He should avoid sexual intercourse.

7. *Sacīa-āhārā-varjana Pratimā*—For seven months, he should abstain from taking living food and drink-materials.

8. *Svayam-ārambha-varjana Pratimā*—For eight months, he should not do any sinful act.

9. *Bhritaka-pētya-ārambha-varjana Pratimā*—For nine months, he should not have any sinful act done by a servant or a messenger.

10. *Uddiṣṭa-bhakta-varjana Pratimā*—For ten months he should abstain from food and drink materials specially prepared for himself. He should have his head regularly shaved.

11. *Śramaṇa-bhūta Pratimā*—For eleven months he should lead the life of a true ascetic.

While adopting any pratimā, he should also continue the practice of all the previous pratimās.

By the practice of such extensive, noble, and severe austerities for five years and a half, the body of Ānanda Śrāvaka, became feeble, emaciated, and skeleton-like. Even in such an enfeebled state, Ānanda Śrāvaka thought :—“ So long as I possess some strength, faith, and courage, it is desirable that I should adopt *apāścima mārāṇṭika saṃlékhanā vrata* (The Final Vow of Expiatory Rites to be performed on Death-bed) during the lifetime of Śramaṇa Bhagavāna Mahāvira, before the expiry of my term of life.” He accordingly took the vow.

Even with the abandonment of food and drink materials, Ānanda Śrāvaka was passing his days happily with an equanimity towards the present living condition and approaching death. With further purification of his mind, while thus calmly passing his days, and with the destruction and subsidence of his *Jñānāvarṇiya* (Knowledge-obscuring) Karmas, Ānanda Śrāvaka acquired *Avadhi Jñāna* (Visual Knowledge) and he was able to see from where he was, an extent of 500 yojanas of *Lavaṇa Samudra* in the East, the West, and the South, upto the *Culla-himavanta Varṣadhara* in the North; above as far as the *Saudharma deva-loka*, and below as far as the *Loluyaccuya* hell of the *Rat-*

na-prabhi earth. It seems rather strange that a house-holder can have such extensive Avadhi Jñāna.

After a lapse of twenty-one years, when, Śramana Bhagavāna Mahāvira—during the 26th year of his Ascetic Life and the 24th year of the Acquisition of Kēvala Jñāna had gone to Vāpiya-grāma, and had put up at Dīyapālāsaya Cāitya of Kōllaka Sannivēśa, Gaṇadhara Mahārāja Indrabhūti Gautama, who had gone to Ānanda's house for alms, had some doubt about the extent of the Avadhi Jñāna acquired by Ānanda Śrāvaka, when he heard about his Avadhi Jñāna.

On seeing Gaṇadhara Mahārāja Indrabhūti Gautama coming into his house, Ānanda Śrāvaka was greatly pleased. With a low bow, "Ānanda Śrāvaka, gently requested him :—"O Swāmin ! owing to religious austerities, only bones, arteries, and skin are left in my body. I am unable to come to you. You will, therefore, do me the favour of coming to me." Gaṇadhara Mahārāja Indrabhūti Gautama went to the place where Ānanda Śrāvaka was staying.

Bowing down thrice at the feet of the Gaṇadhara Mahārāja the greatly delighted Ānanda Śrāvaka asked him :— Swāmin ! Can a house-holder surrounded by his domestic environments, attain Avadhi Jñāna ? Gautama Swāmi replied :—Yes, he can.

Ānanda Śrāvaka, thereupon, told him :—Mahārāja ! I have attained Avadhi Jñāna. I am able to see as far as 500 yojanas of Lavaṇa Samudra in the East, 500 yojanas in the South, and as far as 500 yojanas of Lavaṇa Samudra in the West. In the North, I can see as far as Himvanta Varṣadhara, in the Urdhvaloka (Upper World) I can see the Saudharma-dēvaloka and in the Adho-loka (Lower World) I can see and know the events of the Lolucya hell-region. Gautama Swāmi becoming a little suspicious about the words of Ānanda Śrāvaka, said :—"O good man ! A house-holder can have Avadhi Jñāna; but it cannot be of such a wide extent. You should, therefore, make amends and practise penance for saying so, Ānanda Śrāvaka then asked :—"O Swāmin ! Can there be any expiation for saying out

the true meaning of the words of the Jinésvaras ? On Gautama Swami saying 'No' to his question, Ānanda Śrāvaka said :—O Mahārāja then, you should do expiation.

Having some doubt as to who should do the expiation, Gaṇadhara Mahārāja Gautama Swami returned to Śramaṇa Bhagavāna Mahāvira and bowing down respectfully at the feet of the Venerable Lord, he inquired:—Bhagavān ! Who should do the expiation ? Either I or Ānanda Śrāvaka ? When Śramaṇa Bhagavāna Mahāvira told him that he himself should do the expiation and should ask pardon from Ānanda Śrāvaka, highly obedient Gaṇadhara Mahārāja Indrabhūti Gautama went to Ānanda Śrāvaka and having asked his pardon, he said that whatever Ānanda Śrāvaka had told him was quite true.

One must really admire the straight-forwardness of Gaṇadhara Mahārāja Gautama Swami and extol his obedience in respectfully carrying out the orders of Śramaṇa Bhagavāna Mahāvira. The very fact that a man like Gaṇadhara Mahārāja Gautama Swami occupying the exalted rank of the Chief Disciple of Śramaṇa Bhagavāna Mahāvira amidst a congregation of 14000 sādhus and numerous nuns, goes to the house of a house-holder to ask his pardon with respectful deference to his eagerness in carrying out the orders of his Guru-Śramaṇa Bhagavān Mahāvira—is a visible evidence of the uprightness of Gaṇadhara Mahārāja Indrabhūti Gautama. Persons desirous of higher stages of spirituality should always aim at such uprightness and obedience.

After carefully practising for 20 years, the house-holder's dharma preached by the Jinésvaras, Ānanda Śrāvaka abstained from food and drink, and died in Māraṇāntika samlekhanā vrata (a vow of religious meditation till death). After death, he was born as a god in Aruṇa Vjāna (aerial car) in Sandharma-dévaloka. Descending from Saṁdharma-dévaloka, he will be born in Mahā-videha kṣētra and will become a Siddha Buddha and Mukta (Liberated one).

(From Upāśaka daśāṅga Sūtra Adhyayana I.)

CHAPTER III.

Sixteenth Years of Ascetic Life (B. C. 553-52)

1. Kāla-pramāṇa 2. Dīkṣā of Śālibhadra, 3. Dīkṣā of Dhanya Śeṭha.

During the winter, Śramaṇa Bhagavāna Mahāvīra left Vāṇijya-grāma, and went in the direction of Magadha-désa. After going to a number of villages and towns and preaching religion, he came to Rājagriha Nagari, and stayed at Guṇa-śīla caitya outside the town. The king, queen, princes, and other members of the royal family, as well as, towns-people assembled there for hearing religious discourses.

I.

1. Kāla Pramāṇa.

At that time, Indrabhūti Gautama asked a question with regard to Kāla (time calculation):—Bhagavān! How many respirations take place in one Mūhurta?

Bhagavāna:—Gautama! The following list gives the measure of time-calculation.

A-sāmkhyāta (innumerable) samaya (moments)

= one āvalikā

4446 $\frac{2}{3}$ āvalikas = one Respiration or Prāṇa

7 Respirations or prāṇas = One Stoka.

7 Stokas = One Lava.

77 Lavas = One Muhūrta

During one Muhūrta there are 3773 respirations of a strong healthy human being:—

30 Muhūrtas = One Aho-rātra (day-night).

15 Aho-rātra = One Pakṣa (fortnight).

2 Pakṣas (fortnights) = One Māsa (month).

2 Māsas (months) = One Ritu (season).

3 Ritus (seasons) = One Ayana (solstice; half year).

2 Ayanas (solstices)	= One Saṃvatsara, Varṣa (year).
5 Saṃvatsara	= One Yuga.
20 Yugas	= 100 Varṣa (years).
10 Hundred years	= 1000 (thousand) years.
100 Thousand years	= 1 Lac (100000) years.
84 Lac varṣa	= 1 Pūrvāṅga
84 Lac pūrvāṅga	= 1 Pūrva.
84 Lac pūrva	= 1 Truṭitāṅga.
84 Lac Truṭitāṅga	= 1 Truṭita.
84 Lac Truṭita	= 1 Aḍaḍāṅga.
84 Lac Aḍaḍāṅga	= 1 Aḍaḍa.
84 Lac Aḍaḍa	= 1 Avavāṅga.
84 Lac Avavāṅga	= 1 Avava.
84 Lac Avava	= 1 Hūhūkāṅga.
84 Lac Hūhūkāṅga	= 1 Hūhūka.
84 Lac Hūhūka	= 1 Utpalāṅga.
84 Lac Utpalāṅga	= 1 Utpala.
84 Lac Utpala	= 1 Nalināṅga
84 Lac Nalināṅga	= 1 Nalina.
84 Lac Nalina	= 1 Achanikurāṅga.
84 Lac Achanikurāṅga	= 1 Achanikura.
84 Lac Achanikura	= 1 Ayutāṅga.
84 Lac Ayutāṅga	= 1 Ayuta.
84 Lac Ayuta	= 1 Prayutāṅga.
84 Lac Prayutāṅga	= 1 Prayuta.
84 Lac Prayuta	= 1 Nayutāṅga.
84 Lac Nayutāṅga	= 1 Nayuta.
84 Lac Nayuta	= 1 Cūlikāṅga.
84 Lac Cūlikāṅga	= 1 Cūlikā.
84 Lac Cūlikā	= 1 Śīrṣa-prahēlikāṅga.
84 Lac Śīrṣa-prahēlikāṅga	= 1 Śīrṣa-prahēlikā.

Bhagavāna:—‘Gautamā! The above is a mathematical calculation. Further Calculation is aupamika (by comparison).’

Gautama :—Bhagavān! What is aupamika calculation of time?

Bhagavāna :—Aupamika calculation is of two kinds—viz palyopama and sāgaropama.

Gautama :—Bhagavan ! What is the nature of palyopama and sāgaropama.

Bhagavāna :—Gautama ! A paramāṇu (an atom) is an infinitesimal portion that cannot be cut and separated by a very sharp cutting instrument.

A mass of ananta (infinite) paramānus

*** (atoms) = One Ut Ślakṣṇaślakṣṇikā**

8 Utślakṣṇaślakṣṇikā	=	1 Ślakṣṇaślakṣṇika
8 Ślakṣṇaślakṣṇika	=	1 Ūrdhva-réṇu.
8 Ūrdhva-réṇu	=	1 Trasa-réṇu.
8 Trasa-réṇu	=	1 Ratha-réṇu
8 Ratha-réṇu	=	1 Vālāgra
8 Vālāgra	=	1 Likṣā (nit; egg of a louse)
8 Likṣā	=	1 Yūkā (louse)
8 Yūkā	=	1 Yava-madhya (barley-corn)
8 Yava-madhya	=	1 Aṅgula (breadth of a thumb as a measurer= $\frac{1}{32}$ hasta)
6 Angula	=	1 Pāda Foot (of men or animals)
12 Aṅgula	=	1 Vitasti=about nine inches
24 Aṅgula	=	Hasta (fore-arm or cubit about 18 inches)
45 Aṅgula	=	1 Kuksi (2 hastas).
49 Aṅgula	=	1 Daṇḍa; dhanu; yūpa

Nālikā; akṣa; muṣala (4 hastas)

2000 Dhanu	=	1 Dvayyāta=1 Gāu=1 kośa.
4 Kośa	=	1 Yojana.

If from a circular pit one yojana long and one yojana broad, resembling a large cup, filled densely with fine hairs of the length of innumerable parts of an aṅgula, in such a way, that

neither water nor air can pass through it, any one takes one piece of hair from the pit at the end of one hundred years and goes on taking out the hairs at that rate, the time taken to remove all the hairs from the pit is called Palyopama Kāla. Such koṭākoṭi palyopamas. One Sāgaropama.

“Time is infinite; but there are in it, kāla-cakras (eons or cycles). Each cycle has two eras viz. the avasarpini or descending era of ten koṭākoṭi sāgaropams—in which piety and truth etc. (dharma) go on decreasing until in the end, chaos and confusion, reign over the earth; and 2. the utsarpini or ascending era also of ten koṭākoṭi sāgaropamas in which there is an ever-growing evolution of piety, truth etc. Each of these two equal eras, is divided into six arakas (spokes or divisions or sectors of a wheel) of unequal length, which have their distinguishing features fixed for them for ever. The arrangement of two eras is as follows :—1. First araka named suṣama suṣamā of Avasarpini of four koṭākoṭi sāgaropams—period of great happiness. 2. Second araka named suṣamā of three koṭā-koṭi sāgaropams—period of happiness. 3 Third araka of named suṣama-duṣamā of two koṭā-koṭi sāgaropamas—age of happiness and misery. 4. Fourth araka named duṣama-suṣamā of one koṭā-koṭi sāgaropama minus forty-two thousand years—age of misery and some happiness. 5. Fifth araka named duṣamā of twenty-one thousand years—age of misery. This is the particular period in which we are living; we have passed through 2476 years of it. 6. Sixth araka named duṣama-duṣamā of twenty-one thousand years—age of great misery.

The six arakas of the *utsarpini* era are, as follows viz. 1. First araka named duṣama-duṣamā of twenty-one thousand years—age of great misery. 2. Second araka named duṣamā of twenty one thousand years—age of misery. 3. Third araka of named duṣama-suṣamā of one koṭā-koṭi sāgaropama minus forty-two thousand years age of misery and some happiness. 4. Fourth araka named suṣama-duṣamā of two koṭā-koṭi sāgaropamas—age of happiness and misery. 5 Fifth araka named suṣamā of three

koṭā-koṭi sāgaropamas age of happiness and 6. Sixth araka named suṣama-suṣamā of four koṭā-koṭi sāgaropamās-age of great happiness.

Thus, the *avasarpini* era is of the duration of ten koṭā-koṭi sāgaropamas and the utsarpini era is also of ten koṭā-koṭi sāgaropamas duration.

During this year, the wealthy merchant Śalibhadra, and his brother-in-law Dhanya śeṭha, had Bhāgavati dikṣā at the hands of Śramaṇa Bhagavāna Mahāvira and several other persons of Rājagriha had minor vows of house-holder life

2.

2. An account of Śalibhadra śeṭha.

In Rājagriha Nagara there lived a very rich merchant named Gobhadra. He had a wife named Bhadrā śeṭhānī. During their previous life, they had given a meal of rice-pudding to a very pious muni (ascetic) who had fasted for one month, although they themselves were very poor. Now Bhadrā śeṭhānī gave birth to a very fortunate boy. As she saw a dream of a śālikṣetra (rice-field) during her pregnancy, the boy was named Śpālibhadra. During his boyhood, Śalibhadra learnt several arts and sciences. With the advent of mature youth, there were offers to Gobhadra śeṭh for marriage with his son Śalibhadra from various wealthy merchants for their thirty-two daughters. Gobhadra śeṭha accepted the offers, and Śalibhadra Kumāra was married with thirty-two handsome girls. Śalibhadra then began to enjoy worldly pleasures with his young wives,—like an Indra in his dévaloka, in his lovely palace resembling a divine aerial car, and engrossed in great delight he could not even know how happily he passed his days and nights.

Thinking that his son was now able to manage his house-hold affairs, Gobhadra śeṭha having renounced worldly pleasures, took Bhāgavti dikṣā at the blessed hands of Śramaṇa Bhagavāna Mahāvira with the object of attaining his own spiritual advance-

ment and having remained without food and drink, he went to svarga bhâmi (heavens).

Through the medium of his *avadhi jñāna* (Visual Knowledge) Gobhadra-déva saw his son Śālibhadra of his previous life, and becoming attracted by the preponderance of his son's meritorious deeds, he became ready in doing friendly service to his son, and like the Kālpā Vrikṣa, he began sending him divine garments and ornaments, every day. Bhadrā śeṭhāṇī was giving orders for the execution of work that was to be done under orders of a male member of the family, and Śālibhadra under the pre-eminent influence of his previous meritorious acts, was happily enjoying worldly pleasures.

By reading the account of the prosperity of Śālibhadra śeṭha and of the reason of his renouncing worldly concerns one can have an idea about the affluent condition of India during the time of Śramaṇa Bhagavana Mahāvīra and of the Jainas and their religious instinct.

One day, a travelling merchant came to King Śrēṇika of Rājagriha with some *ratna-kambalas* (excellent woollen shawls) with the object of selling them. The king was not able to buy any one of them as they were very costly. This gives some idea of the excellent workmanship and costly nature of woollen shawls produced in India, that even a king like Śrēṇika was not able to buy one piece. It also indicates the prosperous condition of India, as well as, of the Jainas of that time, that all the *ratna-kambalas* of that merchant were bought by the mother of Śālibhadra śeṭha while King Śrēṇika showed his inability to buy one piece on account of its high price.

When King Śrēṇika refused to buy any, the shawl-merchant roaming about in the town, went to Śālibhadra's mansion-house and saw Bhadrā Mātā Bhadrā śeṭhāṇī liked the *ratna-kambalas* but they were not thirty-two. Thinking that she would not be

able to give one kambala to each of the thirty-two wives of Śālibhadra, the affectionate Bhadrā śēthāṇi asked the merchant. Are these the only kambalas that you have?" On hearing this, the merchant was greatly astonished, O! When the king of the town was unable to buy even one of them, this fortunate śēthāṇi is asking for many more! How wealthy she must be? The merchant respectfully replied:—Mother! I have not got any more of these shawls." Bhadrā śēthāṇi, now, told the merchant to say out the actual sale-price. Having known the correct price, she did not like to deduct a single pie from the amount asked by the merchant, and she ordered her cashier to pay the amount to the merchant. She bought all the ratna-kambalas the merchant had. The merchant becoming greatly delighted and praising Bhadrā Mātā—the mother of Śālibhadra śētha—that she was the only person in the whole of Rājgriha Nagari who was able to give him the sum of money asked by him.

Now, Queen Cēlanā—wife of King Śrēṇika—having come to know that a travelling merchant had gone to King Śrēṇika with a number of excellent ratna-kambalas and that the king had refused to buy any one of them owing to its high price, perseveringly requested King Śrēṇika to buy one ratna-kambala for her. The king called the merchant to his presence and told him to give him one ratna-kambala. The merchant respectfully told the king, that all his ratna-kambalas had been bought by Bhadrā śēthāṇi—Mother of Śālibhadra śētha—and that he had not any one of them in stock. King Śrēṇika, then, sent one of his servants with the amount of sale-price of one ratna-kambala, to Bhadrā śēthāṇi to get one for Queen Cēlanā. Bhadrā śēthāṇi said:—"I have not got any ratna-kambala remaining entire with me that I can give it to you. I have divided all the ratna-kambalas into pieces and have distributed them among the thirty-two wives of my son Śālibhadra śētha, for cleaning their feet. If the used pieces of ratna-kambalas, are of any use to you, you can ask the king and take them away."

The King's servant informed him accordingly. Queen Célanā told the king. The difference between us and Śālibhadra is like that between brass and gold

King Śrāṇika did not even know that such wealthy merchants lived in his town. With the object of having acquaintance with such a wealthy merchant, King Śrēṇika sent word to Śālibhadra śéṭha to see him. The house-hold management of the family rested with Bhadrā śéṭhāṇi. Owing to her great affection towards Śālibhadra śéṭha, she had not entrusted him with the care of any commercial or social function. Śālibhadra śéṭha was passing his days in enjoying divine pleasures with his wives on the seventh storey of his excellent palace resembling a celestial aerial car. With a desire to avoid the trouble of going to see the king for her son, Bhadrā śéṭhāṇi went to the king's palace and respectfully requested the king :—“My son has never gone out from my house, you will, therefore, be pleased to come to my house.” The king out of curiosity, accepted her request, and Bhadrā śéṭhāṇi returned home. She, then, gave orders to her servants to beautifully decorate the roads from her house to the king's palace by which the king was expected to arrive and when all the preparations for the reception of the king were completed, the king was requested to come.

Joyfully viewing the splendour of the roads decorated for his arrival, King Śrēṇika came to the house of Śālibhadra śéṭha. In the house, garlands of sapphire-gems were hanging from gold trays. There were rows of svastika (auspicious marks of Cross with ends bent round) of pearls at its entrance. There were yawnings of divine clothes at various places and the whole building was made sweet-smelling, with the burning of various fragrant substances. The whole palace was decorated in such a sumptuous manner that it was as it were an exact copy on the earth, of a celestial aerial car. King Śrēṇika came to the fourth storey of the building where an excellent lion-seated throne

had been arranged for him. Bhadrā Mātā informed Śālibhadra Śētha about the arrival of King Śrēṇika at the house, and requested him to come down to the fourth floor for the purpose of meeting the King. Śālibhadra said :—Mātāji (mother)! You are clever in all matters. Why do you want me to come down personally? If there be any commodity worth buying, you give the actual price and buy it."

Bhadrā Śēṭhāṇī said :—'My child! Śrēṇika is not a merchant. He is the master of the entire population, and he is also your master. He is the king of this town.' On hearing this, Śālibhadra Śētha sorrowfully thought :—"Pie on this worldly affluence of mine! I have, as yet, a swāmī (master, lord) over me! Enough of these pleasures resembling the hood of a venomous serpent. I will seek shelter of the lotus-like feet of Śramaṇa Bhagavāna Mahāvīra Swāmī and take vows at his blessed hands. At that time Śālibhadra Śētha had a violent agitation of indifference to worldly pleasures; however, at the request of his mother, Śālibhadra, accompanied by his wives, went to King Śrēṇika and respectfully saluted him. The king lovingly embraced him and made him sit on his own lap as if he were his own son. Both of them were greatly delighted. After a moment, Bhadrā Śēṭhāṇī told King Śrēṇika :—O great king! You allow my son Śālibhadra to go away. Although he is a human being, he is greatly distressed by the odours from human beings. His father has been born as a déva (god) in déva-loka, and he has been every day supplying fresh divine garments clothes, anointments etc. and enjoyable articles for the use of Śālibhadra and his wives". The king allowed Śālibhadra to go to the seventh storey. Śālibhadra Śētha and his wives used to put on new divine garments and ornaments every day. The ornaments removed from their bodies were deposited in a griha-vāpikā (household oblong water-tank). Bhadrā Śēṭhāṇī requested King Śrēṇika along with his retinue to take meals at her house. Her invitation was readily accepted. Then, the king's body was gently rubbed with fragrant pastes and scented oils, and he had a refreshing bath with flavoured

waters by her servants. At that time, a ring from the king's fingers dropped down into the household tank. When the tank was emptied of all its water by Bhadrā Śéthāṇi's order, the king's ring looked quite lusterless on a heap of excellent dazzling divine ornaments in the tank. The king was greatly amazed, and he made inquiries. A maid-servant explained him about the lusterless appearance of his ring. The king thought :—" This Śālibhadra Śéthha is very fortunate; and I am also fortunate that such wealthy merchants reside in my kingdom. The human lot of puṇya (meritorious deeds) is indescribable. What a difference between the puṇya of a master and of a servant ! The Jinésvara Bhagavān's saying that " Religious practices done with various internal notions, produce different results " is perfectly true. Then having worn his ring and having put on clean garments, the king took his seat on an excellent state-chair in a beautiful dining-hall furnished with various seats suitable for diners of a royal party. Bhadrā Mātā ordered excellent delicacies of food-articles of various kinds prepared by clever cooks, to be served before the king and his retinue, and the king and the party, becoming greatly delighted by taking savouries of new articles of food of various kinds and asking the cooks " What is this ? " came to the assembly-hall. Packets of betel-leaves containing fragrant substances of five kinds,* served in gold-plates embossed with precious gems were distributed, and having honoured them by the sprinkling of fragrant oils and scented waters the guests were presented with gifts of garments and ornaments of various kinds. King Śrēṇika was presented with gold plates filled with costly garments prepared in various countries, with ornaments embossed deeply with precious gems and filled with numerous divine precious stones. He was given excellent well-bred horses, beautiful chariots etc. Besides these, the king was also presented with gold plates filled with elāci (cardamoms), lavinga (cloves), jāvantri (mace), drākṣa (grapes), akharota (walnuts), badāma (almonds),

*Cardamoms (elāci) cinnamon (tajas), cloves (lavinga), Fennel seeds (variāli), mace (jāvantri).

pistā (pistachio nuts) etc. The king was greatly pleased. With a delighted heart, the king told Bhadrā Śēthāṇi:—"O fortunate lady! Protect your illustrious son with great care. If there be any work fit to be done by me, you immediately send word to me. Do not at all think that the relation between myself and your family is that of a master and his servant. Reckon my whole kingdom as yours. Śālibhadra Śētha is an ornament of the town, my kingdom, and of the whole country. He is dearer to me than my life itself". Saying these praise-worthy words to the Śēthāṇi, King Śrēṇika went away.

King Śrēṇika went; but Śālibhadra had intense emotion of renouncing worldly enjoyments in his mind. With a sad heart, he thought I may not have done meritorious deeds in large numbers during my previous lives. I may not have faithfully obeyed the commands of the Jinésvaras. Therefore, I have acquired happiness mixed with dependence on others like sweet-meats combined with poison. Happiness combined with dependence on others is a misery. I never before knew that I had no other master except the Jinésvara who is the donor of Mukti (Final Emancipation). But today I came to know that I have another master also. Living as a dependent on others, is futile. Let me, therefore, make me master of my own self and let me try in the accomplishment of eternal independent Bliss." When Śālibhadra Śētha was meditating thus, he heard the sound of the beating of dundubhi (kettle-drum). He made inquiries and he was told:—Śramaṇa Bhagavāna Mahāvira Swāmi—capable of dispelling the darkness of Moha (infatuation) like the Sun, removing the darkness of the night—has very fortunatly arrived on Vaibhāra giri, and so, the gods are beating divine kettle-drums.

On hearing the news of the arrival of His Most Exalted Holiness, Śramaṇa Bhagavāna Mahāvira, the pious Śālibhadra Śētha was greatly pleased. Filled with a burden of joyful devotion, Śālibhadra Śētha put costly garments and precious ornaments, and accompanied by a large retinue he ascended Vaibhāra-

giri in a comfortable palanquin with the object of doing homāge to Śramaṇa Bhagavāna Mahāvira. As soon as he saw the Venerable Bhagavāna from a distance, he got down from his palanquin and having carefully observed the five abhigamas* of a śrāvaka, he went round the Bhagavāna three times in the form of pradakṣiṇā and bowing down respectfully at Bhagavān's feet, he took his seat at a suitable place for the purpose of hearing the preaching.

Śramaṇa Bhagavāna Mahāvira, then gave the following deśanā (preaching) capable of destroying the terror arising from unrestricted worldly enjoyments.

अनंतक्लेशकल्लोलनिलयो भवसागरः ।

तिर्यग्ध्वमधो जंतून् क्षिपत्येष प्रतिक्षणम् ॥ १ ॥

एकं निबन्धनं तस्य क्रियते प्राणाभि रतिः ।

अधुचौ कृमिभिरिव यदत्रापि शरीरके ॥ २ ॥

रसासृग्मांसमेदोऽस्थिमज्जशुक्रांत्रवर्चसाम् ।

अशुचीनां पदं कायः शुचित्वं तस्य तत्कृतः ? ॥ ३ ॥

नवस्रोतस्रवद्विस्तरसनिःस्यंदपिच्छले ।

देहेऽपि शौचसंकल्पो महामोहविजृम्भितम् ॥ ४ ॥

शुक्रशोणितसंभृतो मलनिःस्यंदवर्द्धितः ।

गर्मे जरायुसंछन्नः, शुचिः कायः कथं भवेत् ? ॥ ५ ॥

मातृजग्धान्नपानोत्तरसं नाडीक्रमागतम् ।

पायं पायं विवृद्धं सन्, शौचं मन्येत कस्तनोः ? ॥ ६ ॥

*The five abhigamas of a house-holder are 1. Sacittadavv-amujjhaṇam (Leaving outside of a living object). 2. Acitamaṇujjhaṇam (Non-abandonment of a lifeless object.) 3. Maṇegattam (Concentration of mind) 4. Igaṣādi ujjarāsangur- (Wearing the upper garment in the form of ekaṣādi as adopted by Jains going to temple). 5. Aṅgali sirasi Jina dittha- (Anjali immediately on seeing Jinésvara Bhagavāna).

दोषघातुमलाकीर्णं कृमिगंडूपदास्पदम् ।

रोगभोगिगणैर्जग्धं शरीरं को वदेच्छुचिः ? ॥ ७ ॥

सुस्वादन्न्यन्नपानानि क्षीरेक्षु विकृतीरपि ।

भुक्तानि यत्र विष्टाय तच्छरीरं कथं शुचिः ॥ ८ ॥

विलेपनार्थमासक्तः सुगंधिर्यक्षकर्मः ।

मलीभवति यत्राशु क्व शौचं तत्र वर्ष्मणि ? ॥ ९ ॥

जग्ध्वा सुगंधि तांबूलं सुप्तोनिश्रुत्यितः प्रगे ।

जुगुप्सते वक्रगंधं यत्र तर्कि वपुः शुचिः ? ॥ १० ॥

स्वतः सुगंधयो गंधधूपपुष्पक्षगादयः ।

यत्संगाद्यांति दौर्गन्धं सोऽपि कायः शुचीयते ॥ ११ ॥

अभ्यक्तोऽपि विलिप्तोऽपि, धौतोऽपि घटकोटिमिः ।

न याति शुचित्तां कायः शृङ्गाघट इवाशुचिः ॥ १२ ॥

मृज्जालानलवाताशुस्नानैः शौचं वदन्ति ये ।

गतानुगतिकैस्तैस्तु विहितं तुषकंडनम् ॥ १३ ॥

तदनेन शरीरेण कार्यं मोक्षफलं तपैः ।

क्षारान्धे रत्नवद्दीमानमसारात् सारमुद्धरेत् ॥ १४ ॥

1. Anananta klésa kallola nilayo bhavasāgarah
Tiryagūrdhvamadho jantūn kṣipatyéṣa pratikṣaṇam. 1.
2. Ekam nibandhanam tasya kriyaté prāṇibhī ratiḥ
Aśucau krimibhiriva yadatrāpiśariraké. 2.
3. Rasāsrigmānsamédo's sthimajjaśukrān travarccasām
Aśucinām padam kāyaḥ sucitvam tasya takkutaḥ 3.
4. Navasrotasravād -visra-rasa-niḥsyanda-picchālé
Dehé'pi śauca samkalpo mahamohaviḥsambhitam 4.
5. Śūkra-ś'ṇita-sambhūto malaniḥsyanda varddhitaḥ
Garbhié jarāyu sanchannaḥ suciḥ kāyaḥ katham bhavét ? 5.

6. Mātri jagdhānnapānottha rasam nāḍīkramāgatam
Pāyam pāyam viruddhaḥ san śaucam manyēta kastanoḥ ? 6.
7. Doṣa dhātu malākīrṇaṁ krimigandū padāspadam
Rogabhogigaṇai-r-jagdham śarīram ko vadēcchuciḥ ? 7.
8. Susvādūnyannapānāni kṣīreksu vikritirapi
Bhuktāni yatra vīṣṭhāyai taccharīram katham śuciḥ ? 8.
9. Vilépanārthamāsaktaḥ sugandhi-r-yakṣa kardamaḥ
Malibhavati yatrāśu kva śaucas tatra varṣmaṇi ? 9.
10. Jagdhvā sugandhi tambulam supto nīśyutthitaḥ pragé
Jugugpsaté vakragandham yatra tatkim vapuḥ śuciḥ ? 10
- 11 Svataḥ sugandhayo gandha-dhūpapuṣpa-sragādayaḥ
Yatsaṅgādyānti daurgandhyam, so'pi kāyaḥ śuciyaaté. 11.
12. Abhyakto'pi vilipto'pi dhauto'pi ghaṭa-koṭibhiḥ
Na yāti śucitām kāyaḥ śundāghaṭa ivāśuciḥ
13. Mriijalānala vataamśusnānāiḥ śaucam vadanti yé
Cātānugatikaistaistu vihitam tuṣakandānam 13
14. Tadanéna śarīréṇa kāryam Mokṣa-phalam tapah
Kṣārābdhé ratnavaddhimānasārāt sāramuddharét. 14.

1. This bhava-sāgara (ocean of worldly existence)-the lurking place of waves of innumerable miseries-throws living beings sideways, upwards, and downwards, at every moment

2. The attachment which is created by living beings even to this body, is its sole bondage like the one done by worms to a filthy object.

3. The body is the dwelling-place of filthy substances such as lymph, blood, flesh, fat, bones, marrow, semen, intestines, foecal matter; where, then is purity for it ?

4. The idea even of purity in a body slimy with the trickling down down of decaying fluids from the nine apertures of the body, is a manifestation of *mahā—moha* (great infatuation)

5. How can the body—which is produced* from semen and blood, which is nourished by the stream of dirty substances, and which is completely covered by foetal membranes—be pure?

6. Who can think of the purity of the body nourished by repeatedly drinking the fluid derived from the food and drink taken by the mother and arriving there successively through blood-vessels?

7. Who can say, as pure, the body—which is full of morbid bodily humours, semen and foecal matter—which is the dwelling-place of krimi (intestinal worms) and gaṇḍū-pada (stomach worms) and, which is consumed by multitudes of diseases and voluptuous enjoyments?

8. How is that body pure in which even highly delicious articles of food and drink—materials—such as milk-pudding, sugar-candy, vikṛiti *(vigai—articles such as 1. Butter, 2. Oils, 3. Milk, 4. Curds, 5. Sugar-candy, Molasses, 6. Fried articles of food—which arouse various passions and which are impediments to spiritual advancement.) when eaten become converted into foeces?

9. Where is purity in that body, in which the fragrant Yakṣa-kardama (a paste consisting of musk, ambergris, sandal, olibanum, benzoin, and other sweet-smelling substances) suitable for besmearing the body, becomes instantly dirty?

10. How is that body pure, where, having slept during night after partaking of fragrant packets of betel-leaves and having risen in the morning the smell of the mouth becomes disgusting?

11. Can that body become pure by whose contact fragrant powers, sweet-smelling incense, flowers, garlands and other fragrant substances which are by nature sweet-smelling become foul-smelling?

*Mahāvigai :—The undermentioned articles are called Mahāvigai—viz 1. Madyam (wines). 2. Maṃsam (flesh). 3. Madhu (Honey). 4. Māṅkhaṇa (navanita—fresh butter).

12. The impure body does not become pure, like *suṇḍā-ghata* (an earthen-pot full of wine) even if it be rubbed with oils, anointed with fragrant substances, and even if it be washed with millions of earthen-pots (filled with water) ?

13. By those, who, following precedents, say that purity is done by mud, water, fire, wind, cloth, bathing, etc, *tuṣa-khandanam* (pounding of husks=fruitless endeavour) is done.

14. Therefore, *tapah* (austerity) which results in *Mokṣa* (Final Emancipation) should be done by this body.

A wise man should draw out the most Excellent (Liberation) from this worthless body, like precious gems acquired from the salt-sea.

Also,

“The passing away of Life, resembles an increase and decrease indicated daily by the Rise and Setting-in of the Sun. Persons rendered heavy by the burden of multifarious undertakings do not really realise how time passes away. They do not really realise how time passes away. They do not become terrified on experiencing the miseries of birth, old age, misfortunes, and death. Ah! the whole world has become intoxicated by the poison of *Moha* (infatuation) and *pramāda* (carelessness).

The soul enveloped on all sides; by the *pramāda* (acts of carelessness) of five kinds,—the non-controlling and non-curb-ing of the passions and the senses—associated with it from time immemorial, does not differentiate between what is appropriate and what is not. Individuals coming from different conditions of existence during previous lives and born in the family, are considered as one's own through ignorance. He invariably thinks that they are beneficial to him, and he employs all the *aḍḍhārapāpasthānakas* (eighteen varieties of sinful acts) for their nourishment.

He becomes unhappy on seeing them in misery, and he becomes pleased when he sees them happy. Under the false hope that my sons, my brothers, and my family-members will prove beneficial to me in future, he wastes time in nourishing and protecting them, and earns for himself, the evil Karmas of suffering miseries for immense periods of time. The acquisition of happiness or misery depends chiefly upon the performance of meritorious or evil deeds. Under the benign influence of meritorious deeds, persons who are quite unfamiliar with us, who are not in the least acquainted with us, and of whom we have not the least idea or imagination or the wish that they can ever be expected to do anything for us, willingly come and serve us. Under the miserable influence of evil deeds, persons who are perfectly familiar with us since a very long time, and who have been nourished and carefully protected, even at personal sacrifice, do not in the least help us but they invariably bring on our destruction. Although Su-bhūma Cakravartin was the supreme sovereign of the six continents, besides although he was the possessor of the fourteen gems (precious articles) and nine treasures of a Cakravartin and although two thousand Yakṣas (demi-gods) were constantly ready for rendering him service, he met with death by being drowned in sea. Besides, a single arm of Su-bhūma Cakravartin possessed strength equivalent to that of forty hundred thousand aṣṭāpada animals, he was able to walk as safely in sea as he was able to do on land, he possessed super-human powers, he was able to make journeys in whichever direction he liked. *He had in his treasure-room numerous excellent medicinal substances, mantras (incantations) tantras (spells, charms). The great goddesses—Gaurī, Gāndhārī Rohini, Prajñapti etc. the presiding deities of the North and South—were constantly in his service. The divine pilots of his vimānas (aerial cars) always did their work like so many faithful servants. He had numerous clever horses who were able to walk dexterously even

*An aṣṭāpada animal is said to possess strength equivalent to that eight lions.

through masses of water. He possessed a carma-ratna (an excellent leather canopy by means of which, as if securely placed on very big steamers, he was able to make long voyages on high seas with the greatest ease. He was being constantly attended by twenty-five thousand presiding deibies of the fourteen gems (precious articles) and of nine treasures. Although Subhūma; Cakra-vartin possessed an enormous retinue of gods and materials, at the time of his evil karmas, he could not get any help from any of his extensive possessions, owing to his pride of possessions when he was drowned in sea.

During the continuance of the influence of his meritorious deeds, the divine cakra (discus) by which he conquered the six continents, became manifest readily without any mantric prayoga (use of incantations rituals etc) in a way that could not even be imagined and came into his hands uninvited, but during the influence of his evil Karmas, although the same divine Cakra (discus) was in his possession, it was not able to help him in any way.

When Jarākumāra heard from a question to Tirthankara Bhagavāna Śrī Nemināth by Kṛiṣṇa Vāsudéva, that “Kṛiṣṇa Vāsudéva’s death will be caused at the hands of Jarākumāra” he became greatly afflicted and with the noble idea that such a heinous act should not be done by him, he renounced the happiness of his kingdom and secretly went away into a neighbouring forest. However, it so happened that under evil stars the death of Śrī Kṛiṣṇa Vāsudéva was caused by an arrow thrown by Jarākumāra.

Keen affection towards one’s family-members is useless, and a constant effort for increasing it is fruitless. The supreme authority—the matured result of one’s own good or evil karmas (deeds)—the elder brother of Moha (infatuation)—makes the soul dance like a monkey in the hands of a monkey-dancer from times immemorial without a pause even for a moment. Their associated

agencies viz. moha (infatuation), mithyātva (wrong belief) a-jñāna (ignorance) etc, entangle the soul in meshes of bandha (bondage), udaya (rise), udīraṇā (maturation) etc, and produce immense miseries. An accurate knowledge of the entire extent of the innumerable conditions of misery caused by Karmas can be realised only by Siddha Bhagavāns (the Blessed Emancipated Souls); it cannot be described by them as they are formless.

Those who are desirous of acquiring this Happiness, should carefully study the Sacred Scriptures of the jainas, and get an accurate knowledge of the various conditions of the bandha (bondage) udaya (rise), udīraṇā (maturity) etc. of Karmas. Varieties in conditions of life are caused by the inflow of puṇya (meritorious) or pāpa (evil) karmas. Owing to innumerable relations, and innumerable aspects of intensity and also owing to a preponderating influence of thought-activities, one acquires varieties of consequences of fruition of Karmas which are either beneficial or detrimental to one's Soul.

The happiness or misery experienced by all living beings in this world is the result of one's own karmas. There is no other causal element. Persons ignorant of the nature of karmas, attribute the acquisition of their happiness or misery to other agencies; and it is due to their ignorance and mithyātva (wrong belief). They have not got a deep insight into the real nature of the True Religion. They are under an erroneous impression from times immemorial. One should, therefore, clearly understand the real nature of the various karmas for the benefit of his own Soul and should act accordingly.

In the first place, one should constantly contemplate upon the twelve noble ideals which, being full of aversion to worldly objects are chiefly instrumental in subjugating moha (Infatuation). While wandering in the four gatis* (existences of this saṃsāra,

*The four gatis (existences) are :—Dēva (celestial) 2. manu-
ṣya (human) 3. Tiryanka (Lower animals) and 4. Nāraka (hellish)

which transformations are not undergone by living beings on account of varieties of karmas ? A king becomes a pauper; a pauper becomes a king. A penniless man becomes wealthy; a wealthy man becomes penniless. Gods on death become either a tiryance or a still lower being; a tiryanca may become a déva (celestial being) on death. An ant during the next life becomes an elephant and an elephant on death becomes an ant. In this way there are numerous transformations during future lives, but one does not remember, what he had experienced during his previous lives. People move about with the pride of the prosperous condition acquired by them during this life. A king who during his present life as a king, has obtained imperial authority over the entire world through the medium of his powerful army of seven components and who has been menacing millions of people only by his angry look; who over-powers numerous kings by this powerful army; whose orders are never disobeyed; who kills thousands of lower creatures during his past time of hunting; and who becoming engrossed in the pleasures of singing, dancing looks upon other persons as a piece of straw—the same king, after death, is born as a Nāraka (hellish being) and he alone endures the agonies of pain generated in hell; he alone unwillingly bears the punishments inflicted upon himself by paramā-dhami's (menial gods who torture hellish beings in various ways); and he alone suffers injuries caused by other hellish beings who may have formed animosity towards himself and who are born in the same hell. Having encountered death a number of times, the same individual is born as a tiryance (a lower animal).

There also having killed numerous creatures he is again born as a hellish being. In this way, he keeps on wandering. Leaving aside the question of the miseries of the next life, even during the present life one experiences numerous vicissitudes of life caused by the fruits of different karmas. Even a cakravartī is reduced to poverty and he wallows in terrible misery.

A living being always keeps on wandering in this world as

as he is under the influence of Karmas. As long as, one, becoming well-versed in the Teachings of the Jinésvaras, does not destroy his Mohaniya (Infatuating) Karma, how can he possibly have Perfect Happiness ? This visible happiness is like a dish of delicious sweet-meats offered to a thief, who is doomed to be hanged to death. Just as a thief doomed to death, does not relish highly delicious sweet meats, over-powered as he is by the terror of imminent death, in the same manner, one, who knows the miseries of hell and nigoda to be the bitter consequences of momentary pleasures of senses, through his hearing of Jaina Scriptures, has no relish for worldly pleasures; but to him, they become immediate causes of indifference to worldly objects. Just as, there is watering in the mouth on seeing a delicious object for one who is passionately fond of tasteful substances, in the same way, there is a shedding of tears from the eyes of persons who are indifferent to worldly objects on thinking about the disastrous consequences of evil Karmas.

On listening to the most excellent and nighly illuminating preaching of Śramana Bhagavāna Mahāvira, the aversion of Śālibhadra Śétha towards worldly enjoyments began to increase. Having respectfully bowed down at the feet of Śramana Bhagavān Mahāvira, he quickly returned home, and having got down from his palanquin, he immediately went to his mother and with a low bow he told her:—"Mother ! To-day I had gone to give my respects to Śramana Bhagavāna Mahāvira Swāmī. I heard his preaching, and I liked it". Bhādrā Mātā said:- Darling ! You are fortunate. You have done meritorious deeds. You have done well that you went to do obeisance to the Venerable Bhagavān." Then, Śālibhadra requesting his mother for permission of his Bhāgavati Dikṣā and explaining his reasons for his renouncing the world, said:- "Mother ! On hearing the preaching of Śramana Bhagavāna Mahāvira, my delusion of endless worldly existences has disappeared. I have known the

precise causes of innumerable wanderings in all the four gatis (existences) of this saṁsāra. I have fully realised that sensual pleasures result in great miseries. I have now clearly recognised that this world is full of troubles of birth, death, disease, sorrow etc. I have not in the least, any love for this Saṁsāra. I do not like the sensual pleasures which look pleasant, because they turn out to be miserable for an endless period of time. There is none who can afford shelter, when one is over-powered by calamities of old-age, death etc. At the time of experiencing the disastrous consequences of evil Karmas, the individual wandering in the Saṁsāra, alone acquires the gati (the condition of existence) suitable to the rise of the prevailing Karmas. Although there may be millions of servants and family- members, the individual goes alone to the next world, and he is born alone. At that time, nothing else than the mass of good or evil Karmāḥ, comes with him or goes with him. One is never happy, unless he becomes free from the fears of birth, death, disease etc. The sensual enjoyments appear pleasing like the licking of a sword besmeared with honey, but they are agonizing in the end. They are positively terrific like a spear-point to a thief or wicked person. With your permission, I am desirous of taking Bhāgavatī Dīksā which is like a marvellous remedy for destroying the miseries of birth, death, disease etc. Innumerable persons have already attained the Blissful State through the medium of that wonderful remedy. I am desirous of having Bhāgavatī Dīksā. Please, therefore, give me your permission for it.'

On listening to these words of Śālibhadra, his highly affectionate mother instantly fell down on the ground in a swoon. Her maids and attendants at once ran to her, and she was brought to her senses by cooling winds and cold applications

Lamentations of Bhadrā Śeṭhāṇī

On regaining her full senses, Bhadrā Śeṭhāṇī, with her heart pierced by the agony of separation from her only son,

began to lament loudly, and she said:—"Why do you utter the words which are as painful to the ear as the forcible dropping of molten lead into the ears? Why do you at all talk of taking vows? Vows will be taken by your neighbours who may be thinking ill of you. Why should you think of ascetic life? Śālibhadra said, "Mother! Do not say so. Persons adopting ascetic life, do not ever think ill of others. They always have a feeling of intimate friendship with all the living beings of this world. They being intent on doing good to all living beings, deserve to be worshiped by the whole world.

Bhadrā Mātā, then tried to remonstrate with Śālibhadra in a variety of ways saying :—Darling! Your body is extremely tender. With this body, you will not be able to lead strict ascetic life. The observance of ascetic life is hard like adamant and sharp like the blade of a sword. Even those whose bodies are robust, find it difficult to pull on with the strict regime of Bhāgavati Dīkṣā. Now, how will you pull on? Śālibhadra told her :—There are several kings who are more tender than myself, who having abdicated entire kingdoms and having adopted strict ascetic life are in attendance at the lotus-like feet of Śramaṇa Bhagavāna Mahāvīra." Bhadrā Mātā, then, tauntingly said, "O child! Do you not remember that the firmness of your body became evident, when King Śrenika paid us a visit? Your body is so delicate that only by the touch of the king's body, streams of perspiration, resembling water-streams from high mountains, began to flow from it. Now, you are ready to take Bhāgavati Dīkṣā. To whom will that not be an object of ridicule? How can a small insect lift up a large vessel filled with molasses?

In this manner, Bhadrā Mātā tried to persuade him with a number of arguments in a variety of ways, but all her arguments and persuasions proved futile. As a final decision, Śālibhadra told his mother :—"I am firmly resolved to have Bhāgavati Dīkṣā at any risk. There is absolutely no doubt in my final decision.

Bhadrā Mātā now thought :—This is his final decision. He will

no longer remain as a house-holder. He is sure to renounce the world. It is, therefore, advisable to cause delay in the matter.' She accordingly said :—Darling ! If you are decidedly bent upon dikṣā, do not be hasty. Observe the rules of ascetic life for ten days. Gradually go on renouncing something every day, so that, we may be able to form some idea about your powers of resisting obstacles. You can then earnestly fix your attention towards religious duties and you will be able to achieve your object successfully.

On hearing these affectionate and encouraging words of his mother, Śālibhadra Śétha thought:— My mother will not readily give permission as she is extremely affectionate towards me. Besides, it is not desirable for me to adopt ascetic life without my mother's permission. Let me, therefore, act in accordance with the instructions of my mother for ten days, and let me renounce something every day. My mother will be pleased. I am not going to miss my point. I will positively do it at the right moment". With this idea in his mind, Śālibhadra Śétha did a respectful salutation to his mother, and then he went into his palatial apartment.

Bhadrā Mātā became pleased and she thought:—My obedient excellent son has accepted my word. He has not contradicted it at all."

Now, Śālibhadra Śétha, whose mind had become passionately devoted to Saṃyama Dharma (Ascetic Life) by the preaching of Śramaṇa Bhagavāna Mahāvira and whose devout thought had been firmly resolved, passed the whole night in deep meditation about the frailty of world caused by enjoyments.

Commencing with the next day, Śālibhadra Śétha began to abandon one wife every day, and he ordered his abandoned wife, that she should remain in the dwelling apartments and that she should not enter his enjoyment apartments. In this way, Śālibhadra Śétha completely abandoned all his thirty-two wives who were in the chief dwelling places and the constant source

of Mōha (infatuation). As soon as Bhadrā Mātā came to know about his son's behaviour towards his wives, she went to Śālībhadrā Śēṭha, and she began to entreat him with various affectionate and suitable words supported by numerous arguments. But the mind of Śālībhadrā Śēṭha did not, in the least, become unsteady, as he had made a firm determination of adopting ascetic life.

Dhanya Śēṭha.

Dhanya Śēṭha—the husband of Śālībhadrā's sister Subhadrā—was also living at Rājagriha Nagara.

One day, when Śālībhadrā's sister Subhadrā was applying scented oils to the head of her husband Dhanya Śēṭha after washing his hair with perfumed waters and carefully cleaning them with a comb, and when her co-wives were sitting at appropriate places, a few drops of warm tears, caused by bewilderment resulting from imminent separation from her brother Śālībhadrā Śēṭha, fell from the eyes of Subhadrā, on both the shoulders of Dhanya Śēṭha. Becoming astonished, Dhanya Śēṭha looked at her, and told her :—You are born in a wealthy family as a beneficent result of a mass of meritorious deeds acquired in your previous lives. Besides, you are living in my house which is full of all the objects of pleasureable enjoyments. Then, how is it at all possible that you should have an agonising painful feeling in your mind that has produced an uninterrupted flow of tears from your eyes, resembling the current of rainwater appearing at an unseasonable time ?

Subhadrā, with a faltering voice, said :—“My lord ! I have not in the least, any cause of trouble in your house. But the mind of my brother Śālībhadrā Śēṭha has become greatly dejected from the time that King Śreṇika paid a visit at my brother's house. He has now a strong inclination towards renouncing worldly pleasures on hearing the preaching of Śramajā Bhagavāna Mahāvīra. He is desirous of taking Sarva-virati Vrata (renoun-

cing worldly objects and adopting ascetic life), and he is abandoning one wife every day. Within a month, he will be abandoning all his thirty-two wives, and then, he will take Bhāgavati Dīkṣā (ascetic life recommended by Tīrthāṅkaras). Without my brother, my father's house will appear like a dreadful forest. The flow of tears from my eyes is really caused by the agony of imminent separation from my brother. I have no other cause of distress. ”

On hearing these sorrowful words of Subhadra, the highly adventurous Dhanya Śēṭha smilingly said :—“ By abandoning one wife every day, it seems to me that Śālibhadra Śēṭha is a coward. Timid persons become glad on hearing the accounts of bold persons. They desire and become ready to act accordingly, but they eventually become sluggish as they possess only a slight amount of energy. Otherwise, how is it possible that a man, whose mind has been soaked into the nectar of the preachings of Śramaṇa Bhagavāna Mahāvīra, and who has become ready to, renounce divine pleasures, should be so slow ? A brave man always acts in strict accordance with his firm resolution. He does not forsake his determination even at the cost of his life. In the beginning, people become desirous of accomplishing their work within a short time, but being destitute of courage they postpone their undertakings, and they do not accomplish their wished-for object. Vigorous persons, knowing the True Essence, particularly believe in accomplishing their work without delay. They always try to accomplish speedily whatever work they have thought of doing. They do not delay at all.”

On hearing these some-what boastful words of Dhanya Śēṭha, all his wives, becoming astonished at worldly indifference of Śālibhadra Śēṭha, told him :—“ Dear husband ! Courageous persons can easily cross an ocean with their hands, but it is difficult to take Bhāgavati Dīkṣā in accordance with the commandments of the Jinēśvaras with a pure heart, and to practise severe

austerities. Because it is heard that even ascetics who were well-versed in the Fourteen Pūrvas and all Scriptural knowledge, have fallen morally from the True Path; then what to say about others? Persons distressed, in this world, by the agonies of want of proper means of living become dejected, and although they know, that ascetic life and penance are chiefly instrumental in the acquisition of the happiness of Final Emancipation, still however, they are not desirous of leading an ascetic life. Then, how is it that you call Śalibhadra Śéṭha a timid man—a fortunate man who is enjoying divine happiness even during this life; at whose house, ornaments of precious gems and gold which are not available at the palaces of a Cakravartin or a Tirthankara—the Lord of the Three Worlds—are considered as worthless and thrown away without the least care; at whose house, celestial garments of divine cloth studded with gold and gems are thrown away like mucous discharges from nose and throat; whose house has a flooring at each storey, of precious stones, out of which, even one cannot be obtained by jewellery-merchants after wandering over the whole world for a long time; at whose feet, masses of such precious gems are found scattered every-where; and who has very handsome thirty-two wives who are clever in all the arts of females and who are always ready in his service? Why do you thus call him coward as he has been abandoning one wife every day? But dear husband! It is extremely difficult to observe the strict rules of ascetic life of Bhāgavati Dīkṣā as it is as perilous as entering a blazing fire. The mother of Śalibhadra Śéṭha has given birth only to him that he has become ready to take such strict vows. If, however, you think that ascetic life is an easy matter, why do you not renounce worldly pleasures as if they were so many maladies, and why do you not accept Bhāgavati Dīkṣā?

Dhanya Śéṭha was a fortunate man with a very little period of worldly existence. He possessed very a strong character. He would not miss the auspicious opportunity he fortunately acquired even by a jest from his wives. He was a devout follower of the

Religion preached by Śramaṇa Bhagavāna Mahāvira. On hearing the excellent instructive words uttered by his wives even in joke, Dhanya Śēṭh earnestly said:—"O, You are fortunate. You are very lucky that by uttering such praiseworthy words at the appropriate time, you have clearly manifested the excellent usage of your noble families. My name Dhanya has today become actually deserving. I have now become more fortunate than Śālibhadra Śēṭha, because those who would have obstructed my progress, have now become helpful to me. On listening to your auspicious words, I have become diligent in adopting ascetic life. With your co-operation and with your valuable advice, I am desirous of accomplishing the welfare of my Self. O Virtuous ladies! you, also, calmly become the receptacle of noble ideals". Arousing, thus all his obedient wives with pleasing words, Dhanya Śēṭha prompted them to accept Bhāgavāti Dīkṣā (ascetic life, promulgated by the Tirthankaras). Dhanya Śēṭha who had become ready to renounce the world and lead an ascetic life, possessed immense wealth. He was the proprietor of fifteen hundred rich and prosperous villages. He had five hundred beautiful chariots, five hundred well-bred horses, five hundred excellent palatial buildings, five hundred firms in different localities, and five thousand clerks who were competent in commercial transactions. Also, he possessed five hundred big boats, and five hundred aerial cars. In the town, he had eight delightful well furnished seven-storeyed palaces. He had eight handsome wives, and each one of them had one go-kula (a herd of ten thousand cows) for personal use. Besides these, Dhanya Śēṭha had riches worth five hundred and sixty million gold mohars invested in business concerns, money-lending, and cash in treasury. Each of his eight wives had gold worth one crore gold mohars each as personal property. In addition to these, he possessed thousands of big granaries out of which numerous alm-houses were erected at various places in different towns and villages for the benefit of the disabled, needy, poor persons. Above all, Dhanya Śēṭha possessed an auspicious miraculous gem capable of giving all wished-for pleasurable objects. Dhanya Śēṭha thus possessed immense wealth indicative of excellent merit.

Extremely fortunate Dhanya Śēṭha was now firmly determined to renounce this extensive immense wealth, as if it were a small piece of straw, and to adopt ascetic life. It invariably happens that meritorious persons do not in the least, delay in accomplishing their excellent desires.

With the object of removing all obstacles to the acquisition of Bhagavati Dīkṣā, Dhanya Śēṭha had celebrated a religious festival lasting for eight days at all sacred places. He gave large sums of money for 1. Preparation of Images of Tīrthāṅkaras. 2. Building of Temples for Images of Tīrthāṅkaras. 3. For writing and preservation of Jaina Scriptures; and for the use of materials for 4. Sādhus (monks) and 5. Sādhvis (nuns), and for the maintenance and up-lift of 6. Śrāvakas (Jaina lay-men) and 7. Śrāvikās. (Jaina females). Some of his wealth he spent for the uplift of disabled, needy, poor persons. A portion of his wealth, he liberally gave to his family-members and near-relatives. To his personal attendants, he gave sufficient wealth that will last them for the whole life, so that they may not be obliged to remain in service of any other person. Some of his wealth was allotted for the up-lift of the Jaina community, some for wandering mendicants, and some of his wealth was given away for the maintenance of his caste-fellows. A portion of his wealth was presented to King Śrēṇika for the purpose of making its use on suitable occasions, and of making careless individuals diligent. In this manner, Dhanya Śēṭha spent much wealth in religious undertakings, meritorious deeds, in public welfare, and in works which might spread his fame to distant countries. Having made adequate arrangements, for the rest of his wealth Dhanya Śēṭha became perfectly free from worldly anxieties.

Dīkṣā of Dhanya Śēṭha

Dhanya Śēṭh's wife Subhadrā was the sister of Śēṭha. Salihadra. She went to her mother Bhadrā, Śēṭhāni and informed her, of her own intention of renouncing the world. Bhadrā Mātā

said :—Darling ! I am for the present, greatly afflicted by the fire of separation on hearing about the intended dikṣā of my only son, and how is it that you are also ready to renounce the world and take Dikṣā so soon ? Why do you thus afflict me like the pouring of salt on an open ulcer ? Who will be my support when both of you go away ? On whom can I depend ? How is it that you unexpectedly behave thus ? Subhadrā replied —“Mother ! We all the eight sisters (I and my co-wives) have firmly resolved to take Dikṣā along with our husband. We are not going to withdraw our vow even if the entire conditions of this world were to be completely changed. We shall look upon every one who tries to prevent us from accomplishing our Dikṣā, as our chief enemy. Also, you should not, under any circumstance, prevent my brother Śālibhadra who is very eager to take Dikṣā.” With these words, she went away to her husband’s house.

Bhadrā Mātā overpowered by the tight bondage of deep affection at once went to Dhanyā Séth’s house, and addressing her son-in-law Dhanya Sétha, she said, “ O worthy man ! Imminent separation from my only son is already tormenting me, and you are also afflicting me by renouncing the world like one applying a burning cautery to an ulcer caused by a burn. None of you cares for me. I have already become old. It is your sacred duty and that of Śālibhadra, to protect me carefully.

“It is not justifiable that all of you have become ready to take Dikṣā leaving your old mother to rot in affliction. Who will take care of innocent and blameless thirty-two wives of my son and your own eight virtuous wives ?” With these words, an incessant flow of tears rushed from her eyes, as she portrayed a vivid picture of her sorrowful state before him.

Dhanya Sétha listened to her very calmly and replied to her, thus, with pacifying words full of disgust towards worldly pleasures. He said :—“ Who is able to protect any one in this world ? Meritorious deeds of all, done in previous lives, have the

power of rendering protection to people against the ravages of misfortunes. Protection afforded by others, is only complimentary. All living beings show affection towards others out of selfish motives. Only Sādhu Mahārājas have a regard for Salvation. None else except these noble souls, has any regard. You are creating an impediment for your son against his taking the Five Great Vows of ascetic life for your own self-interest. But you are not at all thinking about the terrible agonies that he will have to suffer in hell as a result of evil Karmas, acquired by enjoying worldly pleasures during his wanderings as a vowless individual, in the four gatis, (conditions of life) as a god, as a human being, as a lower animal, or as a denizen of hell-in this world. This woeful union as a mother and her son, has been created innumerable times, but we never had the auspicious occasion of requesting your permission for our taking Bhāgavati Dikṣā under the guardianship of the lotus-like feet of a Jinésvara Bhagavān. You have now acquired a fit opportunity, why do you not take advantage of the blessed moment? Why do you not at all think that a son born from your own womb is fortunate in renouncing all his worldly belongings and accepting Dikṣā at the hands of Śramaṇa Bhagavāna Mahāvira-the chief bestower of protection to life? What danger faces your son if he becomes the Lord's disciple? He will quite easily cross the worldly ocean. What harm is there in it, that you are so sorrowfully grieved? Although you are familiar with the Teachings of the Jinésvaras, how is it that such unclean words come out from your mouth? You have organised great festivals, a number of times, in celebration of marriage-ceremonies of your sons-you are not satisfied with them-then, how is it that you are not willing to celebrate a festival in honour of our Dikṣā-which is a source of great happiness to you during your life? All these worldly relations are illusive. Therefore, you go home, and satisfy the wishes of your son with a joyful heart, so that, your worldly existence may become very short. I am firmly determined to

accept Dikṣā. My mind is not likely ~~to be~~ unsteady on hearing your mean affectionate words which may drag me into the abyss of worldly sins".

On hearing these words of her son-in-law, Bhadrā Śēthāni was greatly disappointed. She then returned to her own house.

With his heart full of extreme joy, Dhanya Śētha came out with great pomp for the purpose of taking Bhāgavati Dikṣā. At that time, like Laxmi-Wealth-following puṇya (meritorious deeds), like the planets following the Sun, and like prosperity following Truth, the virtuous wives of Dhanya Śētha accompanied by their retinue, took their seats in palanquins and followed him. They also went with him for Dikṣā.

Dhanya Śētha giving gifts to the poor and needy persons, and keeping all his passions under perfect control, started from his palace along with his eight wives and being praised and honoured by thousands of citizens, he went to Śramaṇa Bhagavāna Mahāvira in the Guṇaśīla Udyāna of Rājagriha Nagara.

On hearing the account of Dhanya Śētha from the citizens, and his own family-members, Śalibhadra Śētha became at once ready to take Dikṣā. He immediately went to his mother Bhadrā Śēthāni and explained to her his firm determination about renouncing the world with sound reasonable arguments. Bhadrā Mātā was not able to reply, but looking to the final opinion of her son, she said:—My darling! Do as you like. I am helpless when both of you—yourself and your sister's husband—are of one ideal. Now accomplish your wished-for object."

Having received permission from his mother, Śalibhadra Śētha abandoned his thirty-two beautiful wives, and he also went to Śramaṇa Bhagavāna Mahāvira in the Guṇa-śīla Udyāna. At that time King Śreṇika and Gobhadra-dēva celebrated a festival in honour of his Dikṣā.

Now, Śalibhadra Śētha and his sister's husband Dhanya Śētha

-both of them-approached Śramaṇa Bhagavāna Mahāvira and having done due adoration, they requested the Worshipful Lord thus:-O Bhagavan! All the people in this world, are being burnt by the terror of jānma (birth), jārā (old age) and mityu (death).

Just as, a man during a fire catastrophe to his house, picks up a very valuable article of light-weight from the blazing flames and goes away with it to a solitary place, and just as, that valuable article conduces to his welfare, happiness, and prosperity in future, in the same way, we have picked up from the burning flames of this worldly existence, an unique object-our Soul-which is greatly desirable, charming, agreeable, pleasing, and which is agreeable to our mind, and we have now come under your shelter.

We are fully confident that our wanderings in this world, will be greatly curtailed. O Lord! Give us Bhāgavati Dīkṣā. You initiate us with your lotus-like hands. You teach us Sūtras (religious compositions) and give us a gift of knowledge. And please show us the Rules of Conduct-of Polite manners-of going out for alms-of purity or otherwise of articles of food and drink-materials etc, and other matters which may become serviceable to us in our ascetic life". The Worshipful Lord said:-"Do everything for the welfare of your Soul. There will no obstruction from any one".

With the permission of Śramaṇa Bhagavāna Mahāvira, both of them went under an Aśoka tree in North East. They themselves removed their ornaments. The elderly females of the family took the ornaments in a white clean cloth and then they gave both of them, the following piece of advice:-O good men! you are born in noble families. It is easy to take a vow; but to preserve it carefully is extremely difficult. It is like going against the full current of water in a river. It is like chewing iron-beads with an ordinary set of teeth. It is like removing itching sensation with the pointed end of a sharp lance. O good souls! you should not, in the least, be negligent in accomplishing your much-cherished desires. May you have continuous good fortune.

and may you be blessed with Mokṣa—a place of extreme happiness. Having, thus, admonished both of them with a faltering voice, the elderly females of the family with their hearts full of sorrow, went away, shedding an incessant flow of tears from their eyes.

Both of them—Dhanya Śēṭha and Śālibhadra Śēṭha—removed the hair of their head and beard—in five handfuls with their own hands. King Śrēṇika, Prince Abhaya, Kumāra, and others gave them Muni-vēṣa (an ascetic's apparel). Putting on ascetic-apparel with hearts full of extreme joy, both of them went near Śramaṇa Bhagavāna Mahāvira. The Worshipful Bhagavāna gave them Bhāgavati Dīkṣā with the repetition of the sūtras of the Five Great Vows of Ascetic Life.

The eight wives of Dhanya Śēṭha i.e. Śālibhadra's sister Subhadrā and others—were also given Bhāgavati Dīkṣā and they were entrusted to the Chief Nun by whom they were taught sūtras and rituals. They led excellent spiritual life.

Both the sādhus—Dhanya Muni and Śālibhadra Muni—were entrusted to well-trained Sthaviras (venerable ascetics) from whom they carefully learnt sūtras and rituals of daily use. They studied the Eleven Aṅgas completely, and being absorbed in the meanings of the sūtras, they became well-versed in Scriptures. They practised numerous minor vows for abandoning sins. By restraining their desires, they practised austerities by abstaining from food for one month, two months, three months, and four months at a time and both the sādhus went along with the Sthaviras to different countries on foot, for twelve years, and at the end of that period of time, they went to Śramaṇa Bhagavāna Mahāvira who was at Rājagriha.

After a period of twelve years, Śramaṇa Bhagavāna Mahāvira sanctifying various places, again came to Rājagriha. On the day when both the sādhus—Dhanya Muni and Śālibhadra Muni—went to the Worshipful Lord, they were to have a break-fast.

after a continuous fasting of one month. Both of them, went to Śramaṇa Bhagavāna Mahāvira without any trace of pride and without any desire for food, and they requested permission to go out for alms. When both of them bowed down at the feet of Śramaṇa Bhagavāna Mahāvira, the Worshipful Lord, looking attentively at Śalibhadra muni said :—To-day you will get your alms from the hands of your mother.

Soon after hearing these words and receiving permission, Dhanya Muni and Śalibhadra Muni went to Rājagriha for seeking food. With unflinching faith in the words of Śramaṇa Bhagavāna Mahāvira, both the sādhus, leaving other houses, went to the palace of Bhadrā Mātā. They stood at the portico of the place uttering Dharma Lābha (benedictory utterance indicative of the Jaina maxim, that there is always a gain by doing meritorious actions). But no one heard it; no one replied. None gave them due respects. Like an ordinary mendicant, they stood at the portico, but they did not enter the house. They did not utter a word. But with the object of proving the veracity of the words of the Worshipful Lord, both of them assumed silence, which is the accomplisher of all desired objects and stood at the door a little longer. Both the sādhus being eager in observing the rules of ascetic life, returned back. They did not have the slightest trace of anger on their faces, nor did they show any. With a firm faith in the words of Śramaṇa Bhagavān Mahāvira they were returning back without a desire for going to any other place for alms. On their way back, a cow-herdess on seeing both the Munis, was greatly pleased. With great devotion, she bowed down near the feet of the sādhus, and with affectionate words, she requested them to accept the milk-curds free from any contamination—that she had with her, saying “O Munirāja ! This poor woman has nothing else to offer. She has only pure milk-curds. Please accept it and deliver her from sins.”

Seeing that she was very anxious to give the milk-curds as alms, both the sādhus thought :—The Worshipful Lord has said “The woman who gives us the alms must be our mother.”

but we are not debarred from accepting alms from any other woman. The Lord's speech has peculiar meanings. We are illiterate persons; how can we know its true sense. We shall go to the Venerable One, and falling at his lotus-like feet, we shall try to solve our doubt. But when this woman is ready to give the alms with such extreme devotion, how can we possibly disappoint her by flatly refusing her? We shall go to the Worshipful Bhagavāna and shall do as he orders us to do." With this idea in their mind, they extended their alms-vessel towards her and she gave the milk-curds with great delight. She bowed down low near their feet, and she went away.

Dhanya Muni and Śalibhadra Muni returned back to Śramaṇa Bhagavāna Mahāvira, and having confessed the faults of the gocari before him, they bowed down at the feet of the Lord, and requested him to explain their doubt.

Śramaṇa Bhagavāna Mahāvira then said:—O Śalibhadra Muni! the woman who gave you milk-curds as alms, was your own mother of previous birth.

Becoming astonished by these words of Śramaṇa Bhagavāna Mahāvira, the curious Śalibhadra Muni asked again:—Bhagavān! How is it possible?

Śramaṇa Bhagavāna Mahāvira then narrated the whole account of his previous life, and said 'She is your mother of previous birth. She is during the same life of existence, but yours is a second bhava.'

On hearing this explanation of his doubt from the mouth of Śramaṇa Bhagavāna Mahāvira, the intensity of disgust towards worldly objects on the part of Śalibhadra Muni, went on increasing. With the permission of Śramaṇa Bhagavāna Mahāvira, he took his break-fast in company with Dhanya Muni.

On recollecting the narration of the account of his mother of previous life stated by Śramaṇa Bhagavāna Mahāvira, the

intelligent Śalibhadra Muni who had great abhorrence of worldly enjoyments, began to meditate on the strangeness of events happening daily in this world, with a highly noble mind. He thought :-Ah ! A number of strange events of various kinds, created by Karmas, do happen in this world. Ah ! what about my life as an ignorant villager without a knowledge of what is right and what is wrong, during my previous bhava, and what about my life as a leading citizen which is an embodiment of greatness and which is emblem of doing things at the right moment. 1. During my previous life, I was a servant even of brutes—a status full of numerous miseries, but during this life, I became a person who looked down upon a king as a marketable grocery material. 2. During my previous life, I had not an old, torn, and sufficient piece of cloth to cover my body but now during this life, I gave sixteen ratna-kambala-high class woollen shawls each costing one hundred and twenty-five thousand rupees—to my thirty-two wives who dividing each shawl into two pieces, used them for cleaning their feet, and, then, threw them away into a cesspool. 3. During my previous life, I did not have any ornament even of silver for my body, but during this life I was daily throwing away, like flower garlands, gold ornaments beset with various kinds of precious stones and jewels, as if they had no value. 4. During my previous life no silver coin touched my hand but during this life, I have not even inquired about heaps of gold mohars and diamonds etc. Ah ! Such is diversity of acting on the stage of this world ! Ah ! On the stage of this worldly existence, Moha (Infatuation) under the supreme influence of individual Karmas, makes all the living beings, dance in accordance with the various actings they are forced to perform. None can escape this ordeal except the fortunate person who is familiar with the essential meanings of the Āgamas (Scriptures) of the Jīnśvaras. Let me, therefore, conquer by extremely powerful energy and the might of successful action, the terrible wrestler Moha, who has mis-guided the whole world, and let me win the Banner of

Victory not acquired by me till now. Every object becomes easily accessible to well-directed attempts." With these ideas in his mind, Śālibhadra Muni, accompanied by the highly adventurous Dhanya Muni, went to Śramaṇa Bhagavān Mahāvira and having respectfully bowed down at his lotus-like feet, both the sādhus said :-Swāmin ! This body, which is our perpetual enemy, is not able to perform austerities. Your Worshipful Bhagavāna is aware that a living body is known by its life. Then what is the use of nourishing this body ? With your Worshipful Bhagavān's permission and favour we both of us are desirous of acquiring Salvation by Samlēsana ārādhana (ceremonies suitable for meditation on death-bed). Jinēsvara Bhagavān replied:-Do as much as is suitable for the welfare of your Ātmā. There is no obstruction from me. Having duly received permission from the Jinēsvara, both the Sādhus, Śālibhadra Muni and Dhanya Muni accompanied by Gaṇadhara Bhagavāna Gautama Swāmī and forty-eight munis (ascetics), ascended Mount Vaibhāra Giri, and having cleaned a suitable slab of stone and having made it perfectly free from small insects and vermin, they atoned for the slightest injury to insects, vermin etc., that may have been unintentionally caused during walking, and having done the ceremony of expiation in thirty-two ways in the presence of the Gaṇadhara Bhagavāna Gautama Swāmiji Mahārāja, both of them practised Pādapoga-gamana Anaśana (remaining without food and drink, and keeping their bodies straight in a standing position without moving at all like a tree). The two Sādhus-destitute of a desire for living and destitute of any fear from Death-fully engrossed in equanimity and meditation-and contemplating on Subhadhyāna, stood surrounded by the forty-eight munis (ascetics).

Here, at Rājagriha, during the festival in commemoration of the arrival of Śālibhadra Muni and Dhanya Muni at Rājagriha, Bhadrā Mātā had got her palace beautifully decorated with festoons, portal arches etc. of precious stones and gems. Now Bhadrā Mātā, taking the beautiful virtuous wives of Śālibhadra with her, went to do obeisance to the Venerable One. King, Śrēṇika

accompanied by his harem and Princes, and other members of his family, also, went to give respects to Śramaṇa Bhagavāna Mahāvira. All the persons having gone three times round the Worshipful Lord with their hearts full of devotion, and having bowed down before the Lord in such a way that the five limbs of their bodies (viz two hands, two feet and the head) touched the ground, took their seats on the ground at their appropriate places. All of them, heard the religious sermon of the Lord which was capable of removing various sins. When, however, Bhadrā Mātā, while hearing the sermon and while looking at the assembly of Sādhus, was unable to see Śāli-bhadra Muni and Dhanya Muni among them, she naturally thought:-With the permission of the Guru, they may have gone somewhere, or, they must be busy with their study-reading-teaching-repeating their lessons etc. some-where because by doing svādhyāya etc in near vicinity at the time of preaching, there may occur a hindrance in preaching. So that at the close of the preaching, I will ask the Jinésvara, and having gone to the place where they may be sitting, I will give my respects to them, and will invite them for food and drink-materials'.

When, at the end of the dśanā (preaching) on seeing the absence of Śālibhadra Muni and of Dhanya Muni from the assembly, Bhadrā Mātā asked the Lord:-O Bhagavān! How is it that Dhanya Muni and Śālibhadra Muni are not seen here?" Asked thus by Bhadrā Mātā, Śramaṇa Bhagavāna Mahāvira said :-O good woman! when, with my permission, both the Sādhus went for gocarī (alms) for a break-fast at the end of a fasting of one month to your house, they could not get any food and drink-material from there, and so, they returned back. On their way back a cowherdess-mother of previous life of Śālibhadra Muni-gave milk-curd as alms and on their return back, both of them, took a break-fast of milk-curd at the end of a fasting of one month. On listening to the strange events of his previous life, the intelligent Śālibhadra Muni and Dhanya Muni-both of them-accompanied by Gautama Swāmi and some sādhus went to

mount Vaibhāra Gīri and they practised Pādapopagamana 'Anaśana". with due ceremony. On hearing this account from the mouth of Śramaṇa Bhagavāna Manāvīra, then Bhadrā Śeṭhāṇi—the wives of Śālibhadra—King Śrēṇika Abhaya Kumāra etc, being burnt by indescribable misery as if struck by a thunder-bolt, and lamenting with a broken heart, went to Vaibhāra Gīri and on seeing both of them resting on a slab of stone heated by the rays of the Sun, Bhadrā Mātā falling down on the ground out of great affection towards them, became insensible. When Bhadrā Mātā was brought to her senses by remedies like cool winds etc, she, becoming afflicted by great misery, wept with a shrill voice, and troubled by the non-fulfilment of her long-cherished desires, she began to lament thus:—

Lamentations of Bhadrā Mātā.

Hā ! I—sinful and one whose power of meritorious deeds is lost—did not even consider these two Sādhus as belonging to the category of ordinary ascetics. Because, generally no mendicant has gone back open-handed—without getting alms from my house but I—dull-witted did not even notice my son and my son in-law, who are as if they were walking Kalpadruma (wishing Tree) when they came to my house. Every day, when a mendicant ascetic comes to my house for alms, and when I respectfully invite, him then he accepts food and drink-materials which are free from faults, and he goes away after giving a religious benediction But I a highly unfortunate and silly woman—did not give any thing. when there was food fit to be given to Sādhus; Hā, Hā, I did not give and did cause any one to give it. If food had been given with the intention of giving it to any ordinary ascetic, under a logical inference that it has unintentionally fallen at the right place it would have been better, but that even has not happened.

Ha what has been done by me ? Hā ! where is my intellect gone ! Hā ! where did my affection arising from the sight of a

sādhū go away ! Where did my agreeable speaking at the appropriate moment go and where did my cleverness in talks about questions about heart go away ? I did not even ask them any thing even-such questions as :--Whose disciples both of you are ? At what village did you live before ? How many years ago, did you accept ascetic life ? Now, are your mother, father, brothers etc, alive or not ? From which village have you now come ? Have you any acquaintance with my son Śālibhara Muni and with my daughter's husband Dhanya Muni or not ?" I did not even ask such questions. In case, I did not ask such questions, then, all this would not have become known. Hā ! Hā ! Where is my cleverness of speech gone ? Hā ! I have done a wrong action that becoming hard-hearted, I did not even make salutations to ascetics who had come to my house. I disregarded even the established custom of my family. Even if any one stops at the door only for a moment and if the servants inform us accordingly, then, an idea arises that there must be some strong reason for stopping even for a moment, and when asked, everything becomes known. But when both of them came, no such idea did arise. Nothing appropriate was done simply by negligence, two divine gems, almost reaching the palms of my hands, were lost. Hā ! Where is the keenness of the intellect of my son's virtuous wives gone ? That they did not even recognize their own husband ! He was not noticed even by servants who were familiar with him, for a long time. A delusion of the intellect of all, has occurred at one moment, that when both of them--donors of un-asked wished-for objects--donors of desired objects of this world and of the future life--creators of immense meritorious deeds--highly desired by many fanciful ideas of several days--came to my house un-invited--came by themselves towards me, but they were not talked to, not saluted, not given alms and not even recognized but they returned back. Like the losing of a morsel of food brought near the mouth or like the losing of a divine gem fallen into the hands of a cowherd, all my fanciful ideas have become fruitless. Now, there is no hope of fanciful ideas for the

future. What hope of persons who have practised *Anāśana* abstinence from food and drink-materials)? Even my four hands have fallen to the ground? i.e. I have become perfectly helpless. When can I see the face of my son and of my son-in-law again? I have become the most unfortunate among all women.

On seeing *Bhadrā Mātā* thus over-whelmed with sorrow, King *Śrēṇika* and Prince *Abhaya Kumāra* having sprinkled her with their nectar-like words, brought her to her entire senses. Then, Prince *Abhaya Kumara* said:—*Bhadrā Mātā*! At such a moment, sorrow on your part is not advisable. Because, you are great among the greatest. You are honorable among all females. Therefore, do not be uselessly sorry. In this world, several females give birth to numerous sons; out of these sons, some, having become clever in seventy-two arts and sciences and having reached the age of youth, marry a number of wives. Having acquired wealth, corn etc by meritorious deeds of previous lives, they become over-whelmed by enjoyments not previously obtained. These persons even, becoming solely desirous of enjoyments, indulge in worldly pleasures. They do not abandon sensual enjoyments even for a moment. Having indulged in sensual pleasures as long as they live, they wander into hells or *nigoda*, after death. Those others—destitute of meritorious *Karmas*—paupers from their birth—thirsty with the hope of sensual pleasures—indulge in the eighteen varieties of sinful actions. But without meritorious deeds of previous lives, they do not get Wealth. They also, having acquired much sin wander into hells, or *nigoda*. Moreover, you are a woman, who has carried a valuable gem in her womb. You are one who has given birth to a mighty person. Because, you have given birth to a son who is an illuminator of your family and who is the only treasure of meritorious deeds. Even an excellent person endowed with the dignity of a *Cakravartin* or of a *Jinésvara* has not enjoyed the pleasures experienced by your son. No where is it heard that any body has abandoned gold, diamonds etc as objects to be thrown away

as useless; no where has such an event happened, which your son has undoubtedly done. Pleasures have been enjoyed in accordance with his desires, and getting a suitable opportunity, they have been abandoned like a piece of straw. The great king Moha—who gives immeasurable misery to people of this world, and who is conquerable with difficulty by crores of series of Suréndras (Indras of gods) and of kings—has been vanquished sportively (with great ease) by your son. Such is the might of your son; of none else. Again after having destroyed Moha and having accepted ascetic life like a lordly lion and having carefully observed all the rules in their minutest detail like a lion, he has commenced this Ārādhana ceremony for the destruction of the remaining varieties of his Karmas. With the help of the Āṇadhīśa (chief of the the Congregation) Āṇadhara Bhagavāna Śrī Gauṭama Swāmī, he will attain the ajara-amara-pada i-e Mokṣa where there is no old age and no death. Why do you entertain affliction at this? In case, however, he had fallen into the well of this Samsāra, then, only you can have anxiety for him. He has acquired the Eternal Place of Permanent Happiness which is free from all kinds of birth-old age-death-disease-sorrow etc. Why do you indulge in grief? Your son has illuminated the Venerable Jaina Śāsana, and his own family.

Besides, your son-in-law, Dhanya by name is fortunate by actions—is fortunate by Right Intellect—is fortunate by performance of unique religious duties and he is fortunate in respectfully maintaining through his own well-behaved disposition, his relatives who are wicked in imputing blemishes of wickedness on others and who have done haughty actions several times. How often, can I praise the boldness of Dhanya? Because he has abandoned his eight wives, at a time, without any strong reason except religious preaching etc. and having abandoned the material anxiety which is capable of furnishing the fanciful ideas about the pleasures of this world, he has accepted with the greatest ease the most precious Cintāmaṇi Ratna (the excellent gem capable of fulfilling the possessor's all desires) i-e Cāritra Dharma (ascetic

life), and he has observed the rules of ascetic life with noble motives which go on increasing at every moment. Besides, with the idea of destroying all the varieties of Karmas completely, he has commenced this Ārāḍhanā ceremony. He is, therefore, fortunate and he has become extremely fortunate among fortunate individuals. He who remembers the name of this ascetic is also fortunate. Fortunate is the moment during which his account comes forth in the path of recollection. Therefore ! O old woman ! why do you become sorry at a time of delight. Formerly whatever numerous relations as a mother and a son have been established they are all fruitless, as they have not put stop to wanderings in this world. But this relation of yours with him is praiseworthy, since after having been born from your womb, Śālibhadra, having completely destroyed his enemy Moha, in the presence of gods and kings, has become fearless. Therefore, with the object of praising his ascetic life, you should joyfully do salutations, bowing down before him-praising etc. with great devotion. So, that, this becomes a proof of your possessing immense wealth. In this way, by the pouring of the nectar of his words, Abhaya Kumāra removed the spread of the poison of her terrible Moha, and having lessened her sorrow, she was made more ready for religions actions. Then King Śrēṇika, Abhaya Kumāra, and Bhadrā Mātā accompanied by the wives of Śālibhadra, having given respects with great devotion to both of them—Śālibhadra Muni and Dhanya Muni and remembering their virtuous qualities went away to their respective destinations.

These two sādhus—Dhanya Muni and Śālibhara Muni—by the excellent gifts of four kinds attained the Exalted State. 1st Firstly—They gave the supreme dāna (gifts of food etc). Because the milk-rice pudding which was obtained with difficulty was meant for their own use. They had no experience of giving such an article of food to a mendicant sādhu—But immediately on seeing a sādhu, with an anxious desire and forgetting their own miserable state, and having stood up with their hearts filled with great

devotion they said:—Swāmin ! Please direct your foot-steps this way and do us the favour of accepting this pure food'. Having invited the Sādhu with words full of devotion, they took up the dish of the rice-pudding and gave the entire rice-pudding with one effort. With their desires completely satisfied, they followed the sādhu seven or eight paces and having again saluted the sādhu with their hearts filled with joy, they repeatedly praised the sādhu. Coming into the house they stood near the dish, and knowing it to be untimely, they did not say anything to their mother owing to their virtuous quality of Right Thinking. Such a dāna (gift of food etc) was not given by any one. *Secondly*—Their tapas (austerity) is excellent. Because when both of them returned to Bhadrā Mātā's house for alms after a lapse of twelve years, they were not recognized by Bhadrā Mātā or by the wives of Śalibhadra or by the servants who were daily rendering them service. So severe was their tapas (austerity). *Thirdly*—When Śalibhadra was only requested to give a salutation to king Śrēṇika by Bhadrā Mātā, then, disregarding the immense divine pleasures that he had been enjoying from his birth, he thought:—Even now, dependence on others is not gone. Happiness dependent on others is only a form of misery. Therefore, for the protection of my own honour and for the acquisition of happiness which is in one's own hands, I will accept cāritra (ascetic life) which is respected by hordes of gods, demons, and of human beings. In the same way, Dhanya also, on hearing from his wife that Śalibhadra was abandoning his wives one by one at a time, and saying that abandoning of wives one by one was a sign of timidity and accepting the taunts of his wives in pleasing tones, he abandoned his eight wives all at a time. Disregarding immense wealth and prosperity as a piece of straw, he became eager in accepting cāritra (ascetic life). This also is their excellent act. *Fourthly*—Even till now, the dimdim of their fame prevails in laukika (general masses) as well as in lokottara (persons who are eager for doing religious duties) in this world. If any one becomes elated with pride, on getting some wealth, then another says to him:—Are you a

Dhanya or a Śālibhadra, that you entertain pride in your heart in this way? Even till now all the merchants, on the Divali holidays, write their names and remember them at the auspicious moment of commencing new account-books for the year. Such is the fame of these two sādhus; of none else.

Four Strange Events of Śālibhadra.

Four strange events happened with Śālibhadra. They are :—
Firstly—Enjoyment of celestial pleasures during his life as a human being *Secondly* Śālibhadra, who was deeply engrossed in enjoying divine pleasures thinking Śrēṇika who had come to his house, as a marketable merchandise, orders his men to buy the article and keep it for sale. Whose else's prosperity can it be?
Thirdly—He daily threw away like an ordinary flower-garland ornaments of gold, gems etc—which cannot be had at any other place—This also is a strange event—*Fourthly*. If a king looks at a person, and, telling him "Come", gives him a slight honour only by words, then that man becomes greatly elated at heart and says:—O ! To-day I am very respectfully talked to, by the king. I have good luck. My good fortune will go on increasing etc In this way, that man becomes greatly pleased at heart. But when King Śrēṇika, accompanied by his retinue, himself went to the house of Śālibhadra and honoured him greatly, Śālibhadra thinking it to be a sign of disrespect towards himself thought:—Ah ! I am unfortunate. During my previous lives I have not earned sufficient meritorious Karmas and therefore. I am born as a servant of the King. For so many days I was getting elated at heart that I am happy in all ways, but my this idea that I am happy in all ways, becoming spoiled by the blemish of dependence on others like a pierced gem, proved fruitless in every way. Ah ! this Samsāra is full of such crooked arrangements. He who gets intoxicated by prosperity is a great fool. Therefore, having abandoned worldly pleasures as if they were a mirage, I will be busy in accomplishing the happiness which is in my own

hands'. With this idea in his mind, he became disparaged from taking delight in all worldly pleasures. One becomes intoxicated for the whole life, on receiving the slightest honour from a king but Śālibhadra became discouraged as if dishonoured. This also should be known as a strange event.

Strange Events of Dhanya Śētha

Out of the strange events of both the Sādhus-Śālibhadra Muni and Dhanya Muni, I especially praise those of Dhanya Muni because they are full of meritorious deeds. *Firstly*-Because, at the time of his birth when ground was dug out for the purpose of placing into the ground his umbilical cord after it was cut, wealth valued at one hundred thousand rupees was obtained from the ground. This is due to an excellent weight of the mass of his meritorious deeds. *Secondly*-During his boy-hood, although he had never done any business transactions, and although he was ignorant about buying and selling, on the very first day, he earned one hundred thousand rupees through the cleverness of his intellect and came home. *Thirdly*-When at another time, he was sent by his father for business-transactions, he did betting and having conquered a royal prince, he earned two lakhs of rupees and returned home. *Fourthly*. On a third occasion, when he was sent by his father, he did a transaction of buying a dead man's bed-stead-a dealing suitable for a poor and means person-but he earned precious stones and gems worth sixty-six crore coins, hidden in the interior of the bed-stead and returned home. Who can ever think that sixty-six crore worth precious stones and gems can be obtained from a dead man's bed-stead. This is due to a heavy mass of meritorious deeds. *Fifthly*-On seeing elderly merchants bearing enmity towards himself when they came to know of the immense wealth acquired through the bed-stead transaction, Dhanya Śētha went out from his house.

Becoming fatigued with hunger and thirst, he sat under a banyana tree near a field. The owner of the field, on seeing

that he was a fortunate man invited him for dinner. Dhanya Sétha said :—I do not eat of any body without rendering him any service—The owner of the field said :—If such is your vow, then you do the work with my plough. After going for a call of nature, I will come back and then both of us will dine together.” Saying so, he gave him the plough and went away Dhanya Sétha drove the plough for seven or eight paces and then the plough got stuck into the ground. When however Dhanya Sétha tried to pull out the plough with great force, a heavy clod of earth came out with it and there was a large opening in the ground. On bending down, he saw gold worth several crores in a pit on the ground. Dhanya Sétha gave the entire gold-wealth to the farmer but he did not have the least desire for it. Then, after repeated requests Dhanya Sétha took dinner with him and leaving the entire gold-wealth with the farmer, he went away.

Sixthly—The king called merchants of the town, to his presence with the object of selling to them, the unclaimed merchandise of traders who had gone on long distance voyages, saying to them “You take away the merchandise and pay to me at the the market rates of the town :—The merchants met and after mutual consultation they decided that the merchandise should be divided into as many parts as there were merchants on the list and each merchant should pay accordingly. An invitation was sent to Dhanasāra to take charge of his part. Dhanya Sétha was sent by his father—Dhanya Sétha carefully examined all the different articles of the merchandise add by his knowledge of various arts and sciences and by his own cleverness of intellect he noticed that there several hundreds of pots filled with teja-māhuri-(alkaline gold-dust) but the merchants who had dealings of various kinds of merchandise, and who were proud of their keen intellect of the source of produce and sale of various articles of merchandise did not notice them They thought that those pots were only filled with some alkaline earth and through cunningness and a feeling of animosity they tried to cheat Dhanya Sétha with sweet words by giving him the pots which they tho-

ught, were filled with ordinary dust. Having known their roguish tricks by his superior keenness of intellect, Dhanya Sétha gave them a befitting answer. Having made all the merchants objects of mockery, and having, so to say, thrown dust into their eyes, Dhanya Sétha had all the pots of tejamturi (gold-dust) placed into a cart, and he came home with them. All this is due to his excellent mass of meritorious karmas. *Seventh*—When Dhanya Sétha slept only for one night in a cottage of dry grass, the grass of the whole cottage was converted into green verdure resembling Nāndana Vana, by the unique mass of his meritorious Karmas. It is a miracle—*Eighth*. When Dhanya Sétha had gone to Kausāmbi Nagari, the king of Kausāmbi, had a proclamation in his town for three days, for a person who had a knowledge of careful examination of various kinds of maṇi (gems) and of the noble qualities or faults of these gems. None came to the king, but Dhanya Sétha went to him. He carefully examined the gem and knowing by his deep insight in various arts and sciences, and by the excellent keenness of his intellect, he described the jāti (variety) of the maṇi (gem), its excellent qualities, and also, the good or bad effects to the possessor. The king and all the members of the king's assembly were astonished. All the above-mentioned events happened, owing to Dhanya Séth's excellent mass of meritorious Karmas.

Both these excellent sādhus—Śalibhadra Muni and Dhanya Muṇi having carefully observed the Sāmlékhanā Ārādhana (Death-bed meditation) for one month, died with perfect calmness, and with their minds deeply engrossed in religious thoughts, and they were born as excellent gods in the vimāna (aerial car) named Sarvārtha Siddha—the chief among the Five Anuttara Vimānas—complete with unique celestial happiness. There, the gods have an age-limit of thirty-three sāgaras. These Anuttara Vimāna gods have a desire of taking āhāra (food) at an interval of thirty-three thousand years and at that time they experience an eructation (belching) of nectar—symptomatic of satiation of appetite. They have one respiration at an interval of thirty-

three fortnights. If they have an age-limit of seven lavas in excess of their prescribed limit, or if they are able to observe an austerity of two days' fasting, then only, they can attain Mukti (Liberation). There is no happiness superior to that of Anuttara Vimāna, any where else except at Mukti Pada (The Abode of Final Liberation).

Now, Śalibhadra Muni and Dhanya Muni-having completed their life-limit as an Anuttara déva in Sarvārtha Siddha Vimāna will be born in a happy family in Mahā Vidēha. Having enjoyed the pleasures of worldly life, they will take dikṣā at the hands of a good preceptor at a right moment and having destroyed a dense mass of ghātiya karmas (destructible Karmas) they will attain Kévala Jñāna (Perfect Knowledge). After the attainment of Perfect Knowledge, they will lead numerous individuals to the Right Path. At death time, they will have calmness of mind, and having completely destroyed bhavopagrāhi aghātiya Karmas, they will remain in a state destitute of activities of mind, speech, and body, for a period taken in uttering the five words अ इ उ ऋ ॠ a i u ṛ ṛ and within a samaya (moment), they will reach the Mukti Kṣetra (The Abode of the Liberated Souls), and they will attain the Happiness of Perpetual joy.

3. Prasanna Candra Rājarṣi

वीरजिणकहिअसत्तम-पुढवीसव्वट्ठासिद्धिगइजोगो ।

नंदउ पसन्नचंदो तत्कालं केवलं पत्तो ॥ ६३ ॥

पिउतावसउवगरणं पमज्जयंतस्स केवलं नामं ।

उपन्नं जस्स कए, वक्कलवीरिस्स तस्स नमो ॥ ६४ ॥

Vira-Jiṇa-kahia-sattama-pudhavi Savvaṭṭha-Siddhi-gai-jogo
Nandau Pasanna Cando tatkālam Kēvalam patto. 63.

Piū-tāvasa uvagaranam pamajja-yantassa Kēvalam nāmam
Upannam jassa kaé Vakkalacirissa tassa namo. 64.

1. Let Śrī Prasanna Candra Rājarṣi—who was foretold by Śrī Vira Jinésvara (Śramaṇa Bhagavāna Mahāvira) to be fit, at one time, for the Seventh Hell, and, a moment later, fit for the Sarvārtha Siddha Vimāna and who immediately attained Kévala Jñāna (Perfect Knowledge)—rejoice.

2. Obeisance to Valkalacīri who attained Kévala Jñāna when he was cleaning the utensils of his father tāpasa (permit).

Story of Prasanna Candra Rājarṣi

One day Śramaṇa Bhagavān Mahāvira came to Rājagriha Nagara and he stayed at Guṇa-śīla Caitya of that town. The delighted gods arranged a Samavasaraṇa and taking his seat on the lion-seated throne in the Samava-saraṇa, Śramaṇa Bhagavān Mahāvira preached the True Religion. Immediately on knowing the arrival of Śramaṇa Bhagavān Mahāvira in the Udyāna, King Śrēṇika greatly delighted at heart, went out of the town with his retinue, for darśana. In front of his army, there were two soldiers named Su-Mukha and Du-r-Mukha walking with the infantry. They saw a Muni standing on one leg, gazing towards the Sun, with his arms up-raised, and appearing like incarnate tranquility on account of his control over sense-organs, and also entirely destitute of passions.

On seeing the Muni, the benevolent Su-Mukha said :—Aho ! This pious excellent Sādhu deserves to be worshipped. He has been practising such severe penance. His austerities are certainly very difficult. But standing on one leg only, he has been exposing himself to the intense rays of the Mid-day Sun. The happiness of celestial life and of Mokṣa is not distant for him. Even inaccessible objects can be easily acquired by severe penance. On hearing these words, the evil-minded Dur-Mukha said :—O brother ! Do you not know that he is king Prasanna Candra ? All his penance is worthless. He has placed his child as an infant king under the care of his crafty ministers. But they are plotting against him, and they will drive him out or will kill him.

This work of entrusting the government of his infant's kingdom to his ministers, is just like deputing young kittens for the duty of preserving a quantity of milk. When the ministers will kill the king's infant, know that there will be an end to his dynasty. Can he not, therefore, be held responsible for destroying the name of his ancestors? Besides, that unwise king has suddenly abandoned his beloved wives, now tell me, what will be the condition of these helpless women in this world?

On hearing this dialogue, the auspicious religious meditation of the great sage, was disturbed, and he thought:—"The work of trusting these ministers has proved to be just like throwing oblations into dust or ashes. Fie on those wicked and hard-hearted ministers who have thought of usurping my infant's kingdom, as they are murderers of their own master. However, if I go there I will punish those wicked persons with various chastisements. Now what is the use of these severe austerities and even this life when I have been hearing the frustration of my own child created by these bad ministers?" Now under the influence of increasing wrath, Prasanna Candra Rājārṣi, with a heart defiled by evil meditation, forgot his accepted vow, and with the valour deserving a well-bred noble Kṣatriya, he commenced war only mentally with his wicked ministers who, as if, were actually in his presence, and having mentally killed all of them by his sharp-edged dagger, he was also mentally cutting their bodies into small pieces. Prasanna Candra Rājārṣi, thus, amassed a huge amount of evil Karmas by wicked thoughts. King Śrēṇika whose mind had become pure by the nectar of his sincere devotion towards Śramaṇa Bhagavāna Mahāvira, now happened to pass by the place where Prasanna Candra Rājārṣi was standing. On seeing the Muni in Kāyotsarga, King Śrēṇika immediately got down from his elephant, and, bowing down at the feet of the Muni, with the crown on his head touching the ground, he paid homage to the pious Muni. Besides, the king was greatly delighted on beholding the Muni standing on one leg in deep religious medi-

tion, with his face exposed to the rays of the mid-day Sun and with his arms raised up. King Śrēṇika, thinking all the while on the way, about the greatness of the wonderful austerities of the Muni, went to Śramaṇa Bhagavāna Mahāvīra. Bowing down before the Worshipful Lord with the five parts of his body (viz two arms, two legs, and the head) touching the ground, the king took his seat at a suitable place. At a suitable opportunity, after paying respects to the Jinésvara, King Śrēṇika, keeping the closed fist of the palms of his hands in the form of an anjali in front of his forehead, asked :—O Venerable Bhagavan ! What will be the future life of Prasanna Candra Rājarsi, if he died at the time when I saw him in religious meditation. Śramaṇa Bhagavāna Mahāvīra replied :—Prasanna Candra Rājarsi will certainly go to the the most terrible Seventh Hell, if he died at the time you saw him. On hearing this, highly devout and perfectly straight-forward King Śrēṇika thought :—‘Hā ! How can such a terrible Hell be possible for a Muni practising such severe austerities ?’ Thinking so, the king again asked :—Worshipful Lord ! What will be his future life, if the great Muni dies at this very moment ? The Venerable Lord replied :—O great king ! Now, that excellent Muni is fit to be born as a god in Sarvārtha Siddha Vimāna. The king said :—O Venerable Bhagavan ! What is the reason of a difference in your speech on the same subject ? The speech of a Jinésvara is never false. I am ignorant, please explain me in its true light. The Jinésvara, then, said :—“O king ! When you bowed down before the Rājarsi, he was in raudra dhyāna (evil contemplation) and being under the influence of wicked thoughts, he was fit to be a hellish being in the Seventh Hell if he had died at that moment. But now, he is in śukla dhyāna (bright religious meditation) and being now deeply absorbed in excellent Śukla dhyāna, he is fit to become an affluent god in Sarvārtha Vimāna”. King Śrēṇika, then, asked Śramaṇa Bhagavāna Mahāvīra—Illuminator of the Three Worlds, by brilliant light of Kēvala Jñāna :—“Bhagavan ! How did Prasanna Candra Rājarsi have raudradhyāna, and how did he get śukla dhyāna ? The Worshipful

Lord replied: On over-hearing the conversation between your two infantry-men about the over-throw of the power of his own infant by the ministers appointed for the child's protection, Prasanna Candra Rājarsī being enraged on account of his affection towards his own child, began mentally to have a severe fight with his ministers, with the help of his former warriors, and when all the weapons at his disposal were exhausted, the Rājarsī became greatly dejected, and finally by girding up all his latent energies, he thought of destroying the weapons of his enemies with the help of the coronet on his head as a king. But, as soon as, he tried to take hold of the coronet from his head, he thought of his vows as an ardent Śādhu, the moment he touched his clean shaven head, destitute of his royal crown. Prasanna Candra Rājarsī now thought :—Fie on me! who cherished such evil thoughts! I am without 'mamatva' (anything my own). What have I to do with the minister and the infant-king? Thinking in this way, the darkness caused by Moha (Infatuation) in the mind of the Rājarsī disappeared, and with disappearance of gloom, a bright Sun in the form of Vivēka (minute discrimination between what is right or wrong) took possession of his mind. He, then, mentally paid devout obeisance to me, as if he were in my presence and having repented for his evil thoughts, and having sincerely expiated, he commenced śukla dhyāna (bright religious meditation) and, O king! having completely destroyed all evil meditations, Prasanna Candra Rājarsī has now attained Kēvala Jnāna (Perfect Knowledge). King Śrēṇika, then, inquired:—O Bhagavan! Why did Prasanna Candra Rājarsī get his infant-child installed on this throne in his stead, and why did he himself take Dikṣā? Thereupon, Śramaṇa Bhagavāna Mahāvīra narrated his whole account, which is as follows:—

There was a king named Soma Candra at Potanapura. He had a good-natured, virtuous polite, young wife named Dhārīṇī. Sitting in a balcony of the palace, when one day she was combing the hair of the king, she saw some grey hairs on the scalp

of the king and she said:-Swāmin! Here is a messenger. The king, looking here and there, said-How is it that the messenger is not seen here?

The queen pointing to a grey hair said :—‘Here is a messenger of old age.’ The king said :—‘This grey hair is an excellent messenger of the extent of life and it is indicative of old age.’ Saying so, the king became very sorry. The queen said—My Lord! Why are you grieved on seeing a grey hair and why are you ashamed of being called an old man? I have forbidden all persons to say about your old age even in talk. The king replied :—‘Dear! I am not, in any way, ashamed of the people by my having grey hairs. But the real cause of my sorrow is that my ancestors had renounced worldly pleasure before they had grey hairs but I have become blindly attached to sensual pleasures even though my hairs have become grey. Early morning I will renounce this kingdom and will accept ascetic life with a pure heart. But how can I lay the burden of governing a kingdom on my infant son who is at present breast-fed? Or, what have I to do with my kingdom and my son when I adopt ascetic life? I shall very joyfully become a hermit and you take care of your infant son.’ Dhāriṇī said—‘I am determined not to live without you.’ Virtuous females always follow their husband.

With auspicious intentions, you enthrone our infant son, but I will follow you like your shadow, to the forest and will live there in your service. Our child Prasanna Candra is an infant. He will grow up by his good actions of previous life. Where is my utility in his growth? Then, King Soma Candra had the installation ceremony of his infant son performed with due pomp, and then, he went to a distant forest accompanied by his wife Dhāriṇī and a waiting-woman and he became a t̥apasa (hermit). Having collected leaves, branches and dry wood from the solitary, dreary forest he prepared a hut suitable for giving shelter, also to travellers and to deer seeking cool shade. Living in the forest, Soma Candra Rājarsi, maintaining himself on dry leaves

and water, practised severe austerities. Out of affection towards his wife, he used to bring sweet fruits and water from the forest for her. Out of love towards her husband, Queen Dhāriṇī used to prepare a soft bedding from tender grass for, the hermit-king and with the king's permission, she was going out in the forest to bring ripe Ingudi fruits during day time and she was using these fruits to prepare lights at night. She was smearing the āśrama (hut) with fresh cow-dung and she was using cow dung cakes prepared by herself as fuel. In this way, the husband and wife leading tāpasa life, passed much time in taking care of and rearing young deer also, in their hut.

2.

2. Valkalacirī.

Before her tāpasi dikṣā, Dhāriṇī was pregnant. Her foetus steadily grew up without the least mishap. One day, Dhāriṇī gave birth to a handsome son endowed with many auspicious marks and signs on his body, The child was named Valkalacirī. Dhāriṇī died of puerperal fever and the child, unfortunately became motherless. Soma-Candra tāpasa entrusted the work of rearing up the child with cow's milk, to the waiting-woman in the āśrama. The waiting-woman after some time died, and the work of feeding the child was then done by Soma-Candra tāpasa himself. In course of time, Valkalacirī began to walk about and play with the young ones of deer. Himself cooking the corn-grains brought from the forest Soma-Candra Rājarṣi was feeding Valkalacirī. Having carefully brought up the child, with corn-grains, fruits, leaves etc Soma-Candra Rājarṣi made him useful in his own difficult austerities. Now, having attained youth, Valkalacirī became ready in the service of his father by his promptness in doing house-hold work. He was rendering excellent service to his father Soma-Candra Rājarṣi by way of shampooing his father's body and bringing fruits, flowers, leaves etc. from the forest. Valkalacirī was self-strained and celibate from his very birth and passionless, because he was living in a forest destitute of a woman, and also

because he did not even know the name of a female.

One day, King Prasanna Candra, having heard about his own brother Valkālacirī, became very anxious to meet him. He therefore, invited a few painters and ordered them to go into the forest where his father Soma Candra tāpaśa was living in his hut, and to prepare and bring to him an accurate painting of his younger brother Valkālacirī who was in constant service of his father. The painters saying 'Just as your Majesty orders' went to the forest sanctified by Soma Candra tāpaśa. Then, they prepared the exact representation of Valkālacirī, resembling an image of Viśvakarmā (architect of the Universe) and gave to King Prasanna Candra the picture which was cooling to his eyes like nectar. On minutely examining the painting, the king thought:- 'He really appears like my father.' It is true that the son becomes the exact image of the father. Then saying:- 'O dear brother ! I am very fortunate that I saw you even to-day.' Saying so, the king, embraced Valkālacirī's portrait, smelled it, placed it on his head and near his heart. Also, on seeing his younger brother Valkālacirī clad in bark-garments, tears flowed from the eyes of Prasanna Candra Rājārṣi as if from a stream running from a high mountain. He said:- 'Let my aged father do penance, but my brother, young as he is, is not fit for austerities. I am living here like a god, absorbed in the happiness of this kingdom. Pardon Destiny, that my younger brother is passing a miserable life like a beast in a forest. Ah ! What have I to do with such an extensive kingdom and great prosperity, when my own brother is living in a forest ? Deploring the hardship of his brother's dwelling in the forest, the wise King Prasanna Candra called forth a few prostitutes from the town and ordered them:- 'You adopt the apparel of a female-hermit and go to the hut of Soma Candra tāpaśa in the forest. Having enticed my young brother Valkālacirī, with your bodily touch, sweet, enchanting speech, sweet-meats, delicious fruits etc, you bring him here to me. Strictly obeying the orders of King Prasanna Candra, the prostitutes assuming tāpaśi apparel went to the forest, and they rea-

ched the hut of Soma Candra Rājarsi. They saw Valkalacīri clad in bark-garments coming to the āśrama with some green vegetables, fresh fruits etc from the forest.

As soon as he saw these females. Valkalacīri, not knowing the distinction between a male or female, as he had never seen nor heard of any female from his birth, innocently gave respects to these prostitute-hermits, and asked them :--“ Who are you ? Where is your āśrama ?” They replied :--We are hermits living in our own āśramas. O Virtuous Hermit ! With what will you render hospitality to us, who are your guests ? Valkalacīri said :--“O Munis ! I have brought sweet ripe fruits from the forest. You can eat them.” The pros-hermits, then, replied :--O Pious Muni ! No one in our āśrama eats such insipid fruits. O excellent hermit ! you taste the relish of the delicious fruits of our āśrama.’ So saying, they gave him sweet-meats. Then, by partaking of sweet-balls under the impression of fruits, Valkalacīri had a feeling of repugnance towards Bilva and other fruits of the forest on account of his relish for sweet-meats. Then going to Valkalacīri, who was sitting in a solitary place. the pros-hermits not only came in close contact with his body but they had him place his hand on their well-developed soft breasts. Valkalacīri now inquired :-- O Muṇiśvaras ! How is it that your body is so soft ? What are these two elevated places on your chest ? The pros-hermits touching Valkalacīri gently with their soft hands, said :--By eating fruits of our āśrama, our bodies become so soft, and by eating such delicious fruits, we have these soft places on our chests. You can leave off your āśrama and such insipid fruits, and you can live in our āśrama and can become soft-bodied. Now, the innocent hermit Valkalacīri becoming enticed by the sweet-meats given by the pros-hermits, became ready to go with them and keeping his hermit’s utensils at a safe place, he went to a pre-arranged place of meeting. When the spies watching from a high tree, informed the pros-hermits about the arrival of Soma Candra Tāpaśa from a distance, they ran away, out of fear of a curse from the Rā-

jarṣi, Soma Candra Tāpasa went to his āśrama—Valkalacirī wandered in the forest in search of the pros-hermits, but he did not find them. Moving about here and there, Valkalacirī met a rathika (a charioteer). Thinking him to be a hermit Valkalacirī told him :—O Tāta ! (addressing elders) I salute you’—The charioteer inquired :—O Kumāra ! Where you going ? Valkalacirī replied :—O Mahārṣi ! I want to go to Potana Āśrama’—The charioteer said :—I am also going in the direction of Potana Āśrama.’ On hearing this, the innocent but extremely virtuous Valkalacirī followed him. On the way, Valkalacirī, addressing the wife of the charioteer who was sitting in the chariot, said :—O Tāta (addressing an elder) I salute you. The female told her husband :—This young boy addresses me as tāta (father). How sweet is his speech ? The charioteer replied :—He is the son of a tāpasa (hermit) living a forest destitute of a female. Being perfectly ignorant about the distinctive knowledge about a male and a female, he only knows you as a male.’ Besides, on seeing the oxen yoked to the chariot, Valkalacirī asked the charioteer :—O Tāta ! Why have you tied these deer, thus (as he had seen only deer in the forest) ? It is not fit for hermits to do so.’ The charioteer smilingly said :—O Muni ! These deer have done evil deeds and so they suffer’. The charioteer, then, gave Valkalacirī some sweet-meats which he liked much. Valkalacirī ate the sweet-balls and becoming greatly delighted by its salubrious taste, he said :—O Muni ! I have before eaten such delicious fruits given to me by Mahārṣis (great sages) who were guests at Potana Āśrama.’ Saying so, but becoming disgusted with eating Bilva and Āmalaka fruits and becoming delighted by the taste of sweet-meats, Valkalacirī Muni became anxious to go to Potana Āśrama. On the way, the charioteer had a tough fight with a robber, and he dealt a severe blow to the robber. The robber said :—‘Even an enemy’s stroke is praiseworthy. You are successful by your blow. I am pleased with you. I have much wealth here. So, O brother ! you take everything away.’ The charioteer placed all the wealth in his chariot, and showing Valkalacirī the way to the āśrama, saying O Muni ! This is the

way to Potana Āśrama which is so dear to you,' the charioteer gave some money to Valkalacīrī and went home.

Having gone to Potanapura Nagara, Valkalacīrī, asking citizens which way he should go, became a little bewildered on seeing magnificent buildings. The innocent Muni, thinking about all males and females as hermits was creating laughter in the minds of the towns-people by saying "O Tāta ! I salute you.' After wandering for some time, he happened to go to the house of a prostitute, and saying. 'O Tāta ! I salute you. O Mahārṣi you give me a hut to live in, and you take this money as a hire.' The prostitute said :—O Good Muni ! This āśrama is yours. You accept it.' Then she called a barber and told him to make the hermit's body clean. The barber was not willing to touch the Muni's body, but with much persuasion, Valkalacīrī's long sharp-pointed spade-like nails were cut short. His bark garments were removed and his body was given a good cleaning bath. At the time of removing his bark-garments, when Valkalacīrī said :—'O Tapodhana (a person with whom penance is wealth) you do not remove the bark-garments which I have put on from my birth', the prostitute said :—Why do you not allow us to do hospitality, towards you as our guest in this āśrama of great sages ? O Mahā Muni ! (great ascetic), If you follow the usage of our āśrama, then and then only, you will have a place of lodging in our own āśrama.' Then, like a serpent under the mantric influence of a gārudi (snake-charmer) Valkalacīrī, with a desire of getting a lodging there, put on excellent garments. The prostitute, then, applied scented oil to the entangled mass of the hair of the great Muni and gently made them smooth and shining. Then, by the gentle rubbing of oil on his body, the eyes of Valkalacīrī became heavy as if he would have slept like a cow feeling sleepy after she is well-rubbed. Then, Valkalacīrī was given a finishing bath with tepid scented waters, and decorated with valuable ornaments. Finally, Valkalacīrī was married with a daughter of the prostitute. The girl standing by the side of the Muni, appeared charming as if she were Lakṣmī (the God-

ness of Wealth) of the house-holders. A number of prostitutes were invited for the celebration of the marriage-ceremony. When they were singing marriage-songs, Valkalacîri thought, they must be uttering some Mantras. But when there was beating of drums and playing on other musical instruments on the auspicious ceremony, Valkalacîri closed his ears out of bewilderment, as he was not used to such sounds

Now, the pros-hermits who had gone to the āśrama of Soma Candra Rājarsî with the object of enticing Valkalacîri, under orders from King Prasanna Candra, returned to the king and told him: - O good king ! We enticed Valkalacîri and he came to the pre-arranged meeting place, but on seeing Soma Candra Rājarsî coming towards us from a distance, we became afraid of a curse from him, and we ran away in hot haste as females are naturally timid. But being so strongly enticed, Valkalacîri must be searching us in the forest. He has not gone to his father's āśrama. He must be moving about somewhere in the forest. On hearing these words, King Prasanna Candra thought "Ah ! What have I foolishly done that I caused separation, from my revered father, of my younger brother who was of great help to him in his old age. Separated as he is from my father, how will he live ? For what period, can a fish removed from water, live ? The king distressed by the sad account, could not get a moment's sleep even on his royal bed, like a fish struggling in very shallow waters

At that time, King Prasanna Candra heard the sound of beating of drums etc. in the prostitute's house. He said: - The whole town is greatly distressed by my calamity. However, who is that superhuman being at whose house these sounds of beating of drums and singing are produced ? Who is selfishly fond of these sounds when they are like a stroke of a thunder-bolt to me ?

The prostitute any how came to know about the king's condition. She hurriedly went to King Prasanna Candra and with

her hands folded and kept in front of her forehead in the form of an anjali, she said:-Mahārāja ! (great king) an astrologer came to my place, and told me that a young Muni will come to my place, and you contract marriage of my daughter with him. Only to-day, a young Muni as innocent about common usage as a child, has come to my house, and I have ceremoniously married my daughter with him. At the time of the marriage-ceremony, there were sounds of beating of drums and of singing at my house. I was perfectly ignorant about your Majesty's tale of misery. Please pardon my fault.'

King Prasanna Candra now ordered the painters who had seen Valkalacīri in the forest to go to the prostitute's house and make inquiries about the Muni at her house. They recognized Valkalacīri Muni. They went to the king and narrated the true account. The king was greatly pleased. King Prasanna Candra had his brother Valkalaciri and his newly-wedded wife brought to his palace riding an excellent elephant with due pomp. The king taught him all the necessary customs of general usage. Valkalacīri was then married with many princesses and he was given a large share of the kingdom. He was now enjoying sensual pleasures with his beloved wives and passing his days merrily.

One day, the charioteer-the fellow-traveller of Valkalacīri-was caught by the police-authorities when he was selling the stolen articles which he had received from the robber, and brought to the king. Valkalacīri looked at him with merciful eyes. King Prasanna Candra-knowing the charioteer to be a benefactor of his younger brother Valkalacīri when they were in the forest set him free. Good persons do not fail to repay the smallest service done to them.

Some Candra Rājarsi made inquiries in the forest for Valkalacīri but when he could not find him out, he was much grieved by the agony of separation from his son. By constant weeping he had developed corneal opacity and partial blindness. But he

was much pleased when he received the news about Valkalacîri from a messenger sent by his son King Prasanna Candra. Then Soma Candra Rājarsi took his break-fast meal of fruits and tubers in company with other hermits and Brahmācāris (celibates). Twelve years passed peacefully in this way.

One day at midnight, Valkalacîri thought :—Aha ! How unfortunate I am that my mother died soon after my birth, and my father had to nourish me even in a forest. Then, I, who was constantly sitting on my father's lap, became a source of agony to him. When I attained youth and when I was capable of requital of that kindness, I—a sinner—becoming addicted to sensual pleasures, unfortunately came here. Now, how can I redeem my debt to my father who has brought me up with unendurable hardship. With this idea in his mind, Valkalacîri went to his elder brother King Prasanna Candra and told him :—My Lord ! I am very desirous of going to father and of giving my respects to him. Prasanna Candra said :—Dear Brother ! Soma Candra Rājarsi is your father, as well as, mine. I am as much anxious to see him as you are. Then, both the brothers—King Prasanna Candra and his younger brother Valkalacîri—attended by their retinue, went to the āśrama sanctified by the pious feet of their revered father, with great delight at heart. When they were near the vicinity of the āśrama, both the brothers got down from their conveyance. On the way to the āśrama Valkalacîri addressing his elder brother King Prasanna Candra said :—On seeing this tapovana (sacred grove in which ascetics practise penance), even the wealth of the kingdom seems to me like a piece of straw. Here are the lakes in which I was amusing myself like a royal swan. The same are the trees whose fruits I have heartily eaten for many days. These are the young deer—my playmates—with whom I have joyfully played in dust. Ah ! I see the buffaloes who have fed me with their milk like a mother for a long time. O dear brother ! I have only stated some of my recollections in this forest. Besides, how

can I expect in the entire kingdom, the intense pleasure that I experienced in rendering service to our revered father here in this āśrama ? Both the brothers entered the holy āśrama and they saw their father—capable of increasing like the Moon, their mass of joy. King Prasanna Candra respectfully bowing down at the feet of his father Soma Candra Muni, said:—‘Father ! I your son Prasanna Candra am paying my respects to you’ Then, Soma Candra Muni, becoming free from the agony of separation touched him with his hand Affectionately touched by the hand of his father, King Prasanna Candra was more delighted like Kadamba Flowers than by the joy of prosperity of a kingdom. Then, Valkalaciri bowing down at the feet of his father, said:—Father ! Your younger son Valkalaciri who had been brought up here for a long time, pays his respects to you’—Soma Candra Muni then lovingly smelled Valkalaciri’s head as if it was a lotus-flower and embraced his body like clouds embracing a mountain. At this time, partial blindness of Soma Candra Muni disappeared by the rush of fears of joy from his eyes. So, the meeting of his two sons became a source of great consolation to him. Now, Soma Candra Muni very clearly saw his two sons and he lovingly inquired “O children ! Have you been passing all your time happily ? They replied:—O Father ! Under your grace, we have been passing Your days in happiness. Then, Valkalaciri entered the hut where he was sitting previously with the object of seeing the condition of his hermit’s utensils. He began to clean all the utensils with the aid of his upper garment. At that moment, an idea arose in his mind:—‘I must have cleaned my utensils as an ascetic with a cleaning woollen brush some day during my previous life. By deep thinking on this subject, Valkalaciri had Jāti Smaraṇa Jñāna (a knowledge of the Recollection of an Event of previous life). He clearly saw his previous human existence and while deeply meditating on the vows he had taken during his previous life, Valkalaciri had complete repugnance for worldly enjoyments, and with steady meditation in Sukla-dhyāna and Dharma-dhyāna, Valkalaciri at last, had Kēvala Jñāna (Perfect Knowledge). Having duly acquired Kēvala Jñāna (Perfect Know-

ledge), the enlightened Valkalaciri now began to preach True Religion to his father and to his brother. Some déva (presiding god of the locality) gave Muni-vēṣa (the apparel of a Jaina Sādhu) to Valkalaciri Muni.

Śramaṇa Bhagavāna Mahāvira, addressing King Śreṇika said: O King! When one day, while moving about from one place to another, we went to the beautiful park near Potanapura, Svayam Buddha Kēvala Jnāni (one who had attained Kēvala Jnāna by himself without enlightenment by another superior person) Valkalaciri entrusted his own father to me, and he began to move about alone.'

King Prasanna Candra, went to Potanapura and he became more firm in his repugnance towards worldly pleasures. Having installed his infant son on the throne, he took Dīkṣā from me.

Aś soon as Śramaṇa Bhagavāna Mahāvira had finished the narration of King Prasanna Candra, King Śreṇika saw a number of gods coming from the skies, and bowing down at the feet of the Worshipful Lord, he said:—O Lord! Why is this multitude of gods, illuminating the skies, coming here? Śramaṇa Bhagavāna Mahāvira said:—"Prasanna Candra Rājārṣi has attained Kēvala Jnāna (Perfect Knowledge) and gods are coming here for the purpose of celebrating its Mahotsava."

On hearing the account of Prasanna Candra Rājārṣi and his younger brother Valkalaciri from the mouth of Śramaṇa Bhagavāna Mahāvira, greatly delighted King Śreṇika who was becoming more resolute in his determination of observing religious meditation, did respectful obeisance to Śramaṇa Bhagavāna Mahāvira, and went to Rājagriha Nagara.

CHAPTER IV

Seventeenth Year of Ascetic Life (B. C. 552-1)

1. Dikṣā of Mahaccandra Kumāra. 2. Dikṣā of Kāma-déva Śrāvaka 3. Dikṣā of King Udāyana of Vita-bhaya Nagara.

1.

1. Dikṣā of Mahaccandra Kumāra.

After having passed the sixteenth rainy season of his ascetic life at Rājagriha, Śramaṇa Bhagavāna Mahāvira, went to Campā Nagarī.

King Datta of Campā Nagarī had a son named Mahaccandra Kumāra by his queen Raktavatī. The young prince, on hearing the preaching of Śramaṇa Bhagavāna Mahāvira, took from the Worthy Lord, the *Five* Aṇu Vratas and Seven Sikṣā Vratas—the Twelve Vows of a House-holder.

Mahaccandra had five hundred queens including his chief queen named Śrī-Kāntā, all of whom were of similar age, beauty, charm, youth, virtue and noble birth. The king and the queen had given separate beautiful palaces, much wealth, many conveyances, and numerous servants and maids, to each one of them. Young Mahaccandra Kumāra was happily passing his days enjoying worldly pleasures with them.

When Mahaccandra Kumāra went away soon after taking the Twelve Vows of a House holder, Gaṇadhara Mahārāja Gautama Swāmī—the Chief Disciple of Śramaṇa Bhagavāna Mahāvira, asked him :—O Bhagavān ! This Mahaccandra Kumāra seems to me pleasant, lovely, calm, beautiful, affectionate and charming,

To others, also, he seems such. O Bhagavan † How did he acquire this excellence during his human existence ?

Śramaṇa Bhagavāna Mahāvīra thereupon narrated the previous life of Mahaccandra Kumāra as follows :—

Previous Life.

O Gautama ! There was a king named Jitaśatru in a town named Tigicchā in this Bhārata-varṣa. One day a venerable saint named Dharma-vīrya, happened to come there. He was full of strength, beauty, politeness, knowledge, right faith, and good conduct. He was bashful, gentle, energetic, glorious, majestic, and famous. He had overcome anger, pride, deceit, greed, sloth, sensual enjoyments, hardships, and misfortune. He was without eagerness for living and without fear from death. He was a huge treasure of knowledge. He was devout. He was virtuous. He lived on faultless alms-begging. He possessed forgiveness, abandonment, learning, celibacy, self-restrain, truth, purity and good understanding. Besides, that saint was the primary cause of purity, a friend of all living beings and he was without any desire of the fruit of austerities. He was steady, addicted to self-control, and eager for good conduct. He liked faultless questions and answers.

One day the saint, moving about in the town for alms—entered the palace of King Jitaśatru. On seeing him coming into the palace, King Jitaśatru, attracted by the saint's holiness and luster, and greatly delighted at heart, reverentially got up from his seat, and coming down from the foot-stool and advancing seven steps towards the saint, the king went round him three times by way of pradakṣinā, and adored him.

Pleased by getting an opportunity of treating the saint with food and drink-materials, the king at once went into the women's apartments, and personally did hospitality to the saint by giving him faultless food and drink-materials with a pure heart, kind words, and clean body.

By honouring with food and drink-materials with a pure heart and by showing devotion to the pious saint, the king's period of wandering in this world became greatly limited. During the next life also, he was fortunate in having human existence. Gods also take delight in extolling his extremely fortunate human existence.

In due course of time, the benevolent King Jita-satru, on the completion of his period of life, died and he was born as a son from the womb of Raktavati-dévi—the queen of King Datta of Campā Nagari. This is the same Mahaccandra Kumāra. He has acquired such human excellence by pious deeds.

Śramaṇa Bhagavāna Mahāvira and his assembly of Sādhus left the place and went elsewhere.

After the departure of Śramaṇa Bhagavāna Mahāvira from Campā Nagari, Mahaccandra began to act strictly in accordance with the rules and practices of Jaina Religion. He acquired a knowledge of what is jīva, what is a-jīva, and of other categories of Jaina Siddhāntas. He also had accurate information about Puṇya (merit) and Pāpa (sin); how Pāpa Karma is acquired, how it can be prevented and, how the particles of Pāpa Karma can be shredded and completely removed. He knew which bodily acts are auspicious and which are inauspicious; and also which out of the different expedients of worldly customs is acceptable and which is not so. In any business, he never ardently depended on the delusive hope of other persons. He was not a man to be cheated by anyone. He had such a firm belief in Jaina Siddhāntas that even a demi-god would not shake his faith. He did not have the least doubt about the tattvas (fundamental principles) of Jaina Siddhāntas and there was not any uncertainty in his mind about any of them. He had critically studied Jaina Canonical Works, and had very carefully ascertained their correct meanings. Being thoroughly imbibed with a genuine love for Jaina Siddhāntas, Mahaccandra used to say :—"Only the

Siddhāntas have a correct meaning or they have the highest or whole truths. The rest are meaningless.

Owing to his liberal-mindedness, the doors of Mahaccandra's house were always open. His court-yards were covered with remnants of food and drink-materials of persons who had taken their meals there. He was such a pious-minded person, that even if he were to go into the women's apartments of any individual, there will not be the slightest doubt about his moral character. He was carefully observing all the vows taken by him, and he was consecrating his own Self with various austerities.

One day, when Mahaccandra was sitting in night-vigil during Pausadha Vrata,* the following idea arose in his mind at mid-night:—Prosperous are the villages, towns etc. frequented by Śramaṇa Bhagavāna Mahāvira. Fortunate are the kings, wealthy merchants, leaders of corporation etc who have renounced the world and have adopted ascetic life at the pious hands of Śramaṇa Bhagavāna Mahāvira. If now, Śramaṇa Bhagavāna Mahāvira comes to Campā Nagari, I will certainly renounce the world and take Dikṣā from him.

*Pausadha Vrata is mostly taken with the object of remaining in religious meditation for 4 prahars (from Sun-rise to Sun-set or Sun-set to Sun-rise) or for 8 prahars (for the day and night). It is effected by (1) Total abstinence from food by observing a fast for the day or by partial abstinence from food by taking only one meal during the day. (2) Total abstinence from sexual intercourse of any kind. (3) Total abstinence from a complete bath or washing parts of the body, as well as, from decorating the body with oils, pigments, flowers, ornaments etc. and by (4) Total abstinence from talks or instructions relating to business-matters or talks involving the destruction of living beings. This vow is usually observed on twelve Parva-divasa—Auspicious days of religious merit though it can be done on any day of the week.

By the force of Fate, it so happened that Śramaṇa Bhagavāna Mahāvira, moving about from one village to another, came to Campā Nagari. Having heard about his arrival, crowds of people went out for his darśana. Mahaccandra Kumāra greatly rejoiced at heart also went for darśana. On hearing the preaching, Mahaccandra Kumāra, greatly delighted, made repeated salutations to Śramaṇa Bhagavān Mahāvira, and gently told him with devotion :--Bhagavan ! I am greatly pleased with your preaching. I am very anxious to try to be assiduous in making myself free from the bondage of Karmas. O Worshipful Master ! I shall take my parents' permission, and then, I shall live with you and behave according to your orders."

Having said so, Mahaccandra Kumāra took his seat in his chariot and going home hurriedly, he told his parents with a low bow :--" Dear Father and Mother ! To day, I went to hear the preaching of Śramaṇa Bhagavāna Mahāvira. I liked his preaching very much. I have a great desire to behave strictly in accordance with his sayings and to live in his company. You give me your permission to accept ascetic life." On hearing these words, the mother of Mahaccandra Kumāra at once fell down in a swoon on the ground. When brought to her senses by cooling treatment, she, in deep sorrow and with her eyes filled with an incessant flow of tears, tried to dissuade him from his intention of renouncing the world and of accepting ascetic life. But Macchandra Kumāra did not in the least swerve from his firm determination. She very reluctantly gave him permission.

Mahaccandra Kumāra went to Śramaṇa Bhagavān Mahāvira, and he was admitted into his Order of Monks. Rejoicingly accepting ascetic life, Mahaccandra Muni always acted according to the wishes of Śramaṇa Bhagavāna Mahāvira. He was very careful in the use of his mental, vocal, and bodily acts. He kept them under rigid control. He restrained his sense-organs, and led a highly-regulated celibate life. He gained knowledge of various Śāstras from highly venerable learned disciples of Śram-

ana Bhagavāna Mahāvīra. He made his ātmā (Soul) pure by practising two days' three days' and more days' fastings, and austerities of various kinds.

When, however, after behaving in this way for many years and leading an exemplary ascetic life, Mahaccandra Muni saw that his body had become greatly emaciated and unable to give any work, he abstained from food and drink-materials and took a vow of remaining in religious contemplation till the end of his life by death. He went to a holy place, spread a bedding of soft Darbha grass on, a place free from vermin, and abstained from food and drink-materials. Abandoning all desires for living or for death, and giving up the slightest expectation of gaining any worldly enjoyments as a reward for severe austerities, he remained in this state for 30 days, without food and drink. At last having asked pardon for all the sins done during this life, and having devoutly atoned for the misdeeds, Mahaccandra Muni died in perfect tranquility of mind and was born as a god.

2

2. Vrata grahaṇa of Kāma-dēva Srāvaka

At the time of the Bhāgavati-Dīkṣā of Yuva-rāja (Crown Prince) Mahaccandra at the pious hands of Śramaṇa Bhagavāna Mahāvīra during his residence at Campā Nagari, a wealthy merchant named Kāma-dēva of that town, also, took the Twelve Vows of a House-holder in the same Samavasaraṇa.

Kāma-dēva was very wealthy. He possessed gold worth six crores, in his treasury, six crores in dealings bearing interest, and six crores in house-hold belongings. He had six-cow pens each containing ten thousand (10,000) cows.

Kāma-dēva Grihapati, having taken the Twelve Vows of a house-holder from the lotus-like hands of Śramaṇa Bhagavāna Mahāvīra, like Ānanda Grahapati, went to the Pauṣadasāla of his town, with the permission of his son, friends, relatives, and

caste-people, and lived there doing his various religious practices.

One day, a cruel god assuming the form of a demon, came to Kāma-dēva, with a sword in his hand, with the object of distracting his mind from religious meditation, and told him:—O Kāma-dēva ? Desirous of getting the unobtainable and eager for the Happiness of Mokṣa ! you leave off your Vows, otherwise I will immediately cut you into small pieces with this sword and you will die untimely with a miserable death”.

On hearing these words of intimidation, Kāma-dēva did not in the least, shirk from his firm determination, but observing silence he remained steady in his meditation. When Kāma-dēva gave no attention to his threats although he was told twice or thrice, the demon, closely tightening his lips, and angrily raising up his eye-brows, did him a number of agonising acts with his sword—Kāma-dēva suffered all these pains without, in the least, being moved with slightest feeling of displeasure.

At last, the god, assuming the form of a huge elephant, and making loud roarnigs, took hold of Kāma-dēva, with his massive trunk, and tossing him up and down, kneaded him with his feet.

Despairing of all efforts to terrify Kāma-dēva, the cruel god assumed the form of a huge serpent, and entwining himself round Kāma-dēva's body, gave him a deep sting with his sharp teeth; Kāma-dēva, was, however, very steady in his meditation.

Becoming greatly delighted the god assumed his original divine form and told Kāma-dēva:—O Beloved of the gods ! you are fortunate ? you have accomplished everything ! Your birth and living are fruitful that you have made a firm and un-shakeable determination in the religious vows taken by you, On hearing the praises of your firm determination. I have come here to test your forbearance. but you have not become slack. You have remained perfectly firm. O Beloved of the gods ! I entreat your apologies a thousand times for having troubled you so much.

When, however, Śramaṇa Bhagavān Mahāvira, returned to Campā Nagari, twenty years later, and was staying at Purpabhadra caitya of that town, Kāma-dēva, on hearing the news of the Lord's arrival, put on neat clothes, and went for darśana along with a multitude of people.

Soon after the preaching, Śramaṇa Bhagavān Mahāvira, looking at Kāma-dēva, narrated the cruel treatment given to the merchant by the god, and addressing his corporation of Sādhus and Sādhvis (nuns), he said.—These house-holders, strictly following the Principles of Jainism, suffer with equanimity, great agonies from hassments caused by gods, human beings and lower animals for the preservation of their vows; they do not swerve in the least, but they are steady in their vows. Therefore, you Sādhus and Sādhvis (nuns) should always remain steady in the careful preservation of your religious rites; you should not be shaky; and you should learn to snffer all the dificulties that you may be put to". The Sādhus and Sādhvis respectfully looking at Kāma dēva, whose firm determination was so much praised by Śramaṇa Bhagavān Mahāvira cordially accepted the wordings of praise. Kāma-dēva, then, receiving detailed explanations of questions put to the Worshipful Lord, went home.

Kāma-dēva Srāvaka, thus carefully observed the religious duties of a house-holder for twenty years. Like Ānanda Śrāvaka, he practised the Eleven Religious Stages of Spiritual Advancement of a house-holder with great devotion and at the end of his life, he remained without food and drink for thirty days, and having died, was born as god.

3. Udāyana Rājarsi.

Sindhu-Sauvira-deśa with its capital town at Vitabhaya Nagara was governed by King Udāyana. The king was married with Prabhāvati-daughter of king Ceṭaka of Vāśālī. Udāyana had a son named Abhiti Kumāra by queen Prabhāvati, and he had his sister's son named Kēśi Kumāra.

King Udāyana was the supreme lord of sixteen (16) provinces, three hundred sixty-towns including vīta bhaya, and a number of mines. He was the master of ten crowned kings including Mahāsena, numerous other kings and crowned princes, city-guards, mayors, and big travelling merchants.

King Uādayana was a devotee of Jaina Ascetics and he was well-versed in Jiva, Ajiva and other catagories propounded in Jaina Āgamas.

Conversion of Udāyana to Jainism

The following account of the conversion of King Udāyana to Jainism and the defeat of king Mahāsena is interesting.

Some marine merchants were on sea-voyage. Their boat was in a sinking condition due a severe tempest in the sea. The merchants were in a critical danger. A deity saved the boat and put it on the safe tract. He at the same time gave the merchants a sealed sandal-wood chest containing a handsome image of a Tirthaṅkara prepared by himself, saying:—Here is the image of a god of gods and by its superhuman powers you will be able to sail safely” They sailed comfortably without any mishap and they reached the bank of Sidhu-Sanvīra within a few days—The merchants had the image-box landed at Vitabhaya Nagara. Queen Prabhavati, the chief consort of King Udayana had a beautiful temple made in her palace and having established the image with due ceremony, she was daily worshipping the image of the Tirthaṅkara with much devotion.

King Udāyana was a staunch devotee of Tāpasas (hermits) but gradually in course of time, his faith in the Tirthaṅkar's image became firmly established.

One day when Queen Prabhāvatī was dancing and King Udāyana was playing on a viṇā (an Indian lute), the king became rather impatient on seeing the headless body of Queen Prabhāvatī, and with it, the king's playing on the viṇā suddenly stopped.

On the queen's asking him whether there was any fault in

her dancing, the king gave out the real state of affairs. The queen at once realised that the event portended her death in near future. For the welfare of her Soul, she thought of renouncing worldly pleasures by becoming a nun and asked permission from King Udāyana. The permission was granted with much reluctance, but there was one condition that if she became a god after death, she should come from heavens and instruct him on the Right Path. The queen accepted the condition, and she became a Jaina nun. On death after a few days, she was born as a god. In accordance with the promise given to King Udāyana, the god used to come to him to advise him on the Right Path. The King became more and more attracted towards Jainism.

After the death of Queen Prabhāvatī, a faithful hump-backed maid-servant of the queen, was doing the worship of the image of the Tirthankara, with much devotion. One day, a Śrāvaka from Gāndhāra came to Vitabhaya Nāgara for darśana of this illustrious image. The maid-servant of the queen rendered great hospitality to the merchant, and treated him with sumptuous dishes. The gentleman was greatly delighted, and at the time of returning home, the Śrāvaka gave her some divine pills, of supernatural influence by the use of which the hump-backed condition of the maid-servant disappeared, and she acquired exquisite beauty resembling that of a celestial damsel. By the gold like beauty of her body, she came to be known among the public as Suvarṇa-gulikā.

When however, King Caṇḍa Pradyota of Ujjayinī, heard about the divine beauty of the maid-servant, he became enamoured of her, and he made efforts to win her over. The maid-servant, having known the heart's motive of King Caṇḍa Pradyota through secret spies, became enticed towards him. One day King Caṇḍa Pradyota himself riding his famous Nalagiri elephant, came to Vita-bhaya Nāgara at night and went away with the

maid-servant. While going away, the maid-servant took away the image of the Tirthaṅkara with her.

When, the next morning, King Udāyana came to know about these things, he sent word to King Caṇḍa Pradyota:—'You are at liberty to keep the maid-servant with you, if you like; but you must send back the image of the Tirthaṅkara' To this Caṇḍa Pradyota gave no reply. King Udāyana waged a war on Caṇḍa Pradyot's kingdom and in the fight that ensued Caṇḍa Pradyota was made a captive alive. While returning home the 'monsoon set in with full force, and Udāyan's army, seeing a large area of level ground, systematically encamped for the rainy season.

In the Paryuṣaṇa Parva during the rainy season, King Udāyana strictly following the Jaina Religious Ritual, asked apologies individually, from all the persons in the army's camps for having offended them in the least. Udāyana thought it to be his religious duty to ask apology from King Caṇḍa Pradyota who was a captive in his camp. Caṇḍa Pradyota was set free from his captivity and he was allowed to go home. It was in this way, that Mahāsēṇa-Pradyota became the obedient mendatory king of King Udāyana of Vita bhaya Paṭṭana.

One day when king Udāyana was observing a religious nightvigil, he had the following idea in his mind at mid-night, that is to say:—Fortunate are the towns and villages frequented by Śramaṇa Bhagavān Mahāvīra, and happy are the kings, gentry, and other people who have the darśana of Śramaṇa Bhagavāna Mahāvīra, and who do salutations to his lotus-like feet. If Śramaṇa Bhagavāna Mahāvīra happens to come here and takes his lodging at Mrigavana outside the town I will make salutations to him, and I am desirous of rendering service to him.

During the present season of the year, Śramaṇa Bhagavāna Mahāvīra was staying at Campā Nagari instructing Mahaccandra

* The army being arranged in ten camps, the town inhabited on the place is called Daṣapur. It is now known as Mandasor.

Kumāra, Kāma déva Śravaka, and others, Now, knowing the thoughts of King Udāyana through Manah Paryaya Jñāna (Mental Knowledge) he went in the direction of Vita-bhaya Nagara. Coming to Vitabhaya Paṭṭaṇa he had his lodgings at Mrigavana Udyāna. King Udāyana greatly delighted at heart went for darśana along with a large multitude of his relatives and citizens. On hearing the preaching, King Udāyana was much pleased, and going round Śramaṇa Bhagavāna Mahāvīra three times from right to left by way of a pradakṣiṇā, he said:—‘I shall install my son Abhīti Kumāra on the throne and making necessary arrangements for the kingdom, I am desirous of taking Bhāgavati Dīkṣā.’

With the permission of Śramaṇa Bhagavāna Mahāvīra, the delighted king returned home. On the way, King Udāyana had an idea:—If I entrust my son Abhīti Kumāra with the supreme authority over the kingdom, he may become entangled in the enjoyment of worldly pleasures and he may have to wander in this world for the anādi-antanta kāla (time without a beginning and without an end). Therefore, it is desirable that I should hand over the management of the kingdom to my sister’s son Kēśi Kumāra.

Kēśi Kumāra was thus appointed as the King of the entire Kingdom of Sindhu-Sauvīra with Vitabhaya Paṭṭaṇa as its capital-town, and King Udāyana took Dīkṣā. Yuva-rāja Abhīti-Kumāra was offended as his right to the throne was neglected. He, therefore, went away to Campā Nagari along with his family-members and attendants and lived there under the protection of King Kuṇṭik

After his Dīkṣā, Udāyana Rājārṣi did severe penances and fastings. By eating dry and un-nutritious food he contracted some chronic malady. The physicians advised him to take curds as food. He was, therefore, living near a cow-pen.

One day Udāyana Rājārṣi went to Vita-bhaya Nagara—Kēśi Kumāra was the king there. The wicked ministers of Kēśi Kumāra told him:—This Udāyana has become disgusted with ascetic life.

He has come here to take back your kingdom. Kēśi Kumāra replied:- He has given me the kingdom. I shall hand it over to him if he asks for it." The wicked ministers of Kēśi Kumāra administered some deadly poison to Udāyana Rājarsī in the curds-food through the help of a cow-herdess, and as a result, Udāyana Rājarsī died.

It is said that as a punishment for such a heinous act, the protecting deity of the town showered heaps of sand over the town, and the entire town became submerged in them. The potter at whose Udāyana Rājarsī was living, was saved Others perished.

After the dikṣā of King Udāyana at Vīta-bhaya Nagara, Śramaṇa Bhagavān Mahāvira went in the direction of Vidēha-dēśa and lived at Vāṇijya-grāma during the raing season of the fifth year of life as a Kēvalin. Having finished his living during the rainy season at Vāṇijya-grāma, Śramaṇa Bhagavān Mahāvira went in the direction of Banaras.

From Vitabhaya Paṭṭana, Śramaṇa Bhagavān Mahāvira went in the direction of Vidēha-dēśa.

The journey from Vitabhaya Paṭṭana was a very long and tedious one, and during the summer, the disciples of Śramaṇa Bhagavāna Mahāvira practising different vows, found it to be a very heart-rending one. There was not a single human habitation for several koshas in the dusty land of the desert of Mār-wār (Rajputānā) A large majority of disciples of Śramaṇa Bhagavāna Mahāvira were of noble birth, and they were not accustomed to long walks and they were exposed to pangs of hunger and thirst. In the desert, Śramaṇa Bhagavāna Mahāvira and his congregation of Sādhus (monks) met with some bullock-carts full of dry sessamum seeds crossing the desert. The carts-men on seeing the Worshipful Lord and his numerous disciples, said:-O Venerable Saints, Please take as many sessamum seeds load as you like, and you can, for the time being, satisfy your hunger." Although the mass of sessamum seeds was acita (free from liv-

ing beings) and therefore, acceptable to sādhus, and even though, the owners of the sessamum seeds were willingly ready to give them as alms, Śramaṇa Bhagavāna Mahāvira did not give permission to accept them as alms-material. Although Śramaṇa Bhagavāna Mahāvira knew that the sessamum seeds were acita, how can ignorant sādhus know them to be acita? If, in case, knowing the sessamum seeds to be acita, the sādhus are allowed to accept them, Śramaṇa Bhagavāna Mahāvira did not permit them simply because lest sādhus themselves may not be tempted to cite this accident as a guiding example, and to accept sa-cita sessamum seeds as a routine practice.

During this jownery, all the sādhus were troubled with thirst. On the way, there was a large pond full of a-cita water. Śramaṇa Bhagavāna Mahāvira knew that the water in the pond was a-cita (free from living organisms) and that it was acceptable to the sādhus. But water in all the ponds is not a-cita. Now, if the sādhus be permitted to take even a-cita water from a particular pond, they may be inclined some day or another, to take sa-cita water from other ponds as a routine practice in future, and it was with this idea, that Śramaṇa Bhagavāna Mahāvira did not permit the sādhus to take the water from that pond.

From Vitabhaya Paṭṭana Śramaṇa Bhagavāna Mahāvira went to Vāṇijya-grāma in Vidēha-dēśa and lived there during the four months of the rainy season.

Eighteenth Year of Ascetic Life. (B. C. 551-550)

1. Vrata-grahaṇa of Cullanipitā and Surā-dēva 2. Dīkṣā of Puḍg-ala Parivrājaka 3. Vrata-grahaṇa of Cullaśtaka. 4. Dīkṣā of mankātī Kimkrama, Arjuna, Kāśyapa and others. 5. Mēt-ārya Muni.

Explaining the tenets of the Jaina Religion in different villages and towns. Śramaṇa Bhagavāna Mahāvira reached Banaras

and had his lodgings at Koṣṭaka Caitya located in the North-East corner outside the town.

King Jitaśatru of Kāśī-dēśa received the Worshipful Lord with great pomp and hospitality.

On hearing the preaching of Śramaṇa Bhagavāna Mahāvira two wealthy citizens of Banaras viz Cullanipitā and Surādēva took the vows of a house-holder at the lotus-like hands of the Worshipful Lord.

I

1 Vrata-grahaṇa of Cullanipitā

At (Vārāṇasī Nagari) (Banaras) their lived a wealthy merchant named Cullanipitā and his wife named Śyāmā Cullanipitā possessed twenty-four (24) crores of gold mohars. Out of these eight crores (8) were in his treasury, eight (8) crores in transactions bearing interest and eight (8) crores were invested in merchandise. Besides he had eight (8) cow-pens each containing ten thousand cows.

On hearing the highly instructive preaching of Śramaṇa Bhagavān Mahāvira, the wealthy merchant, Cullanipitā took the vows of a house-holder.

Having entrusted all his business-affairs to his eldest son, Cullaniputā, one day, went to the Pauṣadha-śālā (a building set apart for religious meditation) of the town and having taken the Pauṣadha Vrata (a vow of abstaining from all sinful acts) he remained with perfect calmness in religious meditation.

At midnight, a demon-god assuming a hideous form came to him with an open sword in his hand and intimidated him saying :—O Śrāvaka ! You leave aside all your religious practices. If you will not stop them instantly, I will kill your eldest son—and others with this sword. When after hearing these harsh words, Cullanipitā did not in the least, swerve from his firm resolution, the god angrily brought his three sons, eldest, younger

and youngest, to Cullanipitā's presence, and began to beat them. Then, he threw them into a deep vessel full of boiling oil, and he threw the flesh and blood of his three sons on Cullanipitā. Still however, Cullanipitā became more steady in his meditation. The god repeatedly told him :—O Śrāvaka ! If you do not leave off your religious meditation, I will immediately bring your mother Bhadrā Mātā and having beaten her severely and having thrown her into a deep vessel full of boiling oil, I shall throw her flesh and blood on you, and you will meet with an untimely death after suffering terrible pains. Although Cullanipitā was repeatedly intimidated by the god, he remained perfectly steady. At this moment, an idea occurred in Cullanipitā's mind :—This man seems to be cruel. He has killed my three sons, and he will kill my mother. I shall, therefore, try to catch him by every possible effort. When, with this idea in his mind, Cullanipitā extended his arm to catch him, the god at once flew away into the skies, and Cullanipitā taking hold of a pillar, created a very loud noise of alarm. On hearing his voice, Bhadrā Mātā-Cullanipitā's mother hurriedly went into the Pauṣadhaśālā—and asked Cullanipitā the reason of his making such a loud noise. When Cullanipitā narrated the whole account to his mother, she said—O child ! Nothing of the sort has at all happened. It seems to me that some wicked god having created forms resembling those of your sons and also mine, must have done all this by his super-human powers, with the object of testing your firm determination. O dear son ! Śramaṇa Bhagavāna Mahāvira has ordained that transgressions in accepted vows should be rectified by penance. There is a transgression in your Pauṣadha vrata and you should practise penance for it. Cullanipitā very gladly did it.

The daily routine of Cullanipitā's life resembled that of Ānanda Śrāvaka after this accident.

Cullanipitā had practised the Eleven Stages of Spiritual Development for a house-holder. Having died with perfect

calmness, Cullanīpitā was born as a god with a life-limit of four Palyopams in the Aruṇaprabha Vimāna (aerial car named Aruṇa-prabha) in Saudharma Déva-loka. Descending from the Aruṇa-prabha Vimāna, he will be born in an excellent highly religious Śrāvaka family in Mahā Vidéha Kṣétra and having taken the highly meritorious Bhāgavatī Dīkṣā, he will, in due course of time attain the Eternal Blissful Siddhi Pada.

Vrata-grahaṇa of Surādéva Śrāvaka.

There lived at Vārāṇasī Nagari (Banaras) a rich merchant named Surādéva and his wife Dhanyā. Surādéva had as much wealth and as many cow-pens as Kāmadéva. On hearing the preaching of Śramaṇa Bhagavāna Mahāvira, Surādéva took the Twelve Vows of a house-holder, like Ānanda Śrāvaka and others. At the time of harassment from any living being-human, celestial, hellish, or any lower animal—he did not leave off his religious practices, but he went on with his religious meditation with great delight.

He had three sons. The same sort of harassment from a god happened to him as was the case with Kāma-déva and Cullanīpitā. A wicked god intimidating him with the killing of his three sons, told him:—‘O Surādéva! You leave off these religious practices.’ But when Surādéva did not at all swerve from his firm determination, the god told him:—‘Surādéva! If you are desirous of saving your life, I again tell you, you immediately abandon all these practices; otherwise, I will produce sixteen most dangerous diseases in your body; you shall have to suffer agonising pains, and you will die with numerous tormentations.’ On hearing these words of the god, Surādéva made a loud noise of fear. Surādéva’s wife Dhanyā at once came thereon hearing noise, and she made the situation clear. Surādéva became calm again. Further account relating to Surādéva was similar to that of Kāma-déva. He had practised the Eleven Stages of Spiritual Development of a house-holder, and at the time of his death, he

did expiation for previous transgressions like Ānanda Śrāvaka and others, and having died in perfect calmness, he acquired divine splendour in Aruṇa-Kānta Vimāna of Saudharma Dévaloka. Descending from there, after enjoying celestial pleasures for a life-limit of four Palyopams, he will be born in an excellent Śrāvaka family in Mahā Vidéha Kṣétra, and having devoutly practised Bhāgavatī Dīkṣā, he will, in due course of time, attain Eternal Happiness of Blissful Mokṣa-Pada.

2. Dīkṣā of Puḍgala Parivrājaka.

From Bānaras, Śramaṇa Bhagavāna Mahāvira came to Ālambhikā Nagari on his way to Rājagriha.

There was at Ālambhikā Nagari, a parivrājaka (a wandering mendicant) named Puḍgala Parivrājaka residing in Śaṅkha-vana Cāitya of that town. He was well-versed in Rig Vēda and other Vēdic Śāstras and he was also attached to strict austerities. He was always having a two-days' fasting and he was daily exposing himself to the hot rays of the Sun. About the preaching of Puḍgala Parivrājaka, some praised it, while others entertained doubts about it.

At this time, Śramaṇa Bhagavāna Mahāvira came to Ālambhikā Nagari and had his quarters at Śaṅkha-vana Udyāna. With the permission of the Worshipful Lord, Gaṇadhara Mahārāja Indrabhūti Gautama went into the town for alms and he heard the public talk about Puḍgal's preaching. On his return with the alms, Indrabhūti Gautama narrating the preaching of Puḍgala Parivrājaka before Śramaṇa Bhagavāna Mahāvira, told him :--Bhagavan ! Now-a-days, there are discussions at Ālambhikā about the Knowledge and Theory of Knowledge acquired by Puḍgala Parivrājaka through Vibhaṅga Jñāna. Puḍgala says : Dévalokas extend to the highest limit of Brahma-dévaloka, and dévas (gods.) exist within that limit. The lowest life-limit of gods is ten thousand years, and their highest limit is ten Sāgaro.

pams. Bhagavan ! What is your opinion about this they ro of Pudgala Parivrājaka standing with his face directed to the Sun and with his arms raised up ? As a result of difficult austerities, steady exposure and gentility of heart, Pudgala Parivrājaka acquired Vibhanga Jñāna and he was able to see the events of the déva-lokas (heavens) including Brahma-dévaloka.

By the acquisition of this much visible knowledge Pudgala now thought that he had Perfect Knowledge of the Self. By Visual Knowledge, he said that he was able to see that the lowest life-limit of gods is ten thousand years, and the highest, is ten sāgaropams. Beyond this limit there is neither a déva-loka nor a déva (god). From the place of penance Pudgala Parivrājaka went to his hermitage and having taken his tri-daṇḍa (triple staff), earthen-pot, ochre-coloured clothes etc, he went to the Āśrama at Ālambhikā. Having kept his clothes, earthen-pot etc, at the Āśrama, Pudgala Parivrājaka went to market-places, squares and triangular spaces in the town for the publicity of his knowledge acquired by Vibhanga jñāna. There were discussions in the town.

Replying to the question of Gaṇadhara Mahārāja Indrabhūti Gautama, the Worshipful Lord said :--‘What Pudgala Parivrājaka is not true. The lowest life-limit of gods is ten thousand years and their highest limit is thirty-three Sāgaropams. Beyond the Brahma-déva-loka there are other déva-lokas, and there are gods residing there.

All the persons in the Samāva-saraṇa heard the explanation. When the preaching was over, all the visitors, praising the explanation of Śramaṇa Bhagavāna Māhāvira, went away to their respective homes.

The most correct explanation given by Śramaṇa Bhagavāna Māhāvira reached the ears of Pudgala Parivrājaka. He became suspicious about the correctness of the knowledge acquired by him. He had already heard that :--“Śramaṇa Bhagavāna Māhāvira

vira is a Sarvajana. He is a Tirthankara. He is very pious and accustomed to severe austerities. Now, he became despondent about his acquired knowledge. The more doubtful he became of his knowledge, the more steadily he began to lose his Vibhaṅga Jñāna. Within a short time, Puṅgava Parivrajaka came to realise that the Vibhaṅga Jñāna that he had acquired was simply a delusion of mind.

Now, Puṅgava Parivrajaka went to Śaṅkha-vana Udyāna with the object of taking the shelter of Śramaṇa Bhāgavāna Mahāvira. Entering the Samavasaraṇa he made salutations with due ceremony to the Worshipful Lord, and going three times round him from right to left by way of a pradakṣiṇā, he took his seat at a suitable place.

On hearing the preaching, the faith of Puṅgava Parivrajaka in Jaina Dharma became more steady. He took Bhāgavati Dīkṣā at the pious hands of Śramaṇa Bhāgavāna Mahāvira and gladly joined the Order of Monks. He studied the Eleven Aṅgas of the Jaina Siddhāntas, and having become free from a majority of Karmas, he died in perfect calmness.

3 Vrata-grahaṇa of Cullaśataka.

At this time, Cullaśataka a millionaire of Ālambhikā Nagari and his wife Bahulā took the Twelve Vows of a House-holder, along with a number of males and females at the blessed hands of Śramaṇa Bhāgavāna Mahāvira.

At Ālambhikā, there lived a millionaire named Cullaśataka, with his wife Bahulā. He possessed wealth and cow-pens similar to that owned by Kāma-dēva Śrāvaka. Now, Cullaśataka accepted the Twelve Vows of a House-holder from Śramaṇa Bhāgavāna Mahāvira and he piously observed the Eleven Stages of Spiritual Advancement for a house-holder. He experienced an annoyance from an evil god similar to that created for Cullani-

pitā. The only difference being that in the case of Cullaṇipitā, the god intimidated him that he would kill all his sons if he did not swerve from his Path of Duty. But to Cullaśataka the evil god said :—Ah ! Cullaśataka ! if you do not leave off your Path of Duty, I will collect all your wealth amounting to eighteen crores of gold coins, and will fling it away in various localities of the marketing-places of this town. You will suffer from painful and tormenting meditation, and you will eventually meet with an unhappy death.' On hearing these dreadful words of the god, Cullaśataka s'rāvaka made a great noise. Having heard the noise, Bahulā, the wife of Cullaśataka, at once entered the Pauṣadha-s'ālā (a place set apart for religious meditation) and on knowing the real state of affairs, Cullaśatakaji became perfectly quiet again. The account of the latter portion of his life resembled that of Ānanda Śrāvaka. Dying with perfect equanimity of mind, Cullaśataka Śrāvaka was born as a god in Aruṇa Siddha Vimāna (aerial car) of Saudharma Déva-loka, with an age-limit of four Palyopamas. Descending from there, he will attain Mokṣa-pada (Final Emancipation in Mahā Vidéha.

From Ālambhikā Nagari Śramaṇa Bhagavāna Mahāvira went to Rājagrihi Nagari.

4

4. Dikṣā of Maṅkāti and others.

At Rājagrihi, Maṅkāti, Kimkrama, Arjuna, Kāśyapa, and several persons, took Bhāgavatī Dikṣā from Śramaṇa Bhagavāna Mahāvira and joined His Order of Monks.

Śramaṇa Bhagavāna Mahāvira lived at Rājagrihi Nagari during the Rainy Season of the Eighteenth year of his Ascetic life

Śramaṇa Bhagavāna Mahāvira lived at Rājagrihi Nagari during the Rainy Season of the Sixth Year of His attainment of Kévala Jnāna. It was the eighteenth year of his ascetic life. After the close of the rainy season, also, he moved about in Magadha-désa.

During this time, the devotion of King Śrēṇika towards Śramaṇa Bhagavāna Mahāvira went on increasing. They met each other very frequently.

One day when King Śrēṇika was sitting near Śramaṇa Bhagavāna Mahāvira, a man suffering from a virulent form of leprosy came there and after having respectfully saluted the Lord, he took his seat, like a rabid dog, very close to the feet of Śramaṇa Bhagavāna Mahāvira, and he fearlessly began to smear the feet of the Venerable Lord with the stinking offensive pus coming out from the ulcers on his body, as if it were sandal-paste. Śramaṇa Bhagavāna Mahāvira was perfectly calm but King Śrēṇika became greatly enraged at the man's insulting behaviour.

At that time, Śramaṇa Bhagavāna Mahāvira had a sneeze. The leper instantaneously announced:—‘May you die soon.’ Then King Śrēṇika had a sneeze. The leper said:—‘May you live long.’ Then, Abhaya Kumāra had a sneeze. The leper said:—‘You live or die. And then, the butcher named Kalāsaurika—who was in the assembly—had a sneeze. To him the leper said:—‘You need not live and you need not die.’

King Śrēṇika was very curious to know the correct meaning. Śramaṇa Bhagavāna Mahāvira explaining the words of the leper said:—‘O king ! When he told me to die soon, he meant to say that I was to attain Nirvāṇa Pada (State of Final Emancipation) after my death and hence, if I died soon I will have the Eternal State of Final Beatitude earlier. To you, O King ! he said “May you live long here,” because after your death, you are to be born as a Nāraka’ (denizen of hell). If you live longer here, you will be happy here, and you will be saved from the agonies and torments of hell for the time being. To Abhaya Kumāra he said:—‘You live or die. Because if Abhaya Kumāra lived longer, he would be doing pious deeds, and if he died, he would be born as a god in Anuttara Dēva-loka. Both these

things are good for Abhaya Kumāra. In case of butcher Kālasaurika, the leper god said. 'You need not live and and you need not die' meaning there-by that, even if he lived long he would be doing more sinful acts, and whenever he died, he was sure to be born in hell. So both these things are not good for him.

King Śrēṇika's Disappointment

On hearing about himself that he would go to hell after death, the mind of King Śrēṇika became greatly disturbed. He requested Śramaṇa Bhagavāna Mahāvira to find out a remedy by which his birth in hell, could be averted. Śramaṇa Bhagavāna Mahāvira said:—O King! Just as, it is impossible to expect a Brāhmin female residing in this town to give gift to a Jaina Sādhu, and just as it is impossible to prevent butcher *Kālasaurika from killing animals, in the same way, it is impossible to escape the punishment of one's evil deeds. But then, the Venerable Bhagavāna cheering up King Śrēṇika fore-told:—O Good King! You need not be so disappointed. You will become the First Tīrthan-kara named Padmanābha, in the next Future Series of Tīrthan-karas during the next Utsarpiṇi Kāla.

Although King Śrēṇika was not able to lead an ascetic life, he made a firm resolution never to put any hindrance in the way of persons who were willing to accept Bhāgavati Dīkṣā.

At this time, a young prince named Ārdra Kumārā came to Śramaṇa Bhagavāna Mahāvira from a non-āryan country named Ādraka.

Ārdra Kumārā

In a non-āryan country named Ādraka located very far off, on the coastline of a big sea, there lived a non-āryan king Ādraka in his capital town named Ādraka. King Ādraka had his wife named Ādrīkā and a son named Ārdra Kumārā.

*Kāla sāurika was killing five hundred bulls every day.

King Ārdraka had formed friendship with King Śrēṇika of Magadha-dēśa. One day, King Śrēṇika sent one of his ministers to Ārdraka-dēśa with some presents for King Ārdraka. There King Śrēṇik's minister was highly respected and very hospitably treated. On seeing the close friendship of King Śrēṇika with his own father, Ārdra Kumāra asked the minister with the idea of contracting, friendly relations with one of King Śrēṇik's sons :- 'Has King Śrēṇika any son or not ? I like to have friendship with him'. The minister naming Abhaya Kumāra as one of King Śrēṇik's most intelligent sons, extolled with an open heart the highly eminent qualities of the heart and soul of Abhaya Kumāra. Although Ārdra Kumāra was born in a Non-āryan country, he became greatly enamoured with the highly virtuous qualities of Abhaya Kumāra, and he sent some presents to Abhaya Kumāra with the object of forming friendship with him. On his return back, the minister gave the presents from Ārdra Kumāra, to Abhaya Kumāra. Abhaya Kumāra had a deep knowledge of some of the noble Principles of the Jaina Religion.

Highly intelligent Abhaya Kumāra at once thought-'It seems to me that this prince-Ārdra Kumāra is a highly religious man capable of attaining Salvation in future but that he has been born in a Non-āryan country because he may have put obstructions in the path of Sādhus-who may be practising their religious duties, during his previous life. Because a miserable man who is never to attain Salvation or one who can attain it with much difficulty cannot aspire to contract friendship with me. Friendly relations usually take place with persons of similar good or evil Karmas. Usually individual temperaments must be identical. Friendship is formed and it becomes long-lasting, only when there exists a similarity of age, fundamental qualities (sattva, rajas, tamas), as well as, a similarity of deliberate thinking: A noble idea of bringing Ārdra Kumāra to Bhārata-varṣa (Union of Hind; India) and of making him advance on the Progressive Stages of Spiritual Elevation after instructing him in the Principles of the True Religion, preached by the Tīrthankaras, arose in the mind of Abhaya

Kumāra, He who unites another in the path of morality, rules of civic life, and in the path of True Religion, is his real benefactor. The acquisition of true faithful friends depends chiefly on puṇya (meritorious deeds). Besides, company of virtuous persons and constant study of the principles of the True Religion are chiefly instrumental in Progressive Spiritual Advancement. With such benevolent ideas in his mind, the eminently wise Abhaya Kumāra had a beautiful and highly decorated diamond image of Tirthaṅkara Bhagavān Śrī Rṣabha-dēva Swāmī placed, with due ceremony in a handsome box and having applied a lock and his own seals, Abhaya Kumāra handed over key and the box securely packed to the man who was going to Ārdra Kumāra with specific instructions that he should give the box and the key to Ārdra Kumāra, and that Ārdra Kumāra should, personally open the box in private and also that he should not show the box to any one else. The servant as instructed, gave the box and the key to Ārdra Kumāra. On opening the box in his private hall, and seeing the image of Tirthaṅkara Bhagavān Śrī Rṣabha-dēva Swāmī, Ārdra Kumāra thought :— What must this thing be like ? Could I have seen such a thing before ? By constant thinking and deep meditation on the subject Ārdra Kumāra came to know the incident of his third previous life.

Previous Life

Ārdra Kumāra was, now, able to know that during his third previous life, he was a peasant named Sāmāyika. He had a wife named Bandhumati. Both of them had taken Bhāgavati Dīkṣā. Now, Sāmāyika Muni was moving about from town to town and village to village along with his Guru (preceptor), and Bandhumati Sādhvī was, also, similarly moving about with her Guruṇī (chief nun), and both of them were leading their individual ascetic life, with great credit without the slightest blemish on their part.

It accidentally so happened that Bandhumati in company with her Guruṇī, arrived, by chance, to the village where Sāmāyika

Sādhū was staying with his Guru. On seeing Bandhumati Sādhvī there, Sāmāyika Sādhū, vividly recollecting the sexual pleasures that he may have enjoyed with Bandhumati during their household life, became greatly enamoured of her. As soon as, the pious-minded Bandhumati Sādhvī, came to know about the evil intentions of Sāmāyika Sādhū, she commenced the vow of remaining in religious meditation without food and drink till the end of her life, with the permission of her Guru. Having died with perfect calmness of mind, Bandhumati was born as a god in *dēva-loka*.

On having heard about the death of Bandhumati Sādhvī by *anaśana* (remaining in religious meditation without food and drink till the end of her life), Sāmāyika Sādhū thought:—The pious Sādhvī Bandhumati did *anaśana* simply on account of her fear of breach of her accepted vow, but I have already mentally broken my vow, then, why should I live any longer? With this idea in his mind, Sāmāyika Sādhū, also, did *anaśana*, and on death, he was born as a god in *dēva-loka*.

Although Sāmāyika Sādhū did *anaśana* and was born as a god, he ought to have done expiatory rites before his well-versed Guru, with a clear conscience, for the purpose of purifying the wickedness of his mind caused by evil thoughts. But he did not do it even on his death-bed. Having intentionally entertained wicked thoughts of sexual intercourse with a Sādhvī (nun), Sāmāyika Sādhū became burdened with a grave blemish in his ascetic life, and consequently, he was born, during his next life in a Non-āryan country and in an *anārya* (uncivilised) family. But, as he had led a very pious ascetic life, during the rest of the period, he was born in a royal family and by getting an auspicious opportunity of forming a friendship with Abhaya Kumāra, Ārdra Kumāra was able to see for himself an incident of his previous life. One can, thus, realise the consequences of good or bad actions. If evil thoughts crop up in one's mind, he should purify his Soul by practising adequate penance.

With the object of meeting Abhaya Kumāra and taking Dīkṣā, Ārdra Kumāra respectfully requested his father—King Ārdraka—to give him permission to go to Ārya-dēśa. But his father did not allow him to go, and so, he was passing his days in deep anxiety. When King Ārdraka came to know about Prince Ārdra Kumāra's condition, he ordered his five hundred feudatory kings not to allow Ārdra Kumāra to go to any foreign land. The feudatory kings acting under orders from King Ārdraka, kept a very vigilant watch over the movements of Ārdra Kumāra and they did not leave his presence. Having created confidence in the minds of his watchers for some time, Ārdra Kumāra at last, secretly came to Bhārata-varṣa. He returned back to Abhaya Kumāra the diamond-image of Tirthaṅkara Bhagavān Śrī Rṣabha-dēva Swāmī that he had brought with him and having spent for charitable purposes the wealth that he had taken with him, the enlightened Ārdra Kumāra, by himself, put on the apparel of a Sādhu.

When Ārdra Kumāra adopted ascetic life for himself, a benign protective god, remaining in the sky, loudly announced:—"O worthy man! Do not take Dīkṣā now. You have as yet to experience some evil Karmas which will go against your ascetic life. For the present, you enjoy sensual pleasures as a house-holder in this world, and you can take Dīkṣā at a suitable time later on. Even Tirthaṅkaras have to experience consequences of evil Karmas done in previous life. You therefore, postpone taking Dīkṣā." Giving no attention to the advice of the god, Ārdra Kumāra energetically adopted ascetic life by himself. He became a Pratyēka Buddha (one who gets enlightened by his own self, without the preaching of any one else) and strictly observing his religious vows, he moved about freely from place to place.

Srīmatī

At Vasantapura Nagara there lived a wealthy merchant named Dévadatta and his wife Dhanavati. Descending from Dévaloka, the soul of Bandhumatī Sādhvī, was born as a daughter

of Dhanavati. The baby was named Śrīmatī. When she attained youth, she became very handsome and virtuous.

Pratyēka Buddhā Ārdraka Muni, happened to come to Vasantapura, and he remained in religious meditation in a temple in a pleasure-garden outside the town.

At that time, Śrīmatī, went out, for sport, to the temple in the pleasure-garden outside the town, in company with her female companions. Having gone to the temple, they commenced a game of Pati-ramaṇa (choosing a husband) amongst themselves. Some of the girls chose one for each of them, but Śrīmatī, pointing to Ārdraka Muni, who was sitting in religious meditation in the temple, said:—'I have selected this Muni as my husband, and I shall marry him'. All the girls, having finished their game, went away. Ārdraka Muni, also, went else where.

Now, Śrīmatī being of marriageable age, her parents were thinking of her marriage and selection of a bridegroom for her. Śrīmatī, then, said:—Dear Father! When I was playing with my female companions in the temple outside the town, I had selected a Muni (an ascetic) who was sitting in the temple, as my would-be husband. But I do not know who he was and where he is gone. Also, I did not care to know anything, because, at that time, we were simply playing. But now, I am not going to address any other person except that Muni as my husband, and I am determined not to accept anyone else as such.' On hearing these words of his beloved daughter, the mind of Sheth Déva-datta became greatly disturbed. He thought:—'If fortunately the Muni happens to come into the town, who will recognize him?'

Even if any one were to recognize him how can any person who has renounced all worldly pleasures consent to a marriage contract? When at last Sheth Dévadatta was fully convinced that Śrīmatī would not leave aside her firm determination, he asked her if she knew of any sign by which she would recognize the Muni. She replied:—'When I looked at the feet of the Muni,

there are certain signs on his feet by which I will certainly recognize him. Thereupon, Shéth Déva-datta made arrangements for Bhikṣā-dāna (giving of alms) by his daughter Śrīmatī to every ascetic who came to the town. So that, she may be able to see their feet. Long time passed but Śrīmatī did not, in the least, become slack in her firm resolution; on the contrary, she became very obstinate in her determination of not marrying with anyone else except her selected Muni.

One day, however, Ārdraka Muni happened to come accidentally into the town. While paying respects by bowing down at the feet of the Muni, who came there after many months, Śrīmatī looked at the signs on his feet, and she at once recognized him. Then, Shéth Déva-datta, the king of the town, and some prominent citizens, unitedly informed Ārdraka Muni about the firm determination of Śrīmatī of marrying with none except the Muni and they all requested Ārdraka Muni to marry her. Ārdraka Muni became much bewildered at such a strange offer. But he was, at last, prevailed upon to marry her and to remain with her as long as she gave birth to a male child.

In course of time, Śrīmatī became pregnant and she gave birth to a handsome boy. Ārdraka Muni, now thought of going away. Śrīmatī and other persons, prevented him from going else where, saying that he should live with her so long as the boy leaves off his mother's milk and he is able to walk about here and there. Then, again, when the boy was able to walk about merrily, Ārdraka Muni, made up his mind to go away. But the shrewd merchant girl, devised a plan and she was successful. She began to spin cotton on a Rēñṭā (spinning wheel). The boy asked her:--'Mother ! What are you doing'? She replied : 'My dear son ! Your father is going away, leaving us helpless. You have not grown up to an age when you can earn. Therefore, I shall maintain you by working on this un-censurable piece of labour, quite suitable for a helpless woman.'

On hearing this, the lovely boy, affectionate as he was to

his father, went with a skein of thread prepared by his mother, and going round his father and encircling him with rounds of thread, smilingly said :--“Now, you are bound, how will you go away ?” Ārdraka Muni, counted the rounds of thread on his body, and out of paternal love towards the child, he consented to live there, for as many years as there were rounds of the thread on his body. Owing to attachment towards Śrīmatī, and affectionate love towards her son, Ārdraka Muni, thus, lived as a householder for some years.

One day, during the latter part of the night, the following idea arose in the mind of Ārdraka Muni :--“Ah ! I took the shelter of the Five Great Vows of ascetic life, with the object of being lifted from getting drowned into the endless abyss of this Samsāra (worldly existence), but now, having broken my vows, I am again falling into that miserable abyss. During my previous life, I broke my vow only mentally, and I was consequently born in a Non-āryan country and also in an anārya family. But during this life, I broke my vow in three ways (by mind, speech, and body). I am at a loss to know what my future condition will be. However, I will take Dīkṣā again and I will make my Soul purer by severe austerities.” With the idea of taking Dīkṣā again, Ārdraka Muni left the house of Śrīmatī and was going to Śramaṇa Bhagavāna Mahāvira for Bhāgavati Dīkṣā.

The five hundred feudatories who were sent by King Ārdraka to Bhārata-varṣa for making inquiries of Ārdraka Kumāra did not go back to their king, but they remained in this country owing to their fear of being punished by the king, and they maintained themselves by doing high-way robberies, and such other mean pursuits.

When Ārdraka Muni was going to Śramaṇa Bhagavāna Mahāvira, on his way, he met these five hundred robbers. Having persuaded them by sound advice, to desist from their nefarious pursuits, Ārdraka Muni gave them Dīkṣā Accompanied by

his five hundred newly initiated disciples, Ārdra Muni, then, went to Śramaṇa Bhagavāna Mahāvīra, who was at Rājagriha.

5

5. Mētārya Munivara

रायगिहंमि पुरवरे, समुआण्णट्ठा कयाइं हिंदंतो ।

पत्तो अ तस्स भवणं, सुवन्नगरस्स पावस्स ॥ ८५ ॥

निप्फेडिआणि दुन्निवि, सिसावेद्वेण जस्स अच्छीणि ।

नय संजमाओ चळिओ, मेअज्जो मंदरगिरिन्व ॥ ८६ ॥

नवपुव्वी जो कुंचगमवराहिणमवि दयाइ नाइरके ।

तं निअजिअनिरविरकं, नमामि मेअअमंतगडं ॥ ८७ ॥

1. Rāyagīhammi puravaré samuāṇaṭṭhā kayāim hīṇḍanto
Patto a tassa bhavaṇam, suvaṇṇa-gārassa pāvassa. 85.
2. Nippheḍiāṃ dunnivi, sisāvēdḍhēṇa jassa acchīni
Naya sañjamāo calio, Méajjo Mandara giri vva. 86.
3. Navva puvvī jo kuñcaga-mavrahīṇamavi dayāi nāiraké
Tam niajjaniravirakam, namāmi Méaaamantagadam. 87.

1-2-3 Mētārya Muni one day moving about for alms in the excellent town Rājagriha, went to the house of a goldsmith (who was known as the murderer of a Muni). Mētārya Muni whose both eyes dropped down by tight bandage of the head with a piece of fresh leather, but who did not swerve from his ascetic life like Mandara Giri. Besides, I pay homage to Mētārya Muni who did not say, out of mercy for the kaunca bird (curlew), that the bird had swallowed the gold-beads of the goldsmith, although he knew it, who was well-versed in nine Pāvās, and who was indifferent towards his own body.

An Account of Mētārya Muni

In Sākētapura Nagara of Bharata Kṣētra of Jambū Dvīpa

there lived a king named Candrāvatansa. The king had two wives named Sudarśanā and Priyadarśanā. Sudarśanā had two virtuous sons named Sāgaracandra and Municandra. Priyadarśanā had also two sons named Guṇacandra and Bālā-candar. King Candrāvatansa had appointed Sāgaracandra as his Crown Prince and had given the kingdom of Ujjaini Nagari to Municandra Kumāra.

One day, during the month of Māgha (March-April) King Candrāvatansa had taken a vow in Samāyika Vrata at night, that he would remain in Kāyotsarga (renunciation of body) which results in the destruction of all sorts of calamities of the Saṁsāra, as long as this lamp in my bed-chamber keeps burning. The king commenced Kāyotsarga. The maid of the bed-chamber thinking that it would be difficult for the king to go to his bed during the darkness of the night poured more oil into the lamp during the first quarter of the night. Again, out of devotion towards the king, she added more oil in the second, third, and the fourth quarter to keep the lamp burning. The king remained in Kāyotsarga as long as the lamp kept burning. In the morning, King, Candrāvatansa had agonising pains all over his body and he died. The ministers and the towns-people installed Crown Prince Sāgara Candra on his father's throne with due pomp and ceremony.

One day, King Sāgara Candra lovingly told his step-mother Priyadarśanā :— Mother ! With my permission and request, and for your satisfaction, you give this kingdom to your son. I am desirous of having Bhāgavati Dikṣā. Priyadarśanā did not do it on account of public censure. King Sāgara Candra ruled over his kingdom very judiciously, treating his subjects as his own progeny.

One day, on seeing King Sāgara Candra shining with the prosperity of his kingdom, his step-mother Priyadarśanā thought—Ah ! Fie on me, that I foolishly refused to accept the kingdom.

that was being offered to my son. Had my son received the kingdom he also would have appeared so handsome. Let me, therefore, kill Sāgara Candra, so that my son will get the kingdom ! With this idea in her mind, Priyadarśanā was seeking suitable opportunities.

One day in the morning, King Sāgara Candra accompanied by his family-members and retinue, went out for a sport in the pleasure-garden outside the town. The king was hungry and so he sent a maid to his palace to bring some food and drink-materials from his cook. The cook gave delicious food and drink-materials to the maid, for the king. He had prepared a big sweet-ball. The king's step-mother Priyadarśanā having come to know this, smeared her hands with a virulent poison and she hurriedly came and stood on maid's way. The wicked woman asked the maid :—Ah ! What is in your hands ? Where are you going now ? The maid replied :—O mother ! I am taking this food and drink-materials for the king in the adjoining pleasure-garden. Priyadarśanā said 'Let me see it,' The maid said —See ! This much food-material is for other persons, and this sweet-ball is for the king.' Priyadarśanā said ! Let me see the sweet-ball meant for the king. The maid innocently gave her the sweet-ball, and Priyadarśanā applied the poison from her hands to the sweet ball. While replacing it in the vessel, Priyadarśanā smilingly said :—'How sweet is its smell ? The maid went to the king and gave him, the food-materials brought from the cook. On seeing the sweet-ball, King Sāgara Candra thought :—How can I eat this sweet-ball without giving it to my younger brothers ? So saying, he quite innocently divided the sweet-ball into two equal pieces and gave each piece to his two younger brothers—the sons of Priyadarśanā—and he took his meals from the remaining food-material. Those, who have done good actions in their previous lives, are not harmed by wicked intentions of others. The evil intentions of wicked persons towards virtuous individuals, react on the wicked persons themselves

Soon after eating the two pieces of the sweet-ball, both the

brothers,—the sons of Priyadarśanā and step-brothers of King Sāgara Candra,—came under the influence of the poison, and they fell down on the ground in a swoon. The king immediately called physicians and both the princes became perfectly free from the destructive effect of the poison.

King Sāgara Candra then, made inquiries. He asked the maid :—Now, say out, Did you show the sweet-ball to any one, on your way? The maid replied : —I had not shown that sweet-ball to any other person, but it was seen by Priyadarśanā —the mother of these princes—and she had rubbed it with her hands.' Having obtained all the information, King Sāgara Candra called Priyadarśanā to his presence and told her :—O wicked woman ! Fie on thee ! I tried to give the kingdom to your sons but you did not accept it. Now, you tried to kill me by a virulent poison but your own sons would have become victims to your cruel action. They have been fortunately saved. So saying, King Sāgara Candra entrusted the two sons of Priyadarśanā with the government of the kingdom and he himself, having renounced all royal pleasures, took Bhāgavatī Dīkṣā and commenced his wanderings on religious mission. In due course of time, Sāgara-Candra Muni studied various Sūtras of Jaina Siddhāntas

One day, a number of Sādhus from Ujjaini Nagari came there. Sāgara Candra Muni asked them:—O Excellent Munis ! Is Jaina Dharma in a flourishing condition in Ujjaini Nagari which is renowned for its prosperous state? The Sādhus sorrowfully replied:—How can there be a healthy existence of the Jaina Dharma when the King's son and the purohit's (family priest's) son are deadly enemies there? On hearing these words, which were as painful to Sāgara Candra Muni as the pouring of hot molten lead into his ears, the much distressed Sāgara Candra Muni requested his Guru Mahārāja:—Bhagavan ! May I go there? Guru Mahārāja willingly permitted him to go, and told him:—O good Sādhu ! You go to the big town and you teach both the

boys a good lesson, and bring them to the Right Path. Śāgara Candra Muni then went to Avanti Nagarī and reached Upāshraya there in the evening. He stayed at the Upāshraya with the Sādhus who were living there, and did his usual rituals.

Next day at the time of going out for alms, the Sādhus told Śāgara Candra Muni:—O Excellent Muni! We shall bring food for you. You please stay here. Śāgara Candra Muni told them:—‘I take the food brought by myself’. Therefore O Munis! Show me some suitable houses. The Sādhus, thereupon, sent a young Sadhu with him. The young Sadhu showed him the purohit’s house, and he came back to the Upāshraya. When Śāgara Candra Muni entered the purohit’s house, and very loudly repeated Dharma Lābha very often, the wives of the purohita told him:—O Muni! You speak gently. There are two wicked boys here. Although Śāgara Candra Muni was repeatedly warned, he kept on uttering Dharma Lābha with a very loud tone. The females thought that the Muni must be deaf, and they gave him suddha (pure) food. As soon as Śāgara Candra Muni was coming, with the food after uttering Dharma Lābha in a loud tone, towards the main-door of the house, the purohit’s son and the King’s son,—both of them, becoming greatly enraged on hearing the word Dharma Lābha, hurriedly ran to the door, and told the pious Muni:—Ah! Muṇḍa (clean-shaved—a term of contempt for ascetics) Dance before us; otherwise, you will not be able to escape from here.’ Śāgara Candra Muni said:—O Princes! I will dance admirably but who will play the music to suit it? If both of you do not play music suitable to my dance, I shall punish you severely.’ Both the princes intoxicated with pride, told Śāgaracandra Munīśvara:—‘O Munīśvara! (great sage)! You do the dancing and we shall play the music suitable to it.’ The intelligent Sādhu, Śāgara Candra Muni respectfully did the dancing as he was habituated to do it, but both the princes played the music foolishly. Becoming angry, Śāgara Candra Muni said:—O Vile Princes! Why do you not play the music strictly in accordance with my dancing! So saying, Śāgara Candra Muni, holding them tightly,

beat them so severely that all the joints of their body became loose. They were not able walk about, move about, sit up or stand up. Remaining at that spot, they suffered great agony. Sāgara Candra Muni went into a pleasure-garden and remained in Kāyotsarga, absolutely absorbed in meditation on the Jinésvara.

When King Muni-candra of Avanti was informed about the event at purohit's house, he sent his servants to the Sādhus' Upāshraya to make inquiries about that particular Muni. The Sādhus living in the Upāshraya, said:—There was a Sādhu-guest here, but we do not know where he has gone.' While making inquiries, the king's servants went into the pleasure-garden outside the town in which Sāgara Candra Muni was in Kāyotsarga. On seeing Sāgara Candra Muni in the Udyāna (pleasure-garden) they were greatly astonished, and they knew that he is the same excellent Sāgara Candra Rājarsī who having given his kingdom to Prince Guṇacandra, took Bhāgavatī Dīkṣā. The servants went to their king and gave him the news of the arrival of Sāgara Candra Muni in the Udyāna. King Muncandra thought:—'Having come to know that these boys had malice towards Jainism, Sāgara Candra Muni himself has rightly punished them. Or else, who else is able to bring these wicked boys to the right path. Earth itself is the support for those who have slipped from it. Let me, therefore, pacify the Rājarsī with sweet, polite words and let me keep them alive.' There is no other remedy.' With this idea in his mind, the king immediately went into the udyāna, and falling at the feet of Sāgara Candra Rājarsī, he asked pardon, for the misbehaviour of the two boys. Sāgara Candra Muni told him:—O Indiscrete King! You are not able to prevent those two wicked boys from striking at the root of Dharma on account of your Moha (infatuation) towards them, and, therefore, you deserve to be punished in this way.' Those who are indifferent to persons striking a blow to Religion, are themselves sinful. The king bewildered with fear, said, O Compassionate Muni! You forgive the fault of the two boys. They will never do such an offence again. Have mercy on them and make them quite heal-

thy. Saints are always full of mercy.' Sāgara Candra Muni again said: O King! I will make these two boys quite healthy, only if they consent to take Dikṣā. Otherwise not.' On seeing the persistence of Sāgara Candra Rājarsi on this point, the king consulted both the boys, and with their consent, the Rājarsi rubbed their bodies in such a way that their joints became normal again. Sāgara Candra Rājarsi gave Bhāgavati Dikṣā to the two princes and took them along with himself in vihāra (sojourn).

The king's son, from that time on-ward, thought:—This great sage Sāgara Candra Rājarsi is my chief benefactor as he has saved me from falling into the abyss of Samsāra. On the other hand, the purohit's son thought.—Why did this Muni fraudulently entrap me, with this Dikṣā? Fie on him! The king's son observed all his religious ceremonies with great devotion, and the purohit's son did it with malice. Both of them, after death, were born as affluent gods in the same Vimāna (aerial car) under happy conditions. They used to go together to Eternal Siddhāyatanas in their Déva-loka, and by rendering service to Jaina Sādhus, their Samyaktva became purer. Both of them, then, came to one decision that out of two of us, he, who remains as a god in déva-loka, should go down to human habitation, and instruct the other who is born as a human being, in the discharge of his spiritual duties towards his soul.

Now the purohiti's son, descending from the svarga bhūmi (heavens), was born in the house of a Caṇḍāla (a man of the lowest stratum of society) on account of his malice towards Sādhus). The wife of the Caṇḍāla had friendship with the wife of a wealthy merchant of the town. The pregnant wife of the merchant one day told the wife of the Caṇḍāla who was going out to sell her meat :—O good woman ! You do not go to other persons for the sale of your meat. I will daily buy all the meat that you may have for sale. The Caṇḍāl's wife, was then giving all her meat to the merchant's wife and she was getting extra high prices from her. This bargaining between the two women

continued for several days. Their intimacy increased and the Caṇḍāl's wife came to the merchant's house with her whole family and lived there. Caṇḍāl's wife was pregnant. When she was nearing her time of delivery the merchant's wife made a bargain. She proposed :-- O good woman ! You usually give birth to boys. So, you give me your boy of this delivery and you accept a dead boy or a girl that I may give birth to. The Caṇḍāl's wife agreed with the proposal on account of her great intimacy towards her. The merchant's wife gave birth to a dead girl. The Caṇḍāl's wife gave birth to a very handsome charming boy. The merchant's wife took the boy from the Caṇḍāl's wife, and gave her own dead daughter to her. Then making the boy bow down at the feet of her companion-Méti (the Caṇḍāl's wife)-the delighted merchant's wife said :--O Jiviteśvari (O Goddess of Life), Bestow long life to this boy' At the time of the boy's Nāma Sthāpanā (fixing of personal name), the boy was named Mētārya by the merchant's wife with great pomp. With growing age, Mētārya Kumāra easily learned all the arts and sciences in a short time on account of his excellent mass of meritorious deeds of previous lives. At this time, his god-friend of previous life-the king's son-came to him from his celestial abode in déva-loka as was mutually settled when they were companions in the déva-loka, and instructed him to renounce the world. Mētārya Kumāra did not give him any attention. Then, his father contracted Mētārya's marriage with eight girls of wealthy parents with great festivities. When Mētārya Kumāra decorated like Jayanta (a son of Indra) and riding an excellent palanquin was passing in his marriage-procession through the main street of the town, his friend-god-the king's son-entered the Caṇḍāl's body. The man began to weep loudly and said :--If my daughter were alive, I would have celebrated my daughter's marriage-ceremony with great pomp and I would have given dinners to my caste-fellows. On hearing these words, the Caṇḍāl's wife gave the true account to her husband. The enraged Caṇḍāla, through the prowess of the god, not only threw down Mētārya Kumāra on the ground from his palanquin, but he told him :--O Wicked Man ! Why do you ma

rry females who are unsuitable for our family ? So saying, he hurled him on the public latrine of the town. The god appearing in his original form, told Mêtārya Kūmāra :—You act according to my instructions even now, and do something for the up-lift of your Soul. You are losing nothing. Mêtārya said, O Dēv-ēśa ! (lord of the gods) What is the use of the up-lift of my Soul ? when I have been detested as a low-born. My wealth is also gone—O kind god ! If you, again, give me the same wealth and prosperity I will do everything according to your instruction ! The god then, inquired :—‘Now, tell me. What do you want me to do for you ? Mêtārya said :—‘Now you so arrange that King Śrēṇika may give me his daughter in marriage with me. So that, my stain as a low-born can be wiped off. I may acquire greatness and also I may get more wealth.

Besides, O god ! At the time of taking Bhāgavati Dīkṣā my fame, wealth, prosperity, and my religious devotion may shine out, if I take my Dīkṣā with great pomp. The god accepted Mêtārya’s request and gave him a he-goat. The goat was voiding gems in his foeces at Mêtārya’s house. Mêtārya one day filled a large dish with those gems and told his father as follows. O Father ! You take this dish full of gems to King Śrēṇika and when he is pleased with you, you ask for a daughter of King Śrēṇika to be given in marriage with me. Do not ask anything else.’ On hearing these words of his son, the Caṇḍāla greatly delighted at heart went to King Śrēṇika, with the dish full of divine gems, and gave him a present of the gems. King Śrēṇika becoming greatly pleased on seeing the divine gems told him :—O Mêtā ! Ask whatever you like from me.’ But when the Caṇḍāla said ;—You give your daughter in marriage with my son’, King Śrēṇika, becoming angry with him told him :—Are you not ashamed to make such an unreasonable demand ? With these words, the Caṇḍāla was driven out from the king’s assembly.’

The Caṇḍāla went home greatly disappointed. From that day onward, the king accepted the dish filled with divine gems

daily from the Caṇḍāla but he would not give his daughter. On seeing the Caṇḍāla daily giving a dish of gems to King Śrēṇika the astonished Abhaya Kumāra Mantri asked him:—Ah! From where do you daily bring these excellent gems? The Caṇḍāla replied:—I have a goat at my house. He passes these gems with his foeces.' Abhaya Kumāra told him:—O good man! You give this goat to King Śrēṇika and you will get everything you desire. The Caṇḍāla saying 'Just as Your Majesty desires' brought the divine goat from his house and gave the goat as a present to King Śrēṇika. But as soon as King Śrēṇika took the divine goat into his harem, the goat passed urine and foeces of such horrible stench that all the members of the king's family became immediately bewildered. Abhaya Kumāra called the Caṇḍāla to his presence and told him:—'Ah! Why did you tell a lie? The Caṇḍāla replied:—I never tell a lie in the presence of kings. There seems to be some mysterious cause. Because wherever my fortunate son lives the goat naturally passes gems with foeces. O Swāmin! You can come to my and see it for your house self.' With this object in view, Abhaya Kumāra went with the goat to Mētārya. There, the goat passed gems through the rectum. Greatly astonished Abhaya Kumāra said:—How can it possibly happen? Mētārya said:—O Mantriśvara! (Prime Minister) Do not be wonder-struck in this. What is inaccessible to devout sages? Abhaya Kumāra thereupon said:—O good man! If you possess divine powers then, have a good road on Vaibhāra Gīri readily prepared on which chariots can easily move about. So that, difficulties in the way of coming and going for King Śrēṇika for the purpose of doing obeisance to Śramaṇa Bhagavāna Mahāvīra on Vaibhāra Gīri, may be removed. Mētārya had the road on Vaibhāra Gīri prepared with the help of his friend-god. It is existing at present. Abhaya Kumāra told Mētārya:—'You make a tall fortress of gold decorated with pinnacles around Rājagriha Nagara.' Mētārya had it done through his superhuman powers. Greatly delighted Abhaya Kumāra, again told him:—If you bring the Kṣīra Samudra (Milk Ocean) here, and if you and your whole family become sanctified by bathing in its water,

then I can give a royal princess in marriage with you. Mêtārya by his supernatural powers brought the Kṣātra Samudra with its surging waves and he became pure along with his whole family by a bath in its water. Abhaya Kumāra gave him a royal princess in marriage with him. Now, the eight wealthy merchants who had not given their daughters to Mêtārya, married their daughters to him with much celebration. Then, Mêtārya began to move about frequently in a palanquin with great delight.

One night the god came to Mêtārya and told him:—Mêtārya ! Do something for the welfare of your Soul. Do not again fall into the Samsāra. If you do not act according to my instruction. I shall punish you harshly as before. Becoming afraid of these harsh words of the god, Mêtārya fell at the feet of the god and told him:—O Surēśvara (lord of gods) ! For the present, my mind is not at all eager to take any vow. Have pity on me and let me remain as a householder for twelve years, and then, I will do as you instruct me to do. The god mercifully accepted his request and went away to heavens

At the end of twelve years, the god again appeared before Mêtārya and told him:—‘O Mêtārya ! Do something for the welfare of your Soul. Do not fall into Samsāra. Being unable to abandon worldly pleasures and being unable to remain as a house-holder on account of fear from the god, Mêtārya stood steady without uttering a word but his nine wives with sorrowful faces fell at the feet of the god and requested him:—O Surādhiṣṭa (king of the gods) O Kripā-nidhi (Ocean of Mercy) ! Please give our husband a permission to live with us for another period of twelve years as a house-holder. We shall gladly allow him to take Dikṣā. The god mercifully granted their request and allowed Mêtārya to remain as a house-holder for another period of twelve years. Mêtārya, thus passed twenty-four years as a house-holder on account of his evil Karma obstructing Sarva-virati Dharma (ascetic life). With the destruction of his evil

Karmas obstructing Cāritra Dharma after living as a house-holder for twenty-four years, Mêtārya took Bhāgavati Dikṣā along with his nine wiyes. He studied Nine Pārvas. He was doing vihāra (sojourn) alone.

One day while moving about from one locality to another, the excellent sage Mêtārya Muni came to the house of a goldsmith in Rājagriha for alms. At that time the goldsmith had prepared one hundred and eight beads of gold dyed with ochre and placed them in the verandah of his house. King Śrēṇika was daily preparing a svastika (a cross with the ends bent) of one hundred and eight beads of gold in front of the Image of Jineśvara after doing his worship.

Mêtārya Muni had come to the goldsmith's house on the break-fast day of his one month's continuous fasting and was standing at his door after saying Dharma Lābha. The goldsmith had gone into his house to bring some food which may be acceptable to the Sadhu. When Mêtārya Muni was standing at the goldsmith's door a Kraunca Bird (curlew) came there and swallowed all the gold-beads. When the goldsmith came back from his house with the food and when he could not see the gold-beads there, he became afraid and he thought:—Now, it is time for King Śrēṇika to go to temple for worship and the gold-beads are stolen. Alas! What can I do? No one else except this Muni has come here. Therefore, he must certainly have stolen the gold beads. So, he told the Muni:—O Sadhu! Tell me who has stolen the gold beads of King Śrēṇika which were lying here? Mêtārya Muni thought:—If I tell him the truth and say that the kraunca bird (curlew) has swallowed the gold beads he will kill the bird. Otherwise, he will say that I have stolen them and harass me in any way he likes. Let there be calamities on me owing to evil karmas of my previous life but I will not on any account give out the name of the bird. With this idea in his mind, the great sage Mêtārya Muni remained silent without saying anything. The goldsmith then said:—O Muni! you give me

back my gold-beads, otherwise I will torment to such an extent that you will die. But when Mētārya Muni did not leave off his silence on account of his mercy towards the kraunca bird, the greatly enraged wicked gold-smith applied a strong bandage of fresh leather round the forehead of Mētārya Muni so tightly that his eyes fell down on the ground from their sockets. Mētārya Muni died on the spot and he attained Siddhi Pada (the state of Final Emancipation). On seeing that the Muni died there, the citizens created a great row. The goldsmith was greatly ashamed and he repented much for his mischievous act. A large crowd of people assembled there. A woman, who was carrying a heavy load of fuel-wood on her head, threw down near a tree on which the kraunca bird was sitting, the load from her head and stood there watching the dealings of the crowd. Owing to the noise of the people and sudden impact of loud sound of throwing of fuel-wood from the woman's head, the bird was terrified and it passed all the gold-beads along with the foeces. On seeing the gold-beads in the foeces, the people told the gold-smith:—See, your gold beads had been swallowed by the kraunca bird. You have needlessly caused the death of this innocent Muni. You deserved to be hanged, As soon as King Śreṇika came to know about the Muni's death, he sent his servants to make police inquiries. The gold-smith becoming immensely terrified, at once closed his doors from inside, and he and his entire family took Bhāgavatī Dīkṣā and adopted ascetic life. The police officers of King Śreṇika went to the house of the goldsmith and they angrily told the goldsmith:—O wicked man! What a cruel act you have done? But we are helpless because you and your entire family have taken Bhāgavatī Dīkṣā. If you and your family had not taken Dīkṣā, you all must have suffered terrible punishment. Even if you leave off this ascetic life you and your family will have to undergo very severe punishment amounting to death. Mētārya Muni after having suffered agonising tormentation acquired Kēvala Jñāna and he attained Mokṣa Pada (the place of Final Emancipation). I sincerely adore the great sage Mētārya

Muni, who became enlightened for the up-lift of his Soul by the instruction of his friend-god and who immediately attained Mokṣa Pada after suffering terrible tormentation done by the gold-smith.

Nineteenth Year of Ascetic Life. (B. C. 550-549)

1. Proclamation of King Śrēṇika. 2. Dikṣā of 23 sons of King Śrēṇika. 3. Dikṣā of 13 queens of King Śrēṇika. 4. Discussion of Ārḍraṇa Muni with (a) Gośālaka (b) Buddhist Bhiksus (c) Sāṅkhya Sannyāsis (d) Brāhmaṇa Sannyāsis (e) Hasti Tāpaṣas.

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvira stayed at Rājagriha Nagara. His religious sermons had produced wonderful Meffects. King Śrēṇika of agadha who was advancing to old age had very strong unflinching faith in the Teachings of Śramaṇa Bhagavāna Mahāvira.

1. Proclamation of King Śrēṇika.

King Śrēṇika had a had a public proclamation made at Rājagriha Nagara to the following effect :—“If any person is desirous of having Bhāgavati Dikṣā at the pious hands of Śramaṇa Bhagavāna Mahāvira, he is at perfect liberty to do so, without the last anxiety about the care of his relatives. King Śrēṇika will do everything he possibly can for the maintenance and protection of his or her family-members.”

Combined with the excellent preaching of Śramaṇa Bhagavāna Mahāvira, this proclamation of King Śrēṇika was largely instrumental in preparing a number of individuals to renounce the the world and take Bhāgavati Dikṣā.

Dikṣā of Abhaya Kumāra

Owing to his superior abilities, Abhaya Kumāra had become the Prime Minister of King Śrēṇika. We have come across a number of stories about the superior intellectual cleverness of Abhaya Kumāra. He was rendering immense service personally to King Śrēṇika and to the State by his excellent discriminative

abilities and shrewdness and he was very carefully observing the Twelve Vows of a House-holder that he had taken from Śramaṇa Bhagavāna Mahāvīra.

In course of time, whenever King Śrēṇika was persuading Abhaya Kumāra to accept the throne of Magadha-déśa, he would invariably request the king to wait for some time more.

One day, Abhaya Kumāra bowing down low at the feet of Śramaṇa Bhagavān Mahāvīra, inquired of the Worshipful Lord, saying :--Bhagavan ! Who will be the last rājarsi (royal sage) ? Śramaṇa Bhagavāna Mahāvīra replied :--‘King Udāyana of Vītabhaya Nagara On hearing these words, Abhaya Kumāra was greatly disappointed. Going to his father King Śrēṇika, discontented Abhaya Kumāra told him that he was no longer willing to accept the Kingdom of Magadha déśa. On being asked the reason, Abhaya Kumāra told the king :—Śramaṇa Bhagavāna Mahāvīra has declared to day that there would be no rājarsi (royal sage) hence--forth. It will not at all be possible for me to take Dikṣā if I become a king, I am, therefore, desirous of renouncing all the ideas of governing kingdom and am willing to take Bhāgavati Dikṣā. Please, graciously give me your permission.’ It was with great un-willingness that King Śrēṇika gave permission to Abhaya Kumāra.

Dikṣā of Other Princes.

Following the brilliant example of Abhaya Kumāra, several princes--Sons of King Śrēṇika took Bhāgavati Dikṣā at the pious hands of Śramaṇa Bhagavāna Mahāvīra. The following table gives their names and some particulars.

TABLE.

Names	Mother's name	Dikṣā Paryāya	Birth after death	Tapa
1 Jāli Kumāra	Dhārīṇī	16 years	Vijaya Vamāna	Tapa Sāṃvatsara Ratna Cūpa
2 Mayāli	"	"	Vaijayanta "	
3 Uvayāli	"	"	Jayanta "	
4 Puruṣasēna	"	"	Aparājita "	
5 Vārisēna	"	"	Sarvārth Siddhaha	
6 Dīrghadanta	"	12 years	5th Anuttara "	
7 Laṣṭadanta	"	"	4th Anuttara "	
8 Vēhalla	Cēllanā	"	3rd " "	
9 Vēhāṣa	"	"	2nd " "	
10 Abhaya Kumāra	Nandā	5 years	1st Anuttara "	
11 Dīrgha Sēna	Dhārīṇī	16 years	Vijaya Vimana	
12 Mahāsēna	"	"	"	
13 Laṣṭadanta	"	"	Vaijayanta "	
14 Qūḍha-danta	"	"	"	
15 Suddha-danta	"	"	Jayanta "	
16 Halla	"	"	"	
17 Druma	"	"	Aparājita "	
18 Druma-sēna	"	"	"	
19 Mahā-druma Sēna	"	"	Sarvārtha Siddha	
20 Sīmha	"	"	"	
21 Sīmha-sēna	"	"	"	
22 Mahā-sīmha sēna	"	"	"	
23 Puspasēna	"	"	"	

Dikṣā of Queens of King Śrēṇika

The names of the 13 queens of King Śrēṇika who had taken Bhāgavati Dikṣā are as follow.

- | | |
|----------------|-----------------|
| 1. Nandā | 8. Marudēvā |
| 2. Nandamati | 9. Bhadrā |
| 3. Nandottara | 10. Subhadrā |
| 4. Nandasēṇiya | 11. Su-jātā |
| 5. Mahayā | 12. Su-manā |
| 6. Su-marutā | 13. Bhūta-dattā |
| 7. Mahā-marutā | |

Discussion with GośālaKa.

At that time, Ārdraka Muni—a disciple of Śramaṇa Bhagavāna Mahāvira, who was staying at Cuṇṇaśīla pleasure-garden along with the Venerable Bhagavāna—happened to meet with GośālaKa on a road. Detaining him, GośālaKa told him:—Brother! Listen to me. I am going to tell you an old account

Ārdraka Muni:—Alright

GośālaKa:—Your religious preceptor Śramaṇa Mahāvira was moving about alone in secluded localities but now he gathers round him a company of Sādhus and delivers sermons on various subjects.

Ārdraka Muni:—Yes, I know it. But what else are you going to say.

GośālaKa:—I mean to say that the mind of your religious preceptor is unsteady. Formerly, he was living in a secluded place, and he was moving about alone. He was perfectly free from intrigues of every kind. But now, sitting in an assembly of ascetics and laymen, he has been giving interesting sermons. Does he intend increasing his income by pleasing the public with his attractive sermons? By acting in this way, he does not mind that there occurs a marked difference between his previous practices and the present ones. If he thinks that ascetic life consists in moving about in deserted localities, it is proved beyond and doubt that his present practices are contrary to ascetic life and in case his present practices are contrary to ascetic life and in case his present practices are in strict accordance with rules of ascetic life prescribed by various Śāstras, then his previous practices were utterly futile. But O good man! This variation in his previous and present practices cannot be said to be utterly free from faults. As far as I can judge, his previous practice was only suitable in as much as it was attended with renouncement his sojourn in desolate localities, but for the present, leaving

aside his movements in deserted localities, he gathers around himself a multitude of people, and under the pretext of religious sermons, he is trying to increase his income. From all these circumstances, it seems that his mind is deranged.

Ārdraka Muni:—O good man! This saying of yours is prompted by envy. Really speaking, you have not understood the real nature of the ascetic life of the Venerable Bhagavāna, and hence, you see a distinction between his present and previous practices. It is due to a lack of your understanding his real nature. There is nothing hostile between the previous condition of his moving about in deserted localities, and the present state of giving sermons in the midst of a number of sādhus. Before the acquisition of Kēvala Jñāna (Perfect Knowledge), Śramaṇa Bhagavāna Mahāvīra was not only moving about in deserted localities, but he was also observing a vow of silence (mauna vrata) and his previous practice was in perfect consonance with the rigid life of devout austerity. But now, he is a Sarvajña (omniscient) and Sarvadarśī (all-seeing). His bondage of rāga (love) and dvēṣa (hatred) has been totally removed. Now, the chief conception of his heart is the firm resolution of doing the welfare of the world. The preaching of religious sermons by any person desirous of doing the welfare of all the living beings of the world in an assembly of thousands of persons, is an unique motive in itself. For a vitarāga (one who is perfectly free from the bondage of love and hatred), there should be no distinction between a locality totally deserted and one thickly populated. An assembly or a multitude cannot stain a spotless soul. The preaching of religious sermons is one of the chief duties of a religious preceptor. There is not the slightest wrong in preaching sermons with faultless speech on the part of a person who is compassionate, who is self-controlled and one whose mind is absorbed in devout meditation. The person who preaches the taking of the Five Great Vows of an ascetic, who recommends the adoption of the Five Lesser Vows of a house-holder, who critically explains which of the five āśrava-sthānas (channels of in-flow of Karmas) are to be avoided and which of the Sam-

vara sthānas (channels of the prevention of the in-flow of Karmas) are to be rigidly adopted and one who enjoins upon every one the sacred duty of abstaining from evil deeds, is a really wise man. He is a true ascetic worthy of Mokṣa (Final Emancipation).

Gośālaka:—Well, then, there is no harm in drinking water containing a number of small animalcules, or partaking of food containing living organic matter, as well as, of food specially prepared for one self, or in carnal intercourse with females. One of the tenets of my system of philosophy, says that sin cannot even touch a penitent ascetic who is frequenting deserted localities.

Ārdraka Muni—One who intentionally drinks unboiled water containing a number of small animalcules and one who partakes of food containing living organic matter, as well as, of food specially prepared for one's self, and one who intentionally associates with females, eunachs etc, is not an ascetic. If any one drinking unboiled water containing a number of small animalcules and partaking of food containing living organic matter, as well as, of food specially prepared for one's self, and also if anyone associating with females etc for carnal pleasures is called a Śramaṇa (an ascetic), what other designation, can be given for a house-holder? Gośālaka ! Begging of alms is improper for persons who are drinking unboiled water containing a number of small animalcules, and for persons partaking of food containing living organic matter, as well as of food specially prepared for one's self and also for persons having association of females for sensual pleasures. Even a poor ascetic unable to leave off the contact of relatives will never attain Mokṣa (Salvation).

Gośālaka—O Ārdraka ! By saying so, you are only slandering mendicants of other faiths, and you say that all the saints who partake of food containing living organic matter and green buds and vegetables, are bad ascetics and that they have accepted

mendicancy only with the object of filling their bellies with delicious articles of food.

Ārdraka Muni—I am not slandering any mendicant, but I am only saying out the tenets of my faith. All the schools of philosophy always try to propagate their individual faith, and their leaders slander others when an occasion arises. I am only showing my belief and am refuting heresies. Truth can never be refuted, and there is no harm in refuting a false notion. I am not imputing blame on any particular individual.

Gośālaka--*Ārādraka* ! I am telling you something about the timidity of your religious preceptor. Listen to me. Formerly, he was staying at public inns and in forest dwellings, but now he is not doing so. He knows that a number of clever learned persons assemble in such localities, and he is afraid that in case any well-versed scholar were to put him any intricate question, he may not be able to answer him satisfactorily; and, therefore, he now, purposely avoids visiting such places.

Ārdraka Muni--It seems you are perfectly unfamiliar with the greatness of my religious preceptor. Mahāvira is really an Exalted Soul. He does not possess juvenile indiscretion nor is any, voluntary indiscretion to be found with him. He is an independent perfect personality. It is ridiculous to talk about the timidity of Śramaṇa Bhagavāna Mahāvira against the verbal attacks of the mendicants, although he does not care for the commands of Kings. Mañkhali Śramaṇa ! Mahāvira Bhāgavāna--now--a days is not an ordinary mendicant fit for dwellings of public inns, but he is a great religious pioneer-Deliverer of the World. Living in deserted localities he practised very severe austerities, and having attained Kēvala Jnāna (Perfect Knowledge) through the medium of these austerities, for the present, he is moving about in localities where the rendering of such service is possible for the welfare of the world. There is no cause for fear or favour in this. Where to go or where not

to go; with whom to talk or with whom not to talk; and with whom to make questions and answers and with whom not to make them—all these things depend exclusively on his will. The reason why he does not go to public inns, is that these places are chiefly frequented by uncivilized uneducated persons fond of propagating their own false theory, who have not the slightest inclination of knowing the real nature of True Religion, and who on the other hand, are highly aggressive and insolent.

Gośālaka—Then, Jnāta-putra Śramaṇa Bhagavāna 'Mahāvira acted like a greedy merchant desirous of gaining his own interest.

Ārdraka Muni—Śramaṇa Bhagavāna Mahāvira cannot in the slightest degree be compared with the greedy merchant. The greedy merchant would kill living beings; he will have an intense desire for hording money and valuables and without leaving off any of his worldly relationships, he will be creating a number of new plans for the purpose of serving his own interest. Avaracious of wealth and deeply attached to sensual pleasures, he will be wandering hither and thither with the object of increasing his income. Śramaṇa Bhagavāna Mahāvira cannot be compared with the avaracious and pleasure-seeking merchant. It is an error to say that the actions of merchants undertaking big concerns and engrossed in amassing wealth, are praiseworthy. Such practices are not beneficial to them, but they bring a number of miseries on them. How can practices which bring on ceaseless wandering in this world, be called beneficial ?

Gośālaka was unable to give an answer and so he went away. and **Ārdraka Muni** moved on.

Discussion of Ārdraka Muni with Buddhist Monks.

When **Ārdraka Muni** moving forward he was accosted, thus by some Buddhist Monks :—

O **Ārdraka** ! You did well that you cleverly refuted 'Gośālak's

opinion about big undertakings by your quoting the illustration of the greedy merchant. Our doctrine is also similar to your's. It is our firm belief that if any person pierces with a pike and bakes a succulent tuber thinking it to be an adult human being or a gourd thinking it to be a child, then, he becomes stained with the sin of killing a living being. Also, even if any person were to pierce with a pike an adult human being thinking him to be a succulent tuber or a child thinking him to be a gourd and bake their flesh, he does not become stained with the sin of killing a living being. Even the Enlightened Buddha can partake of the flesh of an adult human being thinking him to be a succulent tuber or of a child thinking him to be a gourd, pierced by a pike and baked in this manner. According to the tenets of our Śāstra, any individual feeding daily two thousand *bodhi sattva bhikṣus* (Buddhist saints in the last stage before attaining to complete knowledge or Buddha-hood) with the flesh thus prepared, will acquire a mass of *punya* (merit), and he will be looked upon as a high-minded identified god.

Ārdraka Muni--It is improper for true mendicants to look upon this killing affair as perfectly harmless. Those who preach such acts, as well as, those who are listening to such preachings, are doing harmful acts. One who does not know the distinction between a bulbous tuber and an adult human being is necessarily a misbeliever, as well as, a savage; otherwise, it is impossible not to differentiate between a bulbous tuber and an adult human being or an adult human being and a bulbous tuber. Mendicants are not expected to speak such absurd lies, as such talks are conducive to bondage of evil Karmas. O worthy men! By these doctrines, you cannot acquire the real essence of True Religion; you cannot critically think about the consequences of good or evil acts of living beings; you cannot actually see all the objects of the Universe as if they were standing clearly before him like an *āmalaka* (myrobalans) fruit in his hand; and you cannot thereby spread your fame every-where.



O assemblage of mendicants ! Only those mendicants who are careful about the consequences (good or bad) of previous actions, and attentive in avoiding the 42 faults relating to the acceptance of food and drink-materials, and who always speak undecent language, are true mendicants. Such is the Dharma (sacred duty) of a true ascetic. Even vowless house-holders whose hands are at all tinged with the blood of killing, are fit for censure in this world, and they suffer miseries in their future existences, although they may be daily feeding two thousand *bodhi sattva bhikṣus*. If any body says that in case he is invited to a dinner of a dish of flesh of a goat killed specially for him prepared with red pepper and other condiments, he can willingly partake of that dish of flesh and that there is no sin in it then, I say, he is a savage and he is only longing for the pleasures of the organ of taste. Any one taking such a dinner is decidedly doing a sinful act even if he does not know that it is so. A wiseman never has the slightest desire for such obnoxious food and he will never utter such deceitful words.

The saints of Sramaṇa Bhagavāna Mahāvīra, simply out of compassion towards all living creatures, will always abstain from sinful acts and they will never accept food and drink materials specially prepared for them as such materials are actually attended with some faults. They have abandoned all varieties of injuring and killing of living beings and therefore they will not accept food and drink materials about which there is the slightest doubt about injury or killing regarding the requisite purity prescribed by the Śāstras. It is the sacred duty of mendicants in this world. Only those true ascetics, well-versed with the real nature of True Religion, who, while carefully attending to the 42 defects of accepting food and drink-materials lead chaste and tranquil lives, and while leading ascetic life with perfect renouncement towards wordly pleasure, readily attain world-wide fame.

Discussion with Brāhmaṇa Ascetics.

As soon as the Buddhist Monks were refuted some Brāh-

maṇa ascetics approached Ārdraka Muni and began to extol the superiority of their race, saying:- It is a verdict of the Vēdas, that he who daily feeds two thousand snātaka (religious students entering on household life) Brāhmaṇas, acquires a great mass of puṇya (merit), and he attains an existence as a déva (a celestial being).

Ārdraka Muni:-Naraka (hell) is ready for one who daily feeds two thousand students who are intent on house holder life even after religious study. He who feeds immoral persons censuring the path of mercy and praising the methods of cruelty to living beings is sure to go the hell pervaded with intense darkness.

Discussion with Sāṅkhya Mendicants.

On seeing the disappointment of the Brāhmaṇa ascetics at the honest and rather sharp reply, some Sāṅkhya mendicants came there and said:-You and I-all of us-have faith in our individual religion. There is not much difference between your religion and that of mine. Both the religions lay stress on right conduct, celibacy, and right knowledge, as being the chief factors leading to the Path of Liberation. Our religions do not differ from each other with regard to the belief concerning the Universe. According to our Sāṅkhya Philosophy, the category named "Puruṣa" is imperceptible, great, and everlasting. It is neither diminishing nor destructible. It is the chief Ātmā (soul) among all multitudes of living creatures like the Moon amongst the various groups of stars.

Ārdraka Muni:-According to the tenets of your favourite philosophy no one will meet with death, and none will have to wander in Samsāra By believing in one Universal Soul pervading the entire Universe, there will be no scope for designation as a Brāhmaṇa, Kṣatriya (one of warrior class) Vaiśya, (one of merchant or trader class) or as a Śudra (a low caste); or as a worm, or a butterfly, or a bird, or as a snake, or as a human being, or as a celestial being. Those who do religious preaching

without knowing the current public opinion usually become unsuccessful, and wander perpetually in endless Samsāra and they do much harm to others. Only those who preach True Religion and Right Belief after knowing the real nature of all the objects of the Universe through the medium of Kēvala Jnāna (Perfect Knowledge), can cross the ocean of Samsāra and they alone can lead others to the Right Path. O worthy ascetics ! It is your misbelief that you assert the similarity of ascetics of excellent character with that of wandering mendicants destitute of any virtuous qualities.

Discussions with Hasti-Tāpasas.*

When, however, Ārdraka Muni was going on - ward, he was addressed thus by some hasti - tāpasas: - We kill only one big elephant, during one year, with an arrow and we maintain our bodies on its flesh for the whole year. We there-by give protection to the lives of innumerable other living beings.

Ārdraka Muni:—Ascetics who kill one animal only during one year, cannot be styled as *a-himsaka sādhus* (ascetics who abstain perfectly from doing the least injury to animals), because they are not entirely free from doing any harm to living creatures. If on this account these mendicants be considered to be merciful, all the house-holders should be thought to be harmless as they do not kill animals outside their own limited boundary of work. Those hard-hearted people who calling themselves as ascetics kill even one animal during the whole year and who justify the cruel procedure cannot do anything for elevation of their soul and they cannot even attain Kēvala Jnāna. (Perfect Knowledge). Only those who remain in religious contemplation and protect the lives of living beings by mind, speech and body, can cross the ocean of Samsāra and they alone can preach True Religion.

*A variety of hermits practising penance.

After having refuted the arguments of Hasti-tāpasas, when Ārdrakā Muni, accompanied by five hundred robbers enlightened by himself, by some Hasti-tāpasa who had been enlightened by himself, and also accompanied by some other disciples, was moving on-wards, a wild elephant who had been recently captured and who had broken loose from his chains came running towards him. On seeing the elephant rapidly advancing towards Ārdrakā Muni, people made a great noise that the elephant would kill him. But they were much astonished when they saw that the elephant was laying his head at the feet of the Muni, like an obedient pupil, and that he was doing obeisance to him. After a short time, the elephant went away in the direction of the forest.

On hearing this occurrence, King Śrēṇika went to Ārdrakā Muni and asked him the cause of the breaking loose of the fetters of the elephant. Ārdrakā Muni replied :-O king ! The going away of the intoxicated elephant into the forest after breaking the fetters arranged by human beings, is not so difficult as the pulling asunder of the delicate fetters of fine raw cotton thread!

Soon after this, Ārdrakā Muni went to Śramaṇa Bhagvāna Mahāvīra and bowed down at his feet with great devotion. Śramaṇa Bhagavāna Mahāvīra gave Bhāgavati Dīkṣā to all the royal princes and tāpasas instructed by Ārdrakā Muni and entrusted all of them to his care.

Abhaya Kumāra.

King Śrēṇika had many sons. Out of all of them, Abhaya Kumāra was very intelligent, wise, liberal-minded, shrewd, and diplomatic. He was born at Bēnāṭaṭa Nagra at Shēth Bhadrā's house when Śrēṇika Kumāra lived at the Śēth's house, after his marriage with Bhadrā Śēth's daughter Nandā. When, however, on receiving the news of the serious illness of his father, King Prasēnajit from the messengers who had been speedily sent by the king to bring Śrēṇika Kumāra home, Śrēṇika Kumāra was starting with the messengers on his journey to Rājagriha, he did

not give any particulars about himself or his family either to Bhadra Sétha or to Nandā who was pregnant, but he himself not being confident of future events at Rājagriha he did not make any definite suggestion. He only gave to Nandā, a small piece of paper on which he had written that he was a *Go-pāla of Rājagriha with white coloured lofty walls.' A few days after his arrival at Rājagriha, Śrēṇika Kumāra was installed on his father's throne, and made the King of Magadha-désa by king Prāsenajit who was on his death-bed. King Prasenajit died a few day later.

King Śrēṇika, being very busy with State Affairs, could not give any attention either to his wife Nandā or to his son Abhaya Kumāra for a number of years. Abhaya Kumāra had now, attained youth. One day being taunted by his fellow-companions about the existence of his father Abhaya Kumāra asked some particulars, to his mother Nandā, about his father. But she, being ignorant could not say out anything but handed him over the piece of paper written by Śrēṇika Kumāra. On reading the note, Abhaya Kumāra readily knew that, his father was the King of Magadha-désa. From, previous section of this chapter, we know how Abhaya Kumāra took his mother to Rājagriha, how he was made President of the King's Council of 500 Ministers and how his mother Nandā was admitted into the king's harem with all the pomp deserving a queen of a great empire. Abhaya Kumāra, now, being appointed Prime Minister of the Kingdom of Magadha was very often consulted by king Śrēṇika and other kings on various subjects.

Some Stories about Abhaya Kumāra

1.

On Vaibhāra-girl near Rājagriha, there lived a great robber named Lohakhura. On getting a suitable opportunity, he used

*Gopāla means either a cowherd or a protector of the earth i-e a king.

to steal away wealth and females from Rājagriha, and he was enjoying them with much delight. He had a son named Rohiṇéya by his wife Rohiṇī. Rohiṇéya was equally as bad as his father Lohakhura in doing wicked actions. On his death-bed, Lohakhura told his son Rohiṇéya:—"You remember this my final advice. Do not go even near the road where ascetics or saints are preaching religious sermons. Rohiṇéya respectfully accepted his father's final advice. Then, Rohiṇéya began to harass the public of Rājagriha by his heinous acts, which were more cruel than those of his father.

One day, when Rohiṇéya was going to Rājagriha Nagara, he saw on his way, a very large crowd of people, hearing a religious sermon of Śramaṇa Bhagavāna Mahāvīra. Remembering the final advice of his father, Rohiṇéya plugged both his ears with his fingers so that, the sound of the speech of Śramaṇa Bhagavāna Mahāvīra may not enter his ears. But it so happened that Rohiṇéya had a thorn-prick in his foot, and to extract the thorn, he was obliged to remove his fingers from his ears. At that time, the sound of the following words of Śramaṇa Bhagavāna Mahāvīra, entered his ears, viz:—"The feet of gods do not touch the ground; their eyes are steady without a wink; flower-garlands on their bodies do not wither; and they do not have perspiration or dirt on their bodies."

The citizens of Rājagriha Nagara were terrified by the horrors of the wicked actions of Rohiṇāya. They appealed before King Śrēṇika. On hearing the people's complaint, King Śrēṇika took the watch-guards of the town to task, but they showed their helplessness in the matter. At last, Abhaya Kumāra volunteered to captivate the robber. Abhaya Kumāra ordered a strict military cordon around the town, and he instructed his men to take into custody any person who comes out of the town after he orders them to do so. The military cordon round the town was so secretly arranged that Rohiṇéya could not have the slightest scent of it. By this device, one night as soon as Rohi-

neya was coming out of the town after committing thefts, he was at once taken into custody by the military men who were secretly waiting for him. But how can a culprit be punished unless he is caught with the articles stolen by him, and unless he admits his offence. On investigation, Rohiṇeya said:—I am not Rohiṇeya. I am a farmer named Durgacāṇḍa and an inhabitant of Śāligrāma. But Rohiṇeya was not a man to be daunted by such tricks. He had already made arrangements beforehand in the village so that he may easily escape even if he is caught. On inquiry at Śāligrāma, King Śrēṇika was informed by the villagers that Durgacāṇḍa was an inhabitant of Śāligrāma and that he was our relative. Abhaya Kumāra was a little embarrassed by the shrewdness of Rohiṇeya.

Now, he devised another plan. Rohiṇeya was secretly brought to a seven storeyed palace in an intoxicated state. The palace was very elegantly decorated like a celestial dwelling. Rohiṇeya, beautified with divine garments, crown, and flower-garlands suitable for a god, was made to lie down on an excellent bed. As soon as Rohiṇeya woke up, a number of Ring's servants and maids dressed and ornamented as gods and goddesses, loudly uttering shouts of Jaya Jaya Victory! Victory! said: Swāmin! You are our Lord. We are your obedient servants. Having died, in an instant, in the world of human beings, you are recently born in this svarga-loka (celestial kingdom). You therefore, enjoy sensual pleasures with these celestial damsels and derive divine happiness.' Immediately, singing, dancing music etc' commenced. Becoming greatly astonished Rohiṇeya began to examine all the visible objects with minute details. Just at that very moment, a god bearing a gold mace, made his appearance on the scene and after prohibiting dancing, singing etc, he loudly announced 'New-comers to heavens, have to undergo some religious rites before they are made eligible for the enjoyment of divine happiness. They must say out all the good or bad deeds that they may have done during their human life.

Then, and then alone, they are permitted to enjoy celestial pleasures."

Rohiṇeya, now, began to recollect the good or bad actions that he may have done during this life. At that moment, Rohiṇeya had a remembrance of the words of Śramaṇa Bhagavāna Mahāvīra viz—The feet of gods do not touch the ground; their eyes are steady without a wink; flower-garlands on their bodies do not wither etc. He at once looked at the artificial gods and goddesses and he became firmly convinced that all this was a trap to entice him. He became extremely well-guarded and he narrated all the good actions that he had done. He, also, said that he had not done any wicked act during his whole life. Then, praising the adventurous spirit of Rohiṇeya, who had become a match for many, King Śrēṇika gladly set him free.

The next day Rohiṇeya directly went to Śramaṇa Bhagavāna Mahāvīra. He thought :—"I am, now, rescued from the punishment of being put to death at an executioner's hands, by simply carelessly listening to the few noble sayings of Worshipful Lord, Śramaṇa Bhagavāna Mahāvīra, I should therefore, live so long as I am alive in the company of the Revered Master and having heard the excellent Sayings must observe them fully. Rohiṇeya requested Śramaṇa Bhagavāna Mahāvīra to give him. Dīkṣā and the Worshipful Lord gave him Bhāgavatī Dīkṣā.

King Śrēṇika was there at the, time of Rohiṇeya's Dīkṣā. Rohiṇeya narrated before King Śrēṇika, his true account and showed him the places where the wealth etc stolen by him were kept hidden. King Śrēṇika pardoned him for all his crimes and having joyfully blessed him, he advised Rohiṇeya to observe the religious rites of his newly adopted ascetic life, at least with the same zeal that he was exerting himself for his nefarious pursuits.

One day, King Caṇḍa Pradyota of Ujjainī (Malva-India) ass-

isted by his feudatory chiefs and allies, waged war with Magadha-déśa and he was advancing towards Rājagriha Nagara. It was very difficult for King Śrēṇika to effectively repulse the attack with the military force in his possession. Abhaya Kumāra volunteered to find out a stratagem by which the enemy-forces will go back. Abhaya Kumāra had got gold coins of recent date bearing the usual engraving of King Śrēṇika deposited in various quantities in pits at numerous localities around Rājagriha Nagara which were suitable for the encampment of military army. Having secretly made this arrangement, King Caṇḍa Pradyota was allowed to come near Rājagriha Nagara. King Caṇḍa Pradyota laid a seige around Rājagriha Nagara and his army encamped on the ground so prepared. After a few days. Abhaya Kumāra privately sent confidential information through his faithful servants to King Caṇḍa Pradyota that big officers of his army, have received bribes from King Śrēṇika and if you would have the ground under their tents dug up, you will be convinced that they have thus plotted to kill you: Relying on this confidential information, King Caṇḍa Pradyota had the ground, under two or three tents dug up, and he found several quantities of new gold coins of King Śrēṇika in numerous pits under the ground. Becoming afraid, Caṇḍa Pradyota left his army there and he went away to Ujjainī in hot haste. Having come to know that King Caṇḍa Pradyota had run away from the camp, his whole army dispersed in confusion.

When, however, King Caṇḍa Pradyota afterwards, came to know that this manoeuvre was a trick of Abhaya Kumāra, he announced a prize for bringing Abhaya Kumāra alive to his presence. None came forward but a prostitute volunteered to do it. She thought out a plan. She kept two young handsome females with her. She respectfully studied a few songs and religious rites of Jainism from an old Jaina Sādhvī (nun). She then trained up these two females in singing, music, dancing etc. Having made all these preliminary preparations, the prostitute

took these two handsome females to Rājagriha—the capital town of King Śrēṇika. She declared that they were Jains and they were on a pilgrimage to various sacred places of the Jains. One day, they went to the Jaina temple daily frequented by Abhaya Kumāra and they sang adoratory hymns in praise of Tirthaṅkaras with excellent dancing and music in appropriate tunes. Abhaya Kumāra who had come there for worship, was greatly pleased with their devotion and he politely inquired about their whereabouts. The prostitute replied:—‘I am a widow of a wealthy merchant of Ujjainī and these two girls are the wives of my sons. They are, also, widows. Before accepting Dikṣā, we are all on a pilgrimage to various sacred places.

Abhaya Kumāra out of courtesy, invited them for dinner. The next day, the prostitute invited Abhaya Kumāra for dinner at her lodgings. He could not refuse the invitation so politely given. Abhaya Kumāra innocently went to the prostitute’s lodgings for dinner. But he was made senseless by giving some intoxicating drug in his drink by the prostitute, and when Abhaya Kumāra came under the full toxic influence of the drug, he was bodily removed into a chariot kept ready for him and he was driven speedily to Ujjainī Nagarī and handed over to King Caṇḍa Pradyota. He was imprisoned in a wooden prison.

An intelligent wise person is invariably consulted by numerous persons. King Caṇḍa Pradyota was obliged to solicit advice from Abhaya Kumāra on four different occasions and the advice given on all the four subjects having become eminently successful, Caṇḍa Pradyota, on each occasion, instructed Abhaya Kumāra to ask for any boon except that of Mukti (Salvation) from him and he granted him four such boons. Abhaya Kumāra had reserved these boons for some suitable opportunity. Abhaya Kumāra now requested King Caṇḍa Pradyota to fulfil the conditions of the boon. He said :—(1) You become an elephant driver on your favourite elephant Nalagiri (2) Let me sit in the lap of your chief queen Śiva-dēvi in palanguin behind you on

the same elephant (3) You break your well-known Agnibhīru chariot, and with the broken wood-pieces of the chariot, let a blazing funeral pile be prepared and (4) Let all of us four enter the burning funeral pile. Being unable to fulfil the conditions of Abhaya Kumāra's proposal, King Caṇḍa Pradyota, at last redeemed his promises by consenting to set free Abhaya Kumāra.

Abhaya Kumāra was thus set free. But while going away to his native place. Abhaya Kumārā told Caṇḍa Pradyota :—'You have treacherously brought me here secretly but I will publicly carry you away in broad day-light, through your market-places, from amongst large multitudes of your citizens.

After coming to Rājagriha Nagara Abhaya Kumāra allowed some time to pass away without doing anything to Caṇḍa Pradyota. He, then, thought of teaching him a lesson. Abhaya Kumārā now, put on the apparel of a merchant and he took two very handsome, young, charming daughters of a prostitute of his town, with him and went to Ujjainī Nagarī. He hired a large commodious house on the main public road of Ujjainī and lived there, with the two charming girls.

One day when King Caṇḍa Pradyota was passing by that road, he clearly saw the two charming girls who were gracefully watching the passing of the king along with his retinue. Directly on seeing the girls, King Caṇḍa Pradyota became greatly enamoured of them. He sent a clever procuress to them. Her offers were contemptuously rejected and she was angrily turned out. The dutī (procuress) came to them again. They turned her back a second time but with a little milder tone The procuress, went to them a third time earnestly imploring them with despair, to accept her offer. But both the girls told her :—'We are under a careful protection of our virtuous brother, and therefore, we are so insultingly rejecting your offer. On the seventh day from to-day, he

is going to a distant town. Tell your king to come here secretly on that day.

Abhaya Kumāra had previously engaged a man mostly resembling King Caṇḍa Pradyota, with regard to his bodily constitution and features. He was actually trained to imitate insanity. His name was Pradyota. For a number of days, this man was daily taken to a physician, in a bed-stead, and bound as a lunatic, passing through a number of public places. The feigned lunatic was loudly shouting:—I am Pradyota. This man is taking me away. Catch ! Catch ! Protect ! Protect ! People of the town had become very familiar with this daily rehearsal.

King Caṇḍa Pradyota went to the lodgings of Abhaya Kumāra, very secretly and all alone. The mercenaries of Abhaya Kumāra, bound him hand and foot, and, tightly fastening him to the same bed-stead, they had him carried through various marketing places, by the same bed-stead bearers. King Caṇḍa Pradyota was loudly shouting that he was being taken away but the people thought that he must be the lunatic Pradyota. King Caṇḍa Pradyota of Ujjainî was, thus, taken to Rājagriha as a captive. Abhaya Kumāra released him after a few days.

3

A wood-cutter of Rājagriha had taken Bhāgavati Dīkṣā from Caṇḍadhara Mahārāja Śrīmān Sudharman Swāmī. When he was going for bhikṣā (alms) into Rājagriha Nagara, some persons of the town, who knew him previously, tauntingly told him:—You were tolling hard to get your bread before, but, now, you have become an ascetic, in order that you may get your food without any work. Becoming disgusted with such impolite treatment, the ascetic requested Caṇḍadhara Mahārāja Sudharman Swāmī :—Bhagavan ! Let us go away to some other place, as these people are troubling me.

When Abhaya Kumāra came to know about the ill-treatment of a Jina Sāddhus by the public of Rājagriha, he had three heaps

of precious jewels worth crores of rupees prepared on the main road, from the king's treasury, and directed the public to be present in large numbers by a beating of the drum, throughout the town. When a big crowd had collected there, Abhaya Kumāra announced :— "I will give away these three heaps, of valuable gems to any person who abandons (1) unboiled water (which is full of living bodies) (2) fire, and (3) a female, in every way.' People said :—'If after having wealth, eating, drinking, and female, are not enjoyed at one's pleasure, then, what is the utility of that wealth in this world ?' Abhaya Kumāra rebuking them, said :— Then, why do you insult that sādhu who was a wood-cutter and who has spurned the three jewels which you are so eagerly longing to have as if they, were the most valuable in the world ? The people thus came to know their mistake and they left off censuring that sādhu,

King Śrēṇika celebrated the Dikṣā Mahotsava of his princes and queens with great pomp and rejoicings in the town. Śramaṇa Bhagavāna Mahāvīra remained at Rājagriha Nagara during the rainy season.

Arjuna Māli

छट्ठेणं छम्मासे सहित्तु अक्कोसताण्णाणि ।
अज्जुणमाळागारो, खवित्तु परिनिव्वुटो कम्मे ॥ ७५ ॥

1. Chatthēṇam chammāsé sahittu akkosa tāḍaṇṇiṇi
Ajuṇa-Mālāgāro khavittu parinivvuddo kammé

75

1. Arjuna Māli (gardener) attained Siddhi Pada (State of Final Emancipation) by destroying Jñānāvarṇiya (Knowledge-obscuring) Karmas with penance by continuous two-days' fastings, after having suffered insults and chastisements from people for six months.

Story of Arjuna Māli

At the well-known Rājagriha Nagara in Bharata-kṣētra, there was a king named Śrēṇika Mahārāja, who was the king of

Magadhā dēśa. He was very sincerely devoted to Śramaṇa Bhagavāna Mahāvīra. King Śrēṇika had an excellent Mālī (gardener) named Arjuna who was protecting the king's gardens with great care.

Arjuna Mālī had a young, beautiful and charming wife named Skandaśrī. The gardener had a family Yakṣa (deity) named Mudgara Pāṇī. The temple of the yakṣa was situated near Arjun's garden outside the town. Arjuna Mālī was daily worshipping the yakṣa respectfully with elegant flowers and other fragrant articles and he was keeping a keen watch on his own garden.

One day, when Skandaśrī went to the temple with food and drink-material for her husband, and left it there in the temple, some six persons who were concealing themselves somewhere in the temple, took the food and drink material of Arjuna Mālī and began to eat. On knowing it, Arjuna Mālī with a stick in his hand ran towards them with the intention of beating them. But the six persons tied his hand and foot and they went on eating. Arjuna Mālī thought:—I have been worshipping very devoutly this yakṣa for a very long time but these wicked persons have cruelly harassed me in his presence and he has been silently enduring like a coward, the insults heaped on me. On knowing the thoughts of the gardener through the medium of his Vibhaṅga Jñāna (a variety of Avadhī Jñāna), the yakṣa (deity) entered the body of Arjuna Mālī, broke loose all the fetters on his body and he killed the six persons and one woman who was with them, with the same stick. Arjuna Mālī possessed by the cruel yakṣa was daily killing six males and one female altogether seven persons. No one was able to catch him on account of the prowess of the Yakṣa. He became a source of terror like Yamarāja (the God of Death) to all travellers passing by the road. No one went the way where Arjuna Mālī was living, on account of fear of death. Because, it is said that fear of death is more potent than any other source of danger.

One day Śramaṇa Bhagavāna Mahāvira came in the Udyāna of Rājāgriha Nagara. The gods arranged a Samavasaraṇa there. All the people of the town, went for the darśana of the Worshi-
pful Lord, by another route leaving aside the road on which Arjuna Māli was living.

Although Sudarśana Śétha was specially warned by people that Arjuna Māli, who was possessed by Mudgara Yakṣa, was killing seven persons every day, he fearlessly tried to go by that road. On seeing Sudarśana Śétha walking along that road, Arjuna Māli ran after him with the object of killing him. Sudarśana Śétha at once renounced his body and remained in Kāyotsarga, keeping his mind strictly absorbed in bright religious meditation of Jinésvaras. Just as a young deer is not able to kill a brave lion, in the same manner, Arjuna Māli was not able to do any injury to Sudarśana Śétha on account of the superior power of Śétha's austerities. The Yakṣa timidly left Arjuna Māli's body and he went away. When Arjuna Māli regained his normal senses he was greatly alarmed at his heinous acts, and having repented for his cruel actions, he bowed down at the feet of Sudarśana Śétha and told him:—'O benefactor of all living beings of the world! Just as you have delivered me from the bondage of this cruel Yakṣa in the same manner, O Father! You do me the favour of getting myself free from the endless miseries of terrible agonies of Hell. Soon after finishing his Kāyotsarga, Sudarśana Śétha told Arjuna Māli:—O Good Man! Śrī Vira Prabhū (Śramaṇa Bhagavāna Mahāvira) will certainly make you free from the terrible miseries of hell. Let us therefore go to the Worshi-
pful Lord who is the bestower of protection to all living beings. Sudarśana Śétha, joyfully accompanied by Arjuna Māli, went to the Samavasaraṇa of Śramaṇa Bhagavāna Mahāvira. The Jinés-
vara Bhagavāna gave the following preaching:-

O Devout People! Those cruel persons who eat animal-flesh, who take up undertakings involving the destruction of living beings, who indulge in raudra dhyāna (evil meditation), and those

who kill five-sensed living beings,—such wicked persons are born in hell, and they suffer terrible miseries, for innumerable years.

On hearing the preaching, greatly terrified Arjuna Māli approached Śramaṇa Bhagavāna Mahāvīra—Benefactor and Teacher of the Three Worlds—and with the palms of his hands folded in the form of an anjali and brought in front of his forehead, he requested the Worshipful Lord saying:—O Lord! I being possessed by an Yakṣa, killed numerous innocent persons, and I shall certainly have to go to hell and suffer terrible miseries there. Therefore, O Swāmin! You will be pleased to do me the favour of showing a remedy by which I may not have to go to hell. Śramaṇa Bhagavāna Mahāvīra replied:—O Arjuna! If you are really afraid of going to hell after death, you take Bhāgavati Dīkṣā (ascetic life) and it will surely make you free from the horrors of hell.

Arjuna Māli terribly afraid of the miseries of hell respectfully took Bhāgavati Dīkṣā from the Jinésvara Bhagavāna with his heart full of joy and he told the Worshippful Lord:—O Venerable Lord! From to-day, I will observe a two days' fasting with a frugal diet on the third day and I shall calmly endure insults and torments from people.

With this firm determination in his mind, Arjuna Māli remained steady in religious meditation renouncing his body in Kāyotsarga, in the temple of the Yakṣa. People coming into the temple not only angrily caused Arjuna Māli a variety of insults but the wicked persons were beating him with their fists, feet, sticks etc. But Arjuna Māli always thinking it to be his own fault, did not bear the least anger towards them. Arjuna Māli so calmly endured all molestations and hardships that having destroyed all his Karmas within six months, he attained Mokṣa Pada (State of Final Emancipation). Just as the great personality Arjuna Māli patiently endured all the taunts, insults and chastisements given to him by the people in the same manner, O Sadhus

and Sādhvis ! You and others like you, who are desirous of acquiring the happiness of Mokṣa (Final Emancipation) should habituate yourselves to endure patiently the taunts, molestations, and even chastisements of people.

Twentieth Year of Ascetic Life (B. C. 549-548)

Soon after the close of the rainy season, Śramaṇa Bhagavāna Mahāvīra went in the direction of Kauśāmbī in Vatsa-dēśa

During his journey from Rājagriha to Kauśāmbī, Śramaṇa Bhagavān Mahāvīra had to pass by Ālambhikā Nagari—a large town in the territories of Kāśī, Rīṣibhadra-putra stayed there for a few days. Rīṣibhadra and a number of wealthy adherents of Jainism lived at Ālambhiyā

At that time, a question about the duration of life-limit of celestial beings in various dēva-lokas was being discussed in a society of Jaina laymen. A member named Rīṣibhadra-putra of the Society, said:—O good men ! The lowest limit of the duration of life in dēva-lokas is at least ten thousand years and the highest is 33 sāgaromopams. Beyond that limit there is no dēvaloka. The minds of the Jaina house holders were not satisfied with this explanation of Rīṣibhadra and they returned home.

Śramaṇa Bhagavāna Mahāvīra was staying at Śamkha Vana pleasure-garden of Ālambikā Nagari. The news of the arrival of Śramaṇa Bhagavān Mahāvīra in Śamkha Vana spread rapidly in the town and thousands of persons desirous of darśana and obeisance thronged there. Rīṣibhadra-putra and other devotees went with all their pomp to pay their respects and they heard the preaching. After the preaching, some of the devotees with a low bow said:—‘Bhagavān ! Rīṣibhadra-putra says that the lowest limit of the duration of life of celestial beings is ten thousand years and the highest is thirty-three Sāgaropams. Is it true that what he says is quite right ? Śramaṇa Bhagavān Mahāvīra replied:—O good men ! What Rīṣibhadra-putra said is quite true.

On listening to the explanation, the devotees went to Rīṣibhadra-putra and respectfully asked his pardon. The members of Jaina Saṅgha of Ālambhikā then discussed several religious problems with the Venerable One.

Rīṣibhadra-putra observed celibacy, penance, vows, fastings, and other religious practices for a number of years and having died with purity of heart after a complete fasting of one month, he was born as a god in Saudharma-dēva loka.

From Ālambhikā Nagari, the Venerable Master went to Kauśāmbī. King Udayana of Kauśāmbī was at that time a minor. The government of the Kingdom was done by his mother Mrigāvatī Dēvī with the co-operation of her sister's husband King Caṇḍa Pradyota of Ujjain. Although Mrigāvatī was not pleased with the arrangement, she had to remain on peaceful terms with him, as her own son was a minor, and as Caṇḍa Pradyota was more powerful.

When Śramaṇa Bhagavān Mahāvira went to Kauśāmbī, King Caṇḍapadyota was staying there. King Caṇḍa Pradyota, Queen Aṅgaravati and females of harem, King Udayana, and his mother Mrigāvatī—all of them went to Śramaṇa Bhagavāna to pay their respects. Citizens of various castes and creeds assembled there. Before a very large assembly Śramaṇa Bhagavān Mahāvira, delivered a very instructive sermon and many devout persons became interested in the Teachings of the Tirthankaras. At that time, Mrigāvatī came forward, and said:—Bhagavan ! With the permission of King Caṇḍa Pradyota, I am desirous of having dīkṣa at your blessed hands.' So saying, she entrusted her son Udayana to the care of King Caṇḍapadyota and she asked his permission for her dīkṣā. But although King Caṇḍa Pradyota was not willing to give her permission, yet becoming over powered with shame he could not refuse the permission in the large assembly. Similarly eight queens of Caṇḍa Pradyota, including Aṅga-

ravatî and others asked permission for dikṣā. The permission was given and Śramaṇa Bhagavān Mahāvira gave them dikṣā and admitted them into his Order of Nuns.

Śramaṇa Bhagavāna Mahāvira, moved about in Kauṣāmbī and the neighbouring towns and villages for a few days and then he went in the direction of Vidéha. Near the close of the summer season Śramaṇa Bhagavāna Mahāvira reached Viśālī and lived at Viśālī during the rainy season of the twentieth year of ascetic life and eighth year of Kévalī Paryāya.

CHAPTER V

Twenty-first Year of Ascetic Life. (B. C. 548-47)

1. Dīkṣā of Dhanya Śēṭha and Sunakṣatra of Kākandī. 2. Vrata-grahaṇa of Kuṇḍa Kaulika of Kāmpilya Nagara. 3. Vrata-grahaṇa of Saddāla-putra of Polāsa-pura.

Soon after the rainy season, Śramaṇa Bhagavāna Mahāvira went to Mithilā. From Mithilā, he went to Kākandī, Śrāvastī, Kāmpilya-pura, and Polāsa-pura. The gods arranged Samavasa-raṇas at Kākandī, Kāmpilya-pura and Polāsapura.

1. Dīkṣā of Dhanya Śēṭha of Kākandī.

At Kākandī there lived a very rich caravan-merchant named Dhanā Śēṭha and his wife Bhadrā Śēṭhānī. They were very wealthy. They had a son named Dhanya. The boy was brought up in great affluence and with much fondness. When Dhanya Kumāra attained youth, he was married with thirty-two hand-some girls of noble birth and wealthy parents. His mother Bhadrā Śēṭhānī had got thirty-two nice palatial buildings furnished with all the necessities of enjoyment prepared for them, and had given one palace with various paraphalia to each of them. Besides, she had given to each one of them much wealth as a gift of love. Dhanya Kumāra was enjoying worldly pleasures and constantly amusing himself with dramatic performances, singing, dancing etc, like a Do-ganduka god, in company with his young and beautiful wives. He, thus, passed many years in enjoying the happy pleasures of every season of the year.

One day Śramaṇa Bhagavān Mahāvira came to Kākandī. On hearing the news of the Lord's arrival there, thousands of persons went to him for darśana. Dhanya Kumāra also went there, on foot, for darśana and for hearing the preaching. He went three times from right to left round Śramaṇa Bhagavāna Mahāvira by way of a pradakṣiṇā, and with a low salutation at his feet, he sat facing him. On listening to the preaching of the Worshipful Lord, a strong emotion of renouncing all the pleasures of this world, took possession of Dhanya Kumār's mind. On his return home, Dhanya Kumāra went to his mother and told her:—'Mother! By hearing the preaching of Śramaṇa Bhagavāna Mahāvira, I have become perfectly indifferent to worldly enjoyments, and have now, a disgust for sensual pleasures, please, therefore, give me your permission to take Dikṣā.' On hearing these words, Bhadrā Śēthānī was greatly embarrassed. She explained to him all the difficulties—favourable, as well as, unfavourable—in the strict observance of the rigid vows of ascetic life, and the inconveniences of timely getting even insipid, and fresh food and drink—materials. She tried her utmost to dissuade him from taking Dikṣā during his youth by a variety of arguments and devices, but Dhanya Śētha was not in the least, inclined to swerve from his firm resolution. Bhadrā Śēthānī had to yield. She informed King Jitaśatru—the King of Kākandī—and requested him to persuade her son. Wealthy citizens generally have amiable relations with the king of the town and it is but natural that Bhadrā Śēthānī sought the help of the king. King Jitaśatru personally came to Bhadrā's house, and tried to persuade Dhanya Śētha.

King Jitaśatru—"O Beloved of the gods! Why do you abandon such excellent worldly pleasures that you have fortunately acquired? Remaining happily under my protection, you enjoy all the pleasures, to your heart's content. Now, let me know if you have any inconvenience. I shall remove all your troubles."

Dhanya Śētha—"O wise king! If only you can prevent Death

which will destroy this body of mine, and if you can also stop the progress of old age which will efface the charm of my body, then only, I will certainly be ready to enjoy worldly pleasures, under your protection.

King. —O Beloved of the gods ! Death cannot be prevented by any one. Even gods and demi-gods are helpless in preventing it. So long as there are mental perversions of moral decline i-e passions in one form or another, in one's mind, then, the fear of Death is bound to exist.

Dhanya Śeṭha—O Wise King ! I do not choose the fear of Death, and therefore, I am also desirous of abandoning passions and worldly enjoyments.

On seeing the firm resolution of Dhanya Śeṭha, the king made grand preparations for his Dīkṣā and made a public proclamation in the town to the effect that persons who are really desirous of removing the fear of Death and who have girded their loins to destroy their passions and sensual pleasures but who are prevented only by their anxiety regarding their family-members and friends, or their caste-people, are hereby desired to be willingly ready to take Dīkṣā, like Dhanya Śeṭha, and they are informed that the king will maintain their family-members and friends.

By this proclamation, a number of considerate, young, persons, accompanied Dhanya Śeṭha and went to the Samavasaraṇa of Śramaṇa Bhagavāna Mahāvīra. Then presenting Dhanya Śeṭha and the youths before the Venerable Lord, King Jita-śatru said —‘Bhagavan ! This Dhanya Śeṭha is the only son of his mother Bhadrā Śeṭhānī. He is the source of immense love to her. He is like her second heart. On hearing your preaching, he has renounced all worldly pleasures and their accompanying passions and he is desirous of living with you, and of observing the Five Great Vows of an ascetic. His mother Bhadrā Śeṭhānī has sent

him to you and I request you, on his mother's behalf, to accept him as your disciple." The king also declared the permission of the parents of the other young persons who were renouncing the world, and Śramaṇa Bhagavāna Mahāvira gave Bhāgavat Dīkṣā to all of them.

From that day, Dhanya Muni better known as Dhanno Aṇa-gara strictly observed the rules of ascetic life in accordance with the instructions of the elders of the Order.

On the day of his Dīkṣā, Dhanya Muni approached Śramaṇa Bhagavāna Mahāvira and told him :—"Bhagavan ! With your permission I am desirous of observing two days' fastings during the remaining part of my life. On the day of break-fast, I will take only one meal *consisting of boiled rice or other corn devoid of butter, milk, oil, curds sugar molasses etc. Also, I will accept food and drink-materials from the donor in such a way that he or she may not be obliged to wash hands afterwards. Besides this, I will accept food-materials only from the quantity of food, reserved by house-holders, to be given to mendicants, and only at a time when Brāhmin beggars, guests deserving of hospitality, wretches, beggars, hermits, mendicants of other sects etc have finished their begging-tour, so that these persons may not be put to any inconvenience of not getting their food-materials for my sake."

Dhanya Muni always did penance with a cheerful heart.

On the day of his break-fast, Dhanya Muni used to study during the first quarter of the day. During the second quarter he was engaged in religious meditation and during the third quarter of the day, having first received permission from Śramaṇa Bhagavāna Mahāvira, he used to go on his begging-tour and he would only accept such food-material as was permissible by his

*Technically called Āyambila or Āmbēla tapa.

temporary minor vows of daily observance. Thus, on the day of his break-fast, he may get a very small quantity of food; on another such day, he may get only water, and no food; on a third such day, he may have to go without any food, as well as, without water. But Dhanya Muni was not at all sorry or grieved for it. Even with such rigorous austerities, his mind was perfectly calm and well-balanced. On his break-fast day he used to take his food or drink material, keeping his mind, speech and body in perfect calmness and self-restraint. While eating his food, he did not have any desire or intense longing for any particular variety of food or drink-material. Like a snake hurriedly entering his accustomed burrow in the ground, Dhanya Muni was rapidly taking his faultless food and drink-material without waiting for tasting it.

An account of the condition of the body of this highly pious muni (ascetic) caused by excellent devotional austerities and fasting, has been given in Jaina Āgamas (scriptures). It is interesting. Only an abridged account is as follows :—

The body of this pious saint had become withered to such an extent that there were only bones, skin and circulatory system supplying poor blood to the remaining systems of the body. When he walked, the bones of his body made a creaking noise resembling that of a moving cart full of coals. He was moving about simply by the vigour of his living body. He had no bodily strength but he possessed vigorous mental power. His whole body appeared brilliant with the luster of his severe austerities. The pedestal of his feet resembled a *pādukā* (slipper made of wood.) The fingers of his hands and the toes of his feet resembled dry pods of ground-nut fruit. His thighs resembled the thighs of a female peacock. His waist resembled the foot of a camel. His spinal column was like a wreath of small pebbles of stone. His chest resembled a mass made of bamboo-leaves. His arms and fore-arms resembled the pods of fruits or the stalks of Sāngari shrubs or dried bodies of dead serpents.

The palms of his hands resembled dried leaves of *Butea Frondosa* or dried leaves of Banyan Tree (*Ficus India*). His neck appeared like the axle of a cart-wheel. His chin resembled a dry gourd fruit. His lips were contracted, and lusterless; they resembled dried bodies of leaches. His tongue was dry. His nose appeared like a dry fruit of *Bijora* (Eagle Fruit) His eyes were lusterless like the stars in the early morning sky. His ears resembled the dry skin of *Kārelā* or Cucumber fruit or the thin skin of a root. His head appeared like the dry, gourd or pumpkin fruit.

Although the body of the highly pious Dhanya Muni, had been reduced to a mere skeleton, he did not, in the least, become slack in the observance of his ascetic life, or in the practice of his daily vows. His religious meditations became daily purer.

Journeying through various villages and towns, Śramaṇa Bhagavān Mahāvira one day came to Rājagriha Nagara and he put up at Guṇa Śīla Vana.—King Śrēṇika went for his darśana. Having respectfully bowed down at the feet of the Venerable Lord, and having heard the preaching, he inquired:—“O Worshipful Master ! Who are the sādhus who are doing severe austerities and who are capable of shredding their Karmas easily among your congregation of fourteen thousand sādhus headed by Gaṇadhara Mahārāja Indrabhāti Gautama ?

Śramaṇa Bhagavāna Mahāvira replied:—O Śrēṇika ! Dhanno Aṇagāra (Dhanya Muni) is capable of doing severe austerities and of shredding Karmas easily among my congregation of sādhus. King Śrēṇika again respectfully asked:—Bhagavan ! Why do you say that Dhanno Aṇagāra is capable of doing severe austerities and of shredding Karmas easily ? Śramaṇa Bhagavāna Mahāvira, thereupon, narrated before the king the account of the pious ascetic that has been described in the Jaina Āgamas. King Śrēṇika was greatly pleased. Having gone thrice round

Śramaṇa Bhagavāna Mahāvira from right to left, by way of a pradakṣiṇā, King Śrēṇika then, went to Dhanno Aṇagāra and having gone three times round him from right to left by way of a pradakṣiṇā, he extolled him thus:—O Beloved of the gods ! O Sage ! You are fortunate. you are meritorious. You have attained your object. You have fully acquired the fruit of your human existence". Saying so, king Śrēṇika saluted him and bowed down at him, Having extolled Dhanya Muni thus, the king went to Śramaṇa Bhagavāna Mahāvira, and having gone, round him from right to left by way of a pradakṣiṇā, and having bowed down at his feet, he went to his palace.

One day, at mid-night, when the pious sādhu was doing religious night-vigil, an idea occurred to him:—"What is the value of this physical body ? Since I have been initiated into the Religion of the Tīrthaṅkaras by Śramaṇa Bhagavāna Mahāvira himself, let me, therefore, make efforts to accomplish the real essence for the complete utilization of its blissful gain, so long as this physical body of mine is in my possession". In the morning of the next day, Dhanno Aṇagāra approached Śramaṇa Bhagavāna Mahāvira, and having respectfully bowed down at the feet of the Worshipful Lord, he declared his intention of remaining in religious meditation without food and drink for a number of days till death. With the permission of the Venerable Lord, Dhanno Aṇagāra went to Vipulagiri. (in Bihāra) and remaining in religious meditation without food and drink with perfect calmness of mind for one month, he died and was born as an affluent god in Sarvārtha Siddha Vimāna with an age-limit of thirty Sāgarōpams. Descending from Sarvārtha Siddha Vimāna after the completion of his age limit, he, will be born in Mahā Vidéha Ksētra in due course of time, and will then, attain Mokṣa Pāda (Final Liberation). The ascetic life of Dhanya Muni was only of nine months' duration.

Sunakṣatra Muni

Another son of Bhadrā Shēthānī of Kākandī Nagari, named

Sunksatra had taken Dikṣā from the pious hands of Śramaṇa Bhagavāna Mahāvira. His ascetic life extended over many years.

2. Vrata-grahaṇa of Kuṇḍa Kolika Srāvaka.

From Kākandi, He went to the west, and having passed Śrāvasti, he reached Kāmpilya Nagara. He gave the Twelve Vows of a House-holder to a wealthy merchant named Kuṇḍa Kolika of Kāmpilya Nagara.

At Kāmpilya-pura Nagara, there lived a very wealthy person named Kuṇḍa Kolika and his wife Puṣpamitrā. He possessed as much wealth and property as Kāmadēva Śrāvaka viz 18 crore gold coins and 6 *Go-Kulas (cow=pens). Like Ānanda Śrāvaka and others, he had taken the Twelve Vows of a House-holder at the pious hands of Śramaṇa Bhagavāna Mahāvira.

One day at mid-night Kuṇḍa Kolika went to his Aśoka vāḍi (a garden of Aśoka trees) and keeping an upper garment and his own signet-ring with him, he sat in excellent religious meditation on a clean marble slab. A god became visible there and having taken away, the upper cloth and signet-ring of Kuṇḍa Kolika, he at once flew into the sky, and remaining steady there, he said:-‘O Kuṇḍa Kolika ! The religious doctrine preached by Gośālaka Maṅkhali-putra is also good because it does not admit effort as one of the chief elements for the accomplishment of a desired object. It declares as follows:-People do not accomplish their desired object, even if they made an effort. So, the accomplishment of every object depends on pre-arranged intentions. The religious doctrine preached by Śramaṇa Bhagavāna Mahāvira is not good because it enjoins the use of an effort’. When the god finished his saying Kuṇḍa Kolika politely questioned him:-O god ? If, what you say is quite true, now, tell me whether the celestial prōsperity that you have acquired, has been attained through the medium of a continuons effort’ on

* Each Go-kula (cow pen) contained ten thousand (10000) cows.

your part or without it? The god replied:—O Kuṇḍa Kolika! I have acquired all this divine prosperity without the help of any effort. Kuṇḍa Kolika again asked him:—In case, as you say, that you have got all this celestial prosperity without the help of an effort, how is it that other living beings do not acquire it? According to your belief,—a firm faith in the doctrine of Gośālaka Maṅkhali-putra—all persons should acquire celestial happiness without an effort on their part. Even if you were to say that you have acquired your celestial prosperity through the medium of effort on your part, then, you cannot emphatically say that the doctrine preached by Gośālaka Maṅkhali-putra is good". The god was not able to refute his argument and so, leaving Kuṇḍa Kolika's upper garment and signet-ring at their proper place, the god went away.

After some time, when Śramaṇa Bhagavān Mahāvīra, accompanied by his retinue of disciples, arrived at Kāmpilya-pura Nagara, the devout Kuṇḍa Kolika Śrāvaka, went there for darśana. Śramaṇa Bhagavān Mahāvīra praised him highly for having adequately refuted the argument of the god. Having, thus, carefully observed the religious vows of a House-holder for fourteen (14) years, he practised the Progressive Spiritual Stages of Religious Advancement for a House-holder. On his death-bed, Kuṇḍa Kolika remained in religious meditation, without food and drink for one month and having died with perfect equanimity of mind he was born as a god in Aruṇa Dhvaṇa Vimāna of Saudharma Déva-loka. Descending from the Saudharma Déva-loka, he will attain Siddhi Pada (State of Final Emancipation) in Mahā Vidéha Kṣétra.

3. Saddāla-putra.

From Kāmpilya Nagara, Śramaṇa Bhagavān Mahāvīra went to Polāsapura.

At Polāsapura, there lived a rich potter named Saddāla-putra and his wife Agni-mitra. He was a firm believer in the

Ājīvika doctrine of Gośālaka Maṅkhali-putra and he was well-versed in it. He entertained a very staunch faith that the Ājīvika doctrine of Gośālaka Maṅkhali-putra was the best and all other doctrines were worthless. He had one crore gold-coins in his treasure, one crore invested in transactions bearing interest, and one crore worth of property. Besides this, he possessed a Gokula (cow-pen) containing ten thousand (10000) cows. He had five hundred (500) shops outside Polāsa-pura. There he engaged numerous workmen to prepare hundreds of earthen vessels and utensils, and employed numerous persons to sell them in various marketing-places of Polāsapur.

One day, when Saddāla-putra was sitting in religious meditation in his grove of Aśoka trees, a god, appearing in the sky, said:—Tomorrow an eminent Sarvajña (omniscient) and Sarvadarśī (all-seeing) personage, who is worshipped by the three worlds, who is adored and respected by gods, demi-gods and human beings and who is endowed with numerous virtuous qualities, is expected to arrive here. You go to pay homage to him and you respectfully invite him to accept food and drink-material from you. Saddāla-putra, now, thought that the person endowed with such excellent virtues can only be my preceptor Gośālaka Maṅkhali-putra.

But next morning, Śramaṇa Bhagavāna Mahāvira came to Polāsa-pura. In accordance with the instructions of the god, Saddāla-putra went to Śramaṇa Bhagavāna Mahāvira for darśana. As soon as he saw Saddāla-putra, Śramaṇa Bhagavāna Mahāvira told him about the secret talk that he had with the god during the previous day.

Saddāla-putra was greatly astonished, and now, he began to have faith in Śramaṇa Bhagavāna Mahāvira. Saddāla-putra then requested Śramaṇa Bhagavāna Mahāvira to accept with great pleasure, whatever articles he chose to have from his shop. Śramaṇa Bhagavāna Mahāvira accepted his request.

One day, Śramaṇa Bhagavāna Mahāvira, came to the place where Saddāla-putra was drying in the heat of the Sun, some unfinished earthen vessels, which he had kept in his house for drying by air; and regarding an earthen vessel the Worshipful-Lord inquired:—Saddāla-putra ! How is this earthen pot made !

Saddāla-putra:—Bhagavan. In the beginning, it was a lump of clay. Then, after having kneaded it well it was placed on a rotating circular wheel and made into a vessel having this shape.

Śramaṇa Bhagavāna Mahāvira:—O Saddāla-putra ! Does it require the help of utthāna (exertion) bala (strength) vīrya (manly vigour) for its production or is it made without these helps ?

Saddāla-putra was a little embarrassed. But inspired by the teachings of the Ājīvika doctrine of Uśālaka Maṅkhali-putra, he replied:—Bhagavan ! All objects are created according to a fixed order of things, without the help of utthāna (exertion) bala (strength) vīrya (manly vigour) etc.

Śramaṇa Bhagavāna Mahāvira cross-examining him, asked him:—If any body were to take away your earthen vessels or to throw them away or to destroy them; or if any one would try to have sexual intercourse with your wife Agni-mitrā, then, will you punish him or not ? Saddāla-putra said:—Bhagavāna ! I will certainly catch that wicked person, will bind him and I will certainly kill him.

Śramaṇa Bhagavāna Mahāvira, then said:—O Saddāla-putra ! In case all the objects in the Universe, are created according to a fixed order of things without the help of utthāna (exertion) bala (strength), vīrya (manly vigour) etc, then, there must be no harm if these things are stolen away or destroyed. Besides, there must be no objection on your part if any body tries to have sexual intercourse with your wife. In that case, why should you punish that man or even kill him ? Because, according to your Ājīvika doctrine, all things are produced according to a

fixed order of things and also, they are created without the effort of any one.

On hearing this argument of Śramaṇa Bhagavāna Mahāvīra the misguided Saddāla-putra became enlightened and he requested Śramaṇa Bhagavāna Mahāvīra to explain to him the Main Principles of the Jaina Religion. Accepting the request of Saddāla-putra, the Omnisicent Śramaṇa Bhagavāna Mahāvīra, explained him the Principles of Jaina Religion with some details. Thereupon, Saddāla-putra and his wife, Agnimitra, accepted the superiority of the Principles of Jaina Religion, and they took the Five Aṇu Vratas (Minor Vows) and seven Śikṣā-vratas (rituals) of the Twelve Vows for a House-holder and limited the possession, of their wealth and property to a great extent.

After a lapse of fourteen years i-e during the middle of the fifteenth year, when Saddāla-putra was sitting in religious meditation at the Pauṣadha-śālā (a place for religious meditation) a god became visible there and he tried to make him swerve from his meditation. With that object in his mind, the god created an appearance of cutting the flesh of the body of the son of Saddāla-putra and throwing it into a boiling sauce-pan. But Saddāla-putra was not at all moved. But when the god made an appearance of cutting the flesh of Agni-mitrā-Saddāla-putra's wife and throwing it into a boiling sauce-pan, Saddāla-putra all of a sudden got up from his meditation and tried to catch him. Having come to realize that all appearance was created by a god, Saddāla-putra did penance for his undesired act, and he became more steady in his vows. Having died after expiating for his previous evil deeds on his death-bed, Saddāla-putra was born as a god in Dēva-loka.

From Polāsāpura, Śramaṇa Bhagavāna Mahāvīra went to Vāṇijya-grāma and lived there during the rainy season.

Twenty-second Year of Ascetic Life. (B. C. 547-46)

1. Vrata-grahaṇa of Mahāṣataka Śrāvaka at Rājagriha.

After the rainy season, Śramaṇa Bhagavāna Mahāvira journeyed in the direction of Magadha-dēśa and reached Rājagriha Nagara. On hearing the preaching of Śramaṇa Bhagavāna Mahāvira in the Samavasaraṇa there a wealthy merchant named Mahāśatakaji of Rājagriha Nagara took the Twelve Vows of a Householder at the pious hands of Śramaṇa Bhagavāna Mahāvira.

Vrata-grahaṇa of Mahā-śatakaji

At Rājagriha Nagara, there lived a wealthy merchant named Mahāśatakaji. He had thirteen wives including Rēvati. He possessed wealth amounting to twenty-four crore gold-mohars. Out of these, eight crores were in his treasure; eight crores were invested in transactions bearing interest and eight-crores were engaged in merchandise. In addition to this, he possessed eight Gokulas (cow-pens) each cowpen containing ten thousand cows. From his thirteen wives, he had received eight crore gold mohars and eight cowpens from Rēvati and one crore gold mohars and one cowpen from each of her twelve co-wives at the time of his marriage with them.

Mahāśatakaji on hearing the preaching of Śramaṇa Bhagavāna Mahāvira in the Samavasaraṇa at Rājagriha Nagara, took the Twelve Vows of a Householder at the pious hands of the Worshipful Lord. At that time, he renounced all the wealth that he had received from his wives' parents, but he limited his belongings to his own wealth amounting to twenty-four crore gold-mohars and eight Gokulas (cow-pens).

Rēvati was very envious with her co-wives. After the taking of the vows by Mahāśatakaji, the following idea occurred once in the mind of Rēvati—"Since my twelve co-wives are besides myself, I am not able to enjoy sensual pleasures with him to my entire satisfaction, let me, therefore, kill all of them either by dire weapon or by poison so that I may get one crore gold mohars and one cow-pen from each of them and I may alone enjoy happiness with my husband." With this cruel idea in her

mind, she killed six of her co-wives by some weapon and the remaining six, she killed by poisoning them. Treachorously acquiring their wealth and cowpens, in this way, as her own personal property Révati began to enjoy happiness fearlessly with her husband.

Révati was very fond of flesh-eating. She was taking roasted and fried meats and she was drinking wines and spirituous liquors. Once although there was a royal proclamation prohibiting killing of any animal in the town, she used to get the flesh of two calves daily through her father's servants for herself and she was drinking wines and spirituous liquors in accordance with her own pleasure.

Fourteen years after the careful observance of the accepted vows, Mahā-śatakaji entrusted the entire management of his business affairs to his eldest son and taking Pauṣadha Vrata and observing complete celibacy he began to live in Pauṣadhaśālā (hall for religious meditation) of the town.

One day when Mahāśatakaji was in religious meditation, his wife Révati becoming intoxicated by the drinking of wines and spirituous liquors entered the Pauṣadhaśālā with her head uncovered and her hairs loosely scattered and showing amorous pranks to her husband she said:—" O Mahā-Śataka! You are desirous of dharma (virtue) puṇya (meritorious deeds) svarga (heavens) and Mokṣa (Final Emancipation) But if you go on enjoying these excellent worldly pleasures with me, what is the use of the dharma puṇya, svarga and Mokṣa to you? Révati tried to disturb the mental peace of Mahāśatakaji two or three times, but when he did not in the least swerve from his religious meditation she went home disappointed.

Mahāśatakaji, then, *carefully practised the Eleven Stages of Spiritual Development for a House-holder. By the practice of strict and rigorous austerities the body of Mahāśatakaji became greatly enfeebled and emaciated. As a happy result of his pure

religious meditation, Mahāśatakaḥ acquired Avadhi Jñāna (Visual Knowledge). He was able to see and know all the events happening within an extent of one thousand yojanās in Lavaṇa-Samudra, in the East, in the West, in the South and in the North.

After the acquisition of Mahāśataka's Avadhi Jñāna, Rēvaṭī once again entered the Pausadha-śālā and she began to entreat Mahāśatakaḥ for the satisfaction of her carnal desires as before but Mahāśatakaḥ angrily told her :—"Ah ! Rēvaṭī ! On the seventh day from now, you will die in great misery suffering from severe colicky diarrhoea and after death, you will suffer intense agonies in the Loluyaccuya hell of the Ratna Prabhā Earth (first hell) for eighty four thousand (84000) years". On hearing these words of Mahāśatakaḥ, the disappointed Rēvaṭī, thought that her husband had become very angry with her, that he had no regard for her and that he may someday have her killed by an untimely death. With this idea in her mind and afflicted with fear and terror of approaching death, she went home. During the seventh night after this, Rēvaṭī died, as was fore-told by Mahāśatakaḥ and she was born as a hellish being in Loluyaccuya hell of the Ratna Prabhā Earth.

The body of Mahāśatakaḥ had become greatly enfeebled and emaciated; now, he abandoned all food and drink-material and remained in religious meditation. During this time, Śramaṇa Bhagavāna Mahāvīra, happened to come to Rājagriha Nagara. The Worshipful Lord narrated to Gaṇadhara Mahārāja Indraphūṭi Gautama the complete account of the cause of Mahāśatakaḥ's anger towards Rēvaṭī, and of the angry words that he had used for her, and said :—"O Gautama ! Mahāśatakaḥ is in religious meditation at Pausadha-śālā; he has abandoned all food and drink-materials till death. His body has become greatly enfeebled and emaciated. It is not desirable that such a pious śrāvaka as Mahāśatakaḥ should use angry words even though those words may be perfectly true. You, therefore, go to Mahāśatakaḥ and tell him that the words used by him for Rēvaṭī were

perfectly true but those words being unpleasant, it is not wise to use them. You should, therefore, do penance for having committed a transgression in your Pauṣadha Vrata.

With the permission of the Venerable Lord, the dutiful Gaṇadhara Bhagavāna Indrabhūti Gautama went to the Pauṣadha śālā where Mahāśatakaḥ was engaged in religious meditation. On seeing Gaṇadhara Mahārāja Indrabhūti Gautama in the Pauṣadha-śālā, Mahāśatakaḥ became greatly delighted. Gaṇadhara Mahārāja Indrabhūti Gautama, then narrating the message of Śramaṇa Bhagavān Mahāvīra to Mahāśatakaḥ, told him to do penance for his transgression-Mahāśatakaḥ at once took a vow to do the penance from Gaṇadhara Mahārāja Indrabhūti Gautama and he did the penance.

At last, Mahāśatakaḥ having died after remaining without food and drink for one month, was born as a god in Arunāvataśaka Vimāna of Saudharma Dēva loka, with an age-limit of four Palyopams. Descending from the Vimāna, he will be born in Mahāvidēha kṣētra and in due course of time he will attain Siddhi Pada (the condition of Final Emancipation)

Discussion with Sthaviras of Pārśva

At this time, many sthaviras of Pārśva Nātha (elderly sādhus)

* तेणं काळेणं २ पासावच्चिज्जा [ते] थेरा भगवंतो जेणेव समणे मगवं महावीरे तेणेव उवागच्छंति २ समणस्स भगवओ महावीरस्स अदूर-सामंते ठिच्चा एवं वदासी-से नूणं भंते ! असंखेज्जे लोए अनंता रार्तिदिया उप्पज्जिंस्सु वा उप्पज्जंति वा उप्पज्जिस्संति वा विगच्छिंस्सु वा विगच्छंति वा विगच्छिस्संति वा परिता रार्तिदिया उप्पज्जिंस्सु वा ३ विगच्छिंस्सु वा ? इंता अज्जो ! असंखेज्जे लोए अणंता रार्तिदिया तं चेव, से केणट्ठेणं जाव विगच्छिस्संति वा ! से नूणं भंते ! अज्जो ? पासेणं अरहया पुरिसादाणीएणं 'सासए लोए बुइए अणादीए अणवदग्गे परित्ते परिवुडे हेट्ठा विच्छिण्णे मज्झे संखिते उप्पि विळासंति, अहेळियंकसंठियंसि, मज्झे वरवहरविग्गसि उप्पि उदंमइंगा-

of Tirthāṅkara Parśva Nātha Bhagavāna came into the Sama-
vasaraṇa, and standing at the some distance, they asked:-

“Bhagavan ! Were ananta (endless) days and nights produced or are being produced or will be produced or were paritta (limited) days and nights produced and are being produced and will be produced in this loka (world) of numerous pradéśas ? Also, have ananta (endless) days and nights been passed, and are being passed, and will be passed or have paritta (limited) days been passed or are being passed or will be produced ? Bhagavāna :-O Honorable People ! In this loka (world) ananta days and nights as well as paritta (limited) days have been produced and are being produced and will be produced. Also ananta days and nights, have passed and are being passed and will be passed.

Sthaviras :-Bhagavan ! How is it possible ? How can ananta (endless) as well as paritta (limited) days nights be produced and passed in the loka (world) with numerous pradéśas ?

कारसंठिए तसि च णं सासयंसि खोगंसि अणादियंसि परिचंसि परिवुडंसि
हेट्ठा विच्छिन्नंसि-मज्जे संखितंसि उप्पि विक्कासंसि अहे पळियंक साठयसि
मज्जे वरवडरविग्गहंसि उप्पि उद्धमुदंगाकारसंठियंसि अणंता जीवगणा
उप्पज्जिता २ निक्खीयंति परित्ता जीवगणा उप्पज्जित्ता निक्खीयंति से नूनं
भूए उप्पन्ने विगए परिणए अजीवेहिं लोक्कतिपल्लोक्कइ, जे लोक्कइ से कोए ?
इंता भगवं (ते) ! से तेणट्ठेणं अज्जो ! एवं बुद्धइ असंखेज्जे तं चेव । तप्प-
मिति च णं ते पासावच्छेज्जा थेरा भगवंतो समणं भगवं महावीरं पक्खमि-
जाणंति सब्वन्नू सब्वदरिसी, तए णं ते थेरा भगवंतो समणं भगवं महावीरं
वंदंति नमंसंति २ एवंदासि-इच्छामि णं भंते तुब्भं अंततिए चाउज्जामाओ
धम्माओ पंचमहव्वइयं सप्पडिक्कमणं धम्मं उवसंपज्जित्ताणं विहरित्तए, अहा-
मुहं देवाणुप्पिया ? मा पडिबंभं करेह, तए णं ते पासावच्छेज्जा थेरा भग-
वंतो जाव चरिमेहिं उस्सासनिस्सासेहिं सिद्धा जाव सब्व दुक्खप्पहीणा अत्थे-
गतिया”चेव देवलोएमु उववणा (सूत्र-२२६) ॥

Bhagavāna :—‘Noble Persons ! **Puruṣādāniya Pārśva Nātha** Arhanta (Tirthaṅkara Pārśva Nātha)—the most excellent among human beings) has declare that :—‘The loka (world) is śāśvata (eternal)—anādi (without a beginning) and ananta (without an end) It is paritta (composed of numerous pradésas as well as parivrita (pervaded with a lokākāśa). Its lower part is broad, middle one is narrow and its upper portion is wide. Its lower part resembles a bed-stead ; its middle part is narrow like a club and its upper part resembles an upraised mridaṅga (drum). In this beginningless and endless Loka, ananta (endless) living beings are produced and destroyed and limited living beings are produced and destroyed. So there is Origination, Destruction and Permanence in this loka. The other element ‘A-jiva Kāya’ or Matter, makes the world visible. The A-jiva dra-vya existing in the world is clearly visible and therefore it is called Loka. Lokyaté iti lokaḥ—That which is visible is loka—as distinguished from a-loka.

The sthaviras of Tirthaṅkara Pārśva Nātha were greatly satisfied with the explanation given by Śramaṇa Bhagavāna Mahāvira, and they became fully confident that Śramaṇa Bhagavāna Mahāvira is both Sarvajña (omniscient) and Sarva-darśi (all-seeing). Repeatedly saluting Śramaṇa Bhagavāna Mahāvira and going three times round him from right to left by way of a pradakṣiṇā they said:—“ Bhagavan ! We are willing to accept your Five Great Vows and Pratikramaṇa kriyā of Ascetic life Instead of our Four Vows.”

Accepting the request of the Sthaviras, Śramaṇa Bhagavāna Mahāvira replied:—O Beloved of the gods ? You are at liberty to do it with great pleasure. The sthaviras of Tirthaṅkara Bhagavān Pārśva Nātha took Bhagavatī Dikṣā with Five Great Vows at the hands of Śramaṇa Bhagavān Mahāvira and having passed ascetic life for a long time they attained Nirvāṇa Pada . (Final Emancipation).*

*Discussion with Roha Aṇḍāra.

In the same Samavasaraṇa, an ascetic named Roha, sitting at a distance from Śramaṇa Bhagavāna Mahāvīra, was thinking about philosophical questions. While thinking about the subject of Loka, a doubt arose in his mind. Getting up at once from his seat, he came to Śramaṇa Bhagavāna Mahāvīra, and having respectfully saluted the Venerable Lord, he asked:—‘Bhagavan ! Is Loka first and then A-lōka and is A-lōka first and then Loka ?

Bhagavāna:—Roha ! Both the Loka and the A-lōka can be said to be first in existence, and both of them can be said to be the last. Both are Śarśvata (eternal). There is no gradation like the first and the next.

Roha:—Bhagavān ! Is Jīva first and then the A-jīva or Is A-jīva first and, then Jīva ?

Bhagavāna:—Roha ! Jīva and A-jīva are eternal. There is no gradation like the first and the next.

Roha:—Bhagavan ! Is Bhavasiddhika [capable of attaining Liberation after limited bhavas (existences)] first and A-bhavasiddhika (incapable of Liberation even after endless bhavas) next or A-bhavasiddhika first and Bhavasiddhika next ?

*तेणं कालेणं तेणं समणं समणस्स भगवओ महावीरस्स अंतेवासी
रोहे नामं अणगारे पगइभइए पगइमउए पगइविणीए पगइपयणुकोहमाणमाया-
कोमे मिउमइवसंपभे अह्ठीणे मइए विणीए समणस्स भगवओ महावीरस्स
अदूरसामंते उडुंजाणू अहोसिरे ज्ञाणकोटोवगए संजयेणं तवसा अप्पाणं भावे-
माणं विहरइ, तए णं से रोहे नामं अणगारे जायसाइ जाव पण्णुवासमाणे
एवं वदासी:—पुब्बिं भंते ! कोए, पच्छा अकोए पुब्बिं अकोए पच्छा कोए ?
रोहा ! कोए य अकोए य पुब्बिपेते पच्छापेते दोवि ए ए सांसया भावा,
अणाणुपुब्बी एसा रोहा ! । पुब्बिं भंते ! जीवा पच्छा अजीवा, पुब्बिं अजीवा
पच्छा जीवा ? जहेव कोहे य अकोए य तहेव जीवा य अजीवा य, एवं

Bhagavāna:—Roha ! Both Bhavasiddhika and A-bhavasiddhika are eternal. There is no gradation of one being the first and the other the next.

Roha:—Bhagavān ! Is Siddhi first and A-siddhi next or is A-siddhi first and Siddhi next ?

Bhagavāna:—Roha ! Both Siddhi and A-siddhi are eternal. There is no gradation of one being the first and the other the next.

Roha:—Bhagavān ! Is Siddha first and A-siddhi next or Is A-siddhi first and Siddha next ?

Bhagavāna:—Roha ! Both Siddha and A-siddha are eternal. There is no gradation of one being the first and the other the next.

मवसिद्धिया य अमवसिद्धिया य सिद्धि असिद्धि सिद्धा असिद्धा पुर्व्वि भंते !
 अंडए पच्छा कुकुडी पुर्व्वि कुकुडी पच्छा अंडए ? रोहा ! से णं अंडए कओ ?
 भयवं ! कुकुडीओ, साणं कुकुडी कओ ? भंते ! अंडयाओ एवामेव रोहा ?
 से य अंडए सा य कुकुडी पुर्व्वि येते पच्छायेते दुवेते सासया भावा,
 अणाणुपुव्वी एसा रोहा ? । पुर्व्वि भंते ? लोयंते पच्छा अलोयंते पुव्वं अलो-
 यंते पच्छा लोयंते ? रोहा ! लोयंते य अलोयंते य जाव अणाणुपुव्वी एसा
 रोहा ! । पुर्व्वि भंते ! लोयंते पच्छा सत्तमे उवासंतरे पुच्छा, रोहा ! लोयंते
 य अलोयंते य जाव अणाणुपुव्वी एसा रोहा ! । पुर्व्वि भंते ! लोयंते पच्छा
 सत्तमे उवासंतरे पुच्छा, रोहा ! लोयंते य सत्तमे उवासंतरे पुर्व्विपि दोवि
 एते जाव यणाणुपुव्वी एसा एवं लोयंते य सत्तमे य तणुवाए, एवं घणवाए
 घणोदहि सत्तमा पुढवो, एवं लोयंते एक्केकेणं संजोएयव्वे इमेहि ठाणेहि—तं
 जहा—ओवासवायघणउदहिपुढवीदीवा य सागरा वासा । नेरइयाई
 अत्थिय समया कम्माइं छेइताओ ॥ १ ॥ दिट्ठी दंसण णाणा सज्ज सरीरा
 य जोम उवओगे दव्वपएसा पज्जव अट्ठा किं पुर्व्वि लोयंते ? ॥ २ ॥ पुर्व्वि
 भंते ? लोयंते पच्छा सच्चदा ? जहा लोयंतेणं संजोइया सव्वे ठाणा एते

Roha:-Bhagavan ! Is the egg first and the hen next, or is the hen first and the egg next ?

Bhagavāna:-Roha ! From where is the egg produced ?

Roha:-From the hen.

Bhagavāna:-And, whence is the hen produced ?

Roha:-From the egg.

Bhagavāna:-Roha ! In this way, the egg and the hen can be said to be the first and they can be said to be the next. Both the egg and the hen are eternal. There is no gradation of one being the first and the other the next.

Rohā:-Bhagavan ! Is Lokānta first and A-lokānta next Or is A-lokānta first and Lokānta next.

Bhagavāna:-Lokānta, as well as, A-lokānta can be said to be first, and they can be said to be next. There is no gradation of one being the first and the other the next.

Roha:-Bhagavan ! Is Loka first and the Saptama Avakāśāntara (space between the bottom of the Seventh Hell and A-loka) first or the space between the bottom of the Seventh Hell and A-loka and the Loka the next ?

एवं अलोयंतेण वि संजोएयव्वा सब्बे । पुंविं भंते ! सत्तमे उवासंतरे पच्छा सत्तमे तणुवाए ? एवं सत्तमं उवासंतरं सब्बेहिं समं संजोएयव्वं जाव सन्वद्धाए । पुंविं भंते ! सत्तमे तणुवाए पच्छा सत्तमे धणवाए, एयंपि तद्देव नेयव्वं जाव सन्वद्धा एवं उवरिस्सं एकेकं सयोयंतेणं जो जो हिट्ठिओ तं तं छंडुंतेणं नेयव्वं जाव अतीय अणागयद्धा पच्छा सन्वद्धा जाव अणाणुपुव्वी एसा रोहा ! सेवं भंते ! सेवं भंते त्ति ? जाव विहरइ (सू ५३) भंते त्ति मगवं गोयमे समणं जाव एवं वयासी-कतिविहा णं भंते ? लोयद्विती पण्णात्ता ? गोयमा ! अट्ठविहा लोयद्विती पण्णात्ता, तं जहा-आगासपइट्ठिए वाए ? वायपइट्ठिए उदही २ उदहीपइट्ठिया पुढवा ३ पुढविपइट्ठिया तसा थावरा पाणा ४ अजीवा जीवपइट्ठिया ५ जीवा कम्मपइट्ठिया ६ अजीवा जीवसंगहिया ७

Bhagavāna:—Roha ! Both are eternal. There is no gradation of one being the first and the other the next.

Roha:—Bhagavan ! Is Lokānta first and the Saptama Ghana-vāta (Dense Air) the next, or Ghana-vāta first and the Lokānta the next ?

Bhagavāna:—Roha ! Both are eternal.

Roha:—Bhagavan ! Is Lokānta first and the Ghanodadhi (the mass of dense water) the next or the mass of dense liquid first and the Lokānta the next ?

Bhagavāna:—Roha ! Both are eternal.

Roha:—Bhagavana ! Is Lokānta first and the Ghanodadhi (the mass of dense water the next or the mass of dense liquid first and the Lokānta the next ?

Bhagavan:—Roha ! Both are eternal. There is no gradation of one being the first and the other the next.

Roha:—Bhagavāna ! Is Lokānta first and the Saptama Prithvi

जीवा कम्मसंगहिया ८ । से केणट्ठेणं मंते ? एवं बुच्चइ ? अट्ठविहा जाव जीवा कम्मसंगहिया ?, गोयमा ! से जहानामप-केइ पुरिसे वत्थिमाडोवेइ वत्थिमाडोवित्ता उप्पि सितं बंधइ २ उवरिल्लं गंठिं मुयइ २ उवरिल्लं देसं वामेइ २ उवरिल्लं देसं वामेत्ता उवरिल्लं देसं आउवायस्स पूरेइ २ उप्पिसिं तं बंधइ २ भञ्जिल्लं गंठिं मुयइ । से नूणं गोयमा ! से आउयाए तस्स वाउ-यायस्स उप्पि उवरित्ते चिट्ठइ ? इंता चिट्ठइ, से तेणट्ठेणं जाव जीवा कम्म-संगहिया, से जहा वा केइ पुरिसे वत्थिमाडो वेइर कडीए बंधइ २ अत्ताह-मतारमपोरसियंसि उदगंसि ओगहिज्जा, से नूणं गोयमा ? से पुरिसे तस्स आउवायस्स उवरित्ते चिट्ठइ ? इंता चिट्ठइ, एवं वा अट्ठविहा कोययिइ पणत्ता जाव जीवा कम्मसंगहिया ॥ ५४ ॥

(Seventh Hell) the next Or the Seventh Hell first and the Lokānta the next ?

Bhagavāna:—Roha ! Both are eternal.—There is no gradation of one being the first and the other the next.

In the same manner, Roha Aṇagāra asked all these questions in relation with Lokānta to Śramaṇa Bhagavāna Mahāvīra and he was greatly satisfied with their answers.

Roha:—Bhagavan ! Is Saptama Avakāśāntara first and the Saptama Tanuvāta next or the Saptama Tanuvāta (Seventh Rarefied Air) first and the Saptama Avakāśāntara the next ?

Bhagavāna:—Both are eternal. There is no gradation of one being the first and the other the next.

Similarly, leaving the first part of the question, Roha asked questions about the gradation of the latter part of the questions.

On hearing all the answers given by Śramaṇa Bhagavāna Mahāvīra, Roha Aṇagāra was greatly delighted.

Questions about Loka-sṭhiti.

Gautama Swāmi:—Bhagavan ! How many kinds of Loka-sṭhiti are there ?

Bhagavāna:—Gautama ! Loka-sṭhiti (arrangement of eternal objects in the world) is of eight kinds viz 1. Air rests on Ākāśa (sky) 2. The sea rests on air 3. The earth rests on the sea 4. Moving, as well as, stable living beings rest on the earth 5. Ajīva (matter) is united in moving and stable living beings. 6. Jīvas are influenced by Karmas. 7. Jīva and A-jīva are united together, and 8. Jīva and Karmas are bound together.

Gautama Swāmi:—Bhagavān ! How is it possible ? How can air rest on Ākāśa (sky) and how can the earth rest on air.

Bhagavāna:—Gautama ! If any one fills a large leather-bag with air, and having securely tied the mouth of the bag, he ties the middle of the bag so as to divide it into two parts, and

having opened the mouth of the bag, he lets out air from the upper part and fills it with water and ties tightly the mouth of the bag. Now, if he removes the tie from the middle of the bag, the water in the bag will be supported by the confined air. Will that water be above the air or below it?

Gautama Swāmi:—Bhagavan! The water will be above the air.

Bhagavāna:—In the same way, air rests on ākāśa (empty space), and earth, water, etc. rest on air. Gautama! If any one enters very deep waters after tying a leather-bag completely filled with air on his waist, will he remain on the level of the water or not?

Gautama Swāmi:—Yes Bhagavan! That man will remain on the level of the water.

Bhagavāna:—Exactly in a similar way, air rests on empty space, and earth, water etc rest on air.

Śramaṇa Bhagavāna Mahāvīra remained at Rājagriha during the rainy season of his Twenty-second year of Ascetic Life.

Twenty-third Year of Ascetic Life (B. C. 546-45).

1. Dikṣā of Skandaka Kātyāyana 2. Vrata-grahaṇa of Nandīpitā and Sālihipitā at Śrāvastī.

Soon after the rainy season, starting from Rājagraha Nagara, Śramaṇa Bhagavāna Mahāvīra went in the western direction and preaching the Jaina Dharma in various villages, he went to Kayaṅgala Nagari and put up at Chatrapalāsa Caitya of that town. On hearing the news of the arrival of the Worshipful Lord, citizens of Kayaṅgalā and people of surrounding villages collected together at Chatrapalāsa Caitya and having done salutation to Śramaṇa Bhagavāna Mahāvīra and having bowed down at his feet, they heard the preaching and then returned home.

Dīkṣā of Skandaka Kātyāyana

At that time, there lived, in a monastery near Śrāvastī Nagari, a parivrājaka (a wandering mendicant) named Skandaka of Kātyāyana Gotra. He was well-versed in Vēdas, Vēdāṅgas, Purāṇa, and Vēdic Literature. He was engaged in philosophical pursuits, and he was attached very devoutly to severe austerities. When Śramaṇa Bhagavāna Mahāvīra had come to Chatrapālāsa Caitya of Kayaṅgalā Nagari, Skandaka had been to Śrāvastī on some business there. There, he met with a Nirgrantha Śramaṇa (A Jaina ascetic) named Piṅgalaka of Vaisālī. Śramaṇa Piṅgalaka asked Skandaka the following five questions viz 1:-O Māgadha ! (a citizen of Magadha-dēśa) 1. Is there a limit of Loka or not 2. Is there an end to the Jīva (a living being) or not 3. Is there an end to Siddhi (Final Emancipation) or not, 4. Is there an end to Siddhas (Accomplished Souls) or not and O Māgadha ! 5. Dying by which variety of death, the living being can increase or decrease ? Having asked him five questions at a time, the Nirgrantha waited for an answer.

Skandaka Kātyāyana very carefully listened to the questions, and attentively thought over them, but he could not answer. The more he thought over them, the greater his mind became full of doubts. Piṅgalaka repeated his questions two or three times, but Skandaka was not able to answer them.

The news of the arrival of Śramaṇa Bhagavāna Mahāvīra at Chatrapālāsa Caitya had spread rapidly in Śrāvastī Nagari. There were talks about it, in squares, market-places, streets, and in lanes, and the road to Chatra-pālāsa Caitya became thronged with thousands of visitors.

On seeing this activity of the people of Śrāvastī with his own eyes, * Skandaka Kātyāyana became ready. With the idea

*तेजं कालेण तेजं समणं समणे भगवं महावीरे राजगिरांश्चो नग-

of going to Sarvajna Bhagavāna Mahāvira and of doing religious discussions with due ceremonies of salutations, obeisance etc, he hurriedly returned from Śrāvastī, and having put on ochre-coloured garments and having taken his tri-daṇḍa (triple staff) kuṇḍikā (pitcher) etc. and having put on his wooden sandals, he started from his hermitage and passing through Śrāvastī Nagari, he reached Chatra-pālāsa Caitya.

राओ गुणसिद्धाओ चेइयाओ पढिनिकखमइ पढिनिकखमित्ता बहिया जण-
वयविहारं विहरए, तेणं कालेणं तेणं समएणं कयंगलनामं नगरी होत्था
वण्णओ, तीसेणं कयंगलाए नगरीए बहिया उत्तरपुरच्छिमे दिसोभाए छत्तप-
कासए नामं चेइए होत्था वण्णओ, तए णं समणे भगवं महावीरे उप्पण्णना-
णदंसणधरे जाव समोसरणं परिसा निगच्छति तीसे णं कयंगलाए नगरीए
अदूरसामंते सावत्थी नामं नयरी होत्था वण्णओ, तत्थ णं सावत्थीए नयरीए
गह्मभालिस्स अंतवासी खंदए नामं कच्चायणस्सगोत्ते परिव्वायगे परिवसइ
रिउव्वेदजजुव्वेद सामवेद अहव्वणवेद इतिहासपंचमाणं निग्घंदुल्लट्ठाणं चचण्हं
वेदाणं संगोवगाणं सरहस्साणं सारए वारए धारए पारए सडंगवी सट्ठितंत
विसारए संखाणे सिक्खाकप्पे वागरणे छंदे निरुत्ते जोतिसामयणे अन्नेसु य
बहूसु बंभण्णएसु परिव्वाएसु य नयेसु सुपरिनिट्ठिए यावि होत्था, तत्थ णं
सावत्थोए नयरीए पिंगलए नामं नियंठे वेसालियसावए परिवसइ, तए णं
से पिंगलए णामं णियंठे वेसालियसावए अण्णया कयाइं जेणेव खंदए कच्चा-
यणस्सगोत्ते तेणेव उवागच्छइ २ खंदगं कच्चायणस्सगोत्तं इणमक्खेवं पुच्छे
-मागहा ! किं सअंते लोए अणंते लोए ? सअंते जीवे अणंते जीवे २ सअंता
सिद्धी अणंता सिद्धी, ३ सअंते सिद्धे अणंते सिद्धे ४ केण वा मरणेणं मर-
माणे जीवे वट्ठति वा हायति वा ५ ? एतावं ताव आयक्खाहि बुंझमाणे
एवं, तए णं से खंदए कच्चायणस्सगोत्तं पिंगलएणं णियंठेणं वेसलिसावएणं

Śramaṇa Bhagāvāna Mahāvira told Gaṇadhara Indrabhūti Gautama:—Gautama! Today, you will meet with a person who is familiar to us.

Gaṇadhara Indrabhūti Gautama:—Bhagavan! Who is that familiar man whom I shall see today?

Bhagavāna:—Today you will meet with parivrajaka Kātyāyana Skandaka.

Gautama:—Bhagavan! How is it possible? How will Skandaka meet me here?

Bhagavāna:—At Srāvastī, Śramaṇa Piṅgalaka had asked Skandaka some questions which he was not able to answer. On hearing the news of our arrival here, he returned to his Āśrama (hermitage), and taking his tridanda (triple-staff)

इणमक्खेवं पुच्छिण्णं समाणे संकिण्णं कंखिण्णं वितिगिच्छिण्णं भेदसमावणे कल्लु-
समावन्ने णो संचाएइ पिंगलयस्स नियंठस्स वेसालियस्स किंचिवि पमोक्ख-
मक्खाइउं, तुसिणीए संचिद्धइ, तए णं से पिंगले नियंठे वेसालिसावए खंदयं
कच्चायणस्सगोत्तं दोच्चंपि तच्चंपि इणमक्खेवं पुच्छे—मागहा ! किं सअंते छोए
जाव केण वा मरणेणं मरमाणे जीवे वंद्धइ वा हायति ? वा एतावं ताव आइ
क्खाहि बुच्चमाणे एवं, तए णं से खंदए कच्चायणस्सगोत्ते पिंगलएणं नियंठेणं
वेसालिसावएणं दोच्चंपि तच्चंपि इणमक्खेवं पुच्छिण्णं समाणे संकिण्णं विति-
गिच्छिण्णं भेदसमावण्णे कल्लुसमावण्णे नो संचाएइ पिंगलयस्स नियंठस्स
वेसालिसावयस्स किंचिवि पमोक्खमक्खाइउं तुसिणीए संचिद्धइ । तए णं साव-
त्थीए नयरीए सिंघाढग जाव महापहेसु महया जणसंमहे इ वा जणवूहे इ वा
परिसा निगच्छइ । तए णं खंदयस्स कच्चायणस्सगोत्तस्स बहुजणस्स अंतिए
एयमदं सोचा निस्सम्म इमयारूढे अन्मत्थिए चित्तिए पत्थिए प्रणोगए सकप्पे
समुप्पज्जित्था—एवं खल्लु समणे भगवं महावीरे कयंगलाए नयरीए बहिया
छत्तपद्दासए वेइए संजमेणं तवसा अप्पाणं भावेमाणे विहरइ, तं गच्छामि णं
समणं भगवं महावीरं वंदामि नमंसामि, सेयं खल्लु मे समणं भगवं महावीरं
वंदिता नमंसिता सकारेता सम्माणिता कल्लुणं मंगलं देवयं वेइयं पब्बु-

ochre-coloured clothes etc he has started on his journey here. Skandaka with whom you are acquainted, is on his way here. He is not far off; you will see him shortly.

Indrabhūti Gautama:—Bhagavan ! Is Skandaka fit to be your disciple ?

Bhagavāna:—Skandaka is fit to be my disciple and he will become my disciple.

When this conversation between Śramaṇa Bhagavāna Mahāvira and Gaṇadhara Mahārāja Indrabhūti Gautama was going on, the parivrājaka Kātyāyana Skandaka came near the Samavasaraṇa. On seeing him, Gaṇadhara Mahārāja Indrabhūti Gautama welcoming him, got up from his seat saying. O Noble Citizen of

वासित्ता इसाइं च णं एवारूवाइं अट्ठाइं हेउइं पसिणाइं कारणाइं पुच्छिचए
त्तिकटुं एवं संवेदइ २ जेणेव परिन्वायावसहे तेणेव उवागच्छइ २ ता तिदंडं
च कुंडियं च कंचमियं च करोडियं च मिसियं च केसरियं च छन्नालयं च
अंकुसयं च पत्तिजयं च मणेतियं च छत्तयं च वाइणाओ य पाज्याओ य
धाउरत्ताओ य गेण्हइ मेण्हइत्ता परिन्वायावसहीओ पडिनिक्खमइ पडिनिक्ख-
मइत्ता तिदंडकुंडियकंडियकंचमियकरोडियमिसियकेसरियछन्नालय अंकुस-
यपवित्तगणेतियइत्यमए छत्तोवाइमसंजुत्ते धाउस्तवत्थपरिहिए साव-
त्थीए नगरीए मज्झिमज्जेणं निगच्छइ निगच्छइत्ता जेद्व कयंगळा नगरी
जेणेव छत्तप्लासए चेइए जेणेव समण्णे भगवं महावीरे तेणेव पहारेत्थ गम-
णाए । गोयमाइ समण्णे ममवं महावीरे भगवं गोयमं एवं वयासी-दच्छिसि
णं गोयमा ! पुण्वसंगतियं, कइं भंते ! खंदयं नाम, से काहं वा किहं वा
केवच्चिरेण वा ? एवं खलु गोयमा ! तेणं काळेणं २ सावत्थीज्जमं नगरी
होत्था वज्जओ, तत्थ णं सबत्थीए नगरीए गम्मास्सि, अंतेवासी खंदए
णमं कच्चायणस्सगोत्ते परिन्वसए परिन्वसइ तं चेव जाव जेणेव ममं अंतिए
तेणेव पहारेत्थ गमणाए से तं अद्दरागते बहुसंपत्ते अद्दणपडिक्खणे अंतरे-
पदे वट्ठइ । अज्जेव णं दच्छिसि गोयमा ? भंतेति ममवं गोयमे, समणं, भगवं

Magadha-deśa ! You are welcome, you are perfectly welcome here, asked him:—Is it true that Nirgrantha Piṅgalaka asked you some questions, and you were not able to answer them. You are, therefore, coming here for their explanation.

Skandaka:—You are quite right. But O Gautama ! Who is such an Omniscient and holy man attached to severe austerities, who has told you the secret idea. !

Gautama Swāmī:—O worthy Skandaka ! My religious preceptor Śramaṇa Bhagavāna Mahāvīra is an Omniscient. He is devoted to austerities. He is able to know and see all the events of the past, present, and future of every object. I am able to know the sec-

वदइ नमंसइ २ एवं वदासी-पहू णं भंते! खंदए कच्चायणस्सगोत्ते देवाणुप्पियाणं
अंतिए मुंडे भवित्ता अगाराओ अणगारिये पव्वइत्तए ? इंता पभू, जाव
च णं समणे भगवं महावीरे भगवओ गोयमस्स एयमट्ठं परिकहेइ ताव च णं
से खंदए कच्चायणस्सगोत्ते तं देसं हव्वमगाते, तए णं भगवं गोयमे खंदयं
कच्चायणस्सगोत्तं अदूर आगयं जाणिता खिप्पामेव अब्भुट्ठेति खिप्पामेव
पच्चुवमच्छइ २ जेणेव खंदए कच्चायणस्सगोत्ते तेणेव उव्वगच्छइ २ ता
खंदयं कच्चायणस्सगोत्तं एवं वयासी-हे खंदया ! सागयं खंदया ? सुसा-
गयं खंदया ! अणुरागयं खंदया ! सागयमणुरागयं खंदया ! से नूणं तुमं
खंदया ! सावत्थीए नयरीए पिंगलएणं नियंठेणं वैसाळियसावएणं इणमक्खेवं
पुच्छिए-मागहा ! किं सअंते कोगे अणंते कोगे ? एवं तं चेव येणेव इहं
तेणेव हव्वमागए, से नूणं खंदया ? अट्ठे समट्ठे! इंता अत्थि, तए णं से खंदए
कच्चायणस्सगोत्ते भगवं गोयमं एवं वयासी-से केणट्ठेणं गोयमं एकं वयासो
-से केणट्ठेणं गोयमा ! तहारुवे नाणी वा तवस्सी वा जेणं तवः एस अट्ठे
मम ताव रहस्सकडे हव्वमक्खाए ! जओ णं तुमं जाणसि तए णं से भगवं
खंदयं कच्चायणस्सगोत्तं एवं वयासी-एवं खल्लु खंदया ! मम धम्मोवरिए
धम्मोवएसए समणे भगव महावीरे उप्पण्णाण दंसणधरे अरहा जिणे केवली

rets of your heart from the conversation of that eminent man.

Skandaka-Well, let us go, Gautama ! Let me pay homage to your preceptor Śramaṇa Bhagavāna Mahāvira.

Gautama Swāmī: - Alright, let us go. Indrabhūti Gautama and Skandaka went to Śramaṇa Bhagavāna Mahāvira. As soon as Skandaka saw Śramaṇa Bhagavāna Mahāvira, he was astonished by the excellent form, beauty, and luster of the great saint. The heart of Skandaka became filled up with joy simply by the sight of the highly pious great omniscient supremely lustrous Śramaṇa Bhagavāna Mahāvira. He went near Śramaṇa Bhagavāna Mahāvira and having done homage by going round him three times from right to left by way of pradakṣiṇā, he stood there with the palms of hands joined together in the form of an anjali.

Clearly expressing the secret thoughts of Skandaka, the omniscient Śramaṇa Bhagavāna Mahāvira said:-Skandaka ! you have doubts in your mind raised by the question-Is Loka with a

तीयपच्चुप्पमणागयविआणए सव्वन्न् सव्वदरिसी जेणं ममं एस अट्ठ तव ताव रहस्सकडे हव्वमक्खाए जओ णं अहं जाणामि खंदया ! तए णं से खंदए कच्चायणस्सगोत्ते भगवं गोयमं अबं वयासी-गच्छामो णं गोयमा ? तव घम्मायरियं घम्मोवदेसवं समणं भगवं महावीरं वंदामो णमंसामो जाव पज्जुवासामो, अहासुहं देवाणुप्पिया ! मा पडिबंधं, तए णं से भगवं गोयमे खंदए णं कच्चायणस्सगोत्ते णं सिद्धिं जेणेव समणे भगवं महावीरे तेजेव पहारेथ गमणाए । तेण कालेणं २ समणे भगवं महावीरे वियट्ठो-गीयावि होत्था. तए णं समणस्स भगवओ महावीरस्स वियट्ठोभोगियस्स सरीरं ओराळं सिंगारं कल्लाणं म्रिवं घण्णं मंगल्लं सस्सिसरीयं अणल्लंकिय-विभूसिय लक्खणवज्जणगुणोववेयं सिरीए अतीव २ उवसोभमाणे चिट्ठइ । तए णं से खंदए कच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स वियट्ठ-२ भोगिस्स सरीरं ओराळं जाव अतीवर उवसोभमाणं पासइ २ चा दट्ठुट्ठं

beginning or is it ananta (endless) ?

Skandaka: Yes !, my Lord ! My mind has become full of doubts and therefore, I have come to your Worshipful Lord.

Bhagavāna:—Skandaka ? Loka (the Universe) in relation to dravya (substance), kṣétra (locality), kāla (time), and bhāva (nature), is of four kinds I Dravya Loka is sānta (with an end) because it has 1. Dharmāstikāya 2. A-dharmāstikāya 3. Ākāśastikāya 4. Jivāstikāya and 5. Pudgalāstikāya II. Kṣétra Loka—By way of locality, the Universe, is several millions of yojanas long, several millions of yojanas broad, and several millions of yojanas in extent. It however has an end. In relation to kāla (time), the Loka is endless, nitya (permanent), and śāśvat (eternal). Because, it existed in the past, it exists now, and it will exist in future. Being in existence at all times, it is ananta (endless). Besides, with regard to the nature of objects in the Universe, the Loka is ananta (endless), because these objects undergo changes of colour, taste, smell, touch, form, etc.

चित्तमाणं हि ए पीडमणे परमसौमणस्स ए हारसवसाविसप्पमाणाहयए जेणेव
समणे भगवं महावीरे तेणेव उवागच्छइ २ ता समणं भगवं महावीरं त्वि
खुत्तो आयाहिणप्पयाहिणं करेइ जाव पज्जुबासइ । खंदयाति समणे भगवं
महावीरे खंदयं कच्चायणस्स गोत्तं एवं वयासी—से नूनं तुमं खंदया ! साव-
त्थीए नयरीए पिंगलएणं णियंठेणं वेसालियसावएणं इणमक्खेवं पुच्छिण
मागहा ! किं सअंते लोए एवं तं जेणेव मय अंतिए तेणेव इवमागए, से
नूनं खंदया ! अयमट्ठे समट्ठे ? हंता अत्थि जेविय ते खंदया ! अयमेयाक्खे
अन्भत्थिए चित्तिप पत्थिए मणोगए संकप्पे समुप्पज्जित्था किं सअंते लोए
अणंते लोए ! तस्स वि य णं अयमट्ठे—एवं खलु मए खंदया ! उच्चव्विहे लोए
पक्वते, तं जह-दव्वओ खेत्तओ कालओ भावओ । दव्वओ णं एगे लोए
सअंते ? खेत्तओ णं लोए असंखेज्जाओ जोयण कोडाकोदीओ आयामविक-
खंभेणं असंखेज्जाओ जोयणकोडाकोदीओ परिकखेवेणं प० अत्थि पुन सअं-

Jivas (living beings) should be considered with regard to dravya (substance), kṣétra (locality), kāla (time), and bhāva (nature). As a dravya, Jīva is one. It is sānta (with an end). With regard to kṣétra, Jīva pervades through innumerable regions and innumerable spaces of ākāśa (void space). It is sānta, i-e with an end. In relation to kāla, Jīva is ananta (endless), because it existed in past, it exists at present, and it will exist in future. Since Jīva has existence in the three periods of time (past, present, and future) it is nitya or śāśvata (eternal). In relation to bhāva (nature), Jīva is ananta (endless). Being endowed with innumerable transformations with regard to Jñāna (Knowledge), Darśana (Perception) and Cāritra (Conduct), as well as, innumerable forms of size and weight, Jīva in relation to bhāva (nature), is ananta (endless).

તે ! કાલો ગં લોઈ ગં કયાવિ ન આસી ન કયાવી ન ભવતિ ન કયાવિ ન ભવિસ્સતિ મર્વિસુ ય ભવતિ ય ભવિસ્સઈ ય ધુવે ણિતિઈ સાસતે અક્ષવ અવ્વઈ અવઢિઈ ણિચ્ચે, નત્થિ પુણ સે અંતે ૩ માવઓ ગં લોઈ અણંતા વણ્ણપજ્જવા ગંધં રસં ફાસપજ્જવા અણંતા સંઠાણપજ્જવા અણંતા ગરુડહુયપજ્જવા અણંતા અગરુડહુયપજ્જવા નત્થિ પુણ સે અંતે ૪ સેત્તે સંદયા ? દવ્વઓ લોઈ સઅંતે, સેત્તઓ લોઈ સઅંતે, કાલઓ લોઈ અણંતે, માવઓ લોઈ અણંતે । જે વિ ય તે સંદયા ! જાવ સઅંતે જીવે અણંતે જીવે, તસ્સ વિ ય ગં અયમ્હે એવં સ્વહુ જાવ દવ્વઓ ગં ઈગે જીવે સઅંતે, સેત્તઓ ગં જીવે અસંસેજ્જપણિઈ અસંસેજ્જપણિસાગાઢે અત્થિ પુણ સે અંતે, કાલઓ ગં જીવે ન કયાવિ ન આસિ જાવ નિચ્ચે નત્થિ પુણ સે અંતે, માવઓ ગં જીવે અણંતા ણાણપજ્જવા અણંતા દંસણપજ્જવા અણંતા ચરિત્તપજ્જવા અણંતા અગુરુહુયપજ્જવા નત્થિ પુણ સે અંતે, સેત્તં દવ્વઓ જીવે સઅંતે, સેત્તઓ જીવે સઅંતે, કાલઓ જીવે અણંતે, માવઓ જીવે અણંતે । જે વિ તે સંદયા પુચ્છા [ઈમેયારુવે ચિત્તિઈ જાવ સઅંતા સિદ્ધી અણંતા સિદ્ધી, તસ્સ વિ અણંતા અયમ્હે સંદયા ! મઈ એવં સ્વહુ ચરિત્તવિહા સિદ્ધી પળ્ણતા,

Also, Skandaka ! Siddhi (accomplishment of Final Emancipation) should be considered in relation to dravya (object), kṣētra (place), kāla (time), and bhāva (nature). As a dravya (object), Siddhi being one, it is Sānta (with an end). In relation to kṣētra (place) Siddhi extends over forty-five hundred thousand yojanas in length and breadth, and over a circumference of one crore forty-two lac and thirty two thousand and two hundred yojanas and two Rosas-less. In relation to kāla (time), Siddhi is ananta (endless), because it was not absent in the past, it is not absent at present, and it will not be absent in future. It is sāsāvata (eternal) and it will remain so. With regard to bhāva (nature), it exists as innumerable transformations, and hence, Siddhi is ananta.

Siddhas (who have attained Liberation,) are of four kinds with regard to dravya (object), kṣētra (place), kāla (time), and bhāva (nature). As regards dravya (object) a Siddha is one object. It is sānta (with an end). Siddhas pervade numerous places and numerous ākāśapradēśas (void localities), and so, with regard to place, the Siddhas are sānta (with an end). In relation to kāla (time), Siddhas have a beginning and they have no end and hence they are ananta. With regard to bhāva (nature) Siddhas are ananta

તં જહા-દ્વઓ ૪ દ્વઓ ણં એગા સિદ્ધી] ચેત્તઓ ણં સિદ્ધી પળ્યાલીસં
જોયણસયસહસ્સાઈ આયામવિક્લંભેણં એગા જોયણકોઢી વાયાલીસં ચ
જોયણસયસહસ્સાઈ તીસં ચ જોયણસહસ્સાઈ દોભિય અહણાપમજોયણસય
કિંચિ વિસેસાદિય પરિક્લેવણં અત્થિ પુણ સે અંતે, કાલઓ ણં સિદ્ધિ ન
કયાવિ ન આસિ, માવઓ ય જહા લોયસ્સ તહા માણિયન્ના, તત્થ દ્વઓ
સિદ્ધી સંઅંતા, ચેત્તઓ સિદ્ધી અણંતા, કાલઓ સિદ્ધી અણંતા, માવઓ સિદ્ધી
અણંતા. જે વિ ય તે ચંદયા ! જાવ કિં અણંતે સિદ્ધે તં ચેવ જાવ દ્વઓ
ણં એગે સિદ્ધે સંઅંતે, ચેત્તઓ સિદ્ધે અસંલેજ્જવસિય અસંલેજ્જવપદેસોગાદે,
અત્થિ પુણ સે અંતે કાલઓ ણં સિદ્ધે સાદીય અપ્પજ્જવસિય નત્થિ પુણ સે
અંતે, માવઓ સિદ્ધે અણંતા ણાણપ્પજ્જવા અણંતા દંસણપ્પજ્જવા જાવ અણંતા

(endless) because they exist as innumerable transformations of Jñāna (Knowledge) Darśana (Perception) and charitra (Conduct),—as well as of innumerable sizes and weights.

Skandaka ! Deaths are of two kinds—viz. (1) Bāla Maraṇa (death causing repeated wanderings in Samsāra) and 2. Paṇḍita Maraṇa (death causing progressive spiritual advancement leading to Mokṣa). Death resulting from any of the following twelve causes is Bāla Maraṇa viz. (1) Death from starvation (2) Death caused by heart-pangs resulting from unsatisfied sexual enjoyments. (3). Death occurring after keeping secret all the wicked acts done during this life. (4). Being born in the same worldly existence without taking advantage of numerous auspicious opportunities of this life. 5. Falling down from a high mountain. (6). Falling from a tree. (7). Drowning in water. (8). Being burnt

अगुरुलहुयपज्जवा, नत्थि पुणसे अंते, सेत्तं दब्बाओ सिद्धे सअंते, खेत्तओ सिद्धे अणंते कालओ सिद्धे अणंते भावओ सिद्धे अणंते । जे वि य ते खंदया ! इमेया रुवे अब्भत्थिए चित्थिए जाव समुप्पिज्जित्था—केण वा मरणेणं मरमाणे जीवे वडूति वा हायति वा ? तस्स वि य णं अयमट्ठे एवं खलु खंदया ?—मए दुविहे मरणे पण्णत्ते, तं जहा बालमरणे य पंडियमरणे य से किं तं बालमरणे ? २ दुवालसविहे पण्णत्ते, तं वलयगमणे वसट्ठमरणे अंतोसल्लमरणे तब्भमरणे गिरिवडणे तरपडणे जलप्पवेसे जलणप्पवेसे विसामक्खल सत्थोवाठणे वेहाणसे गिद्धपट्ठे । इच्चे तेणं खंदया ? दुवालस विहेणं बालमरणे णं मरमाणे जीवे अणंतेहिं नेरइयमवग्गण्णेहिं अप्पाणं संजोएइ तिरियमणुदेव० अणाइयं च णं यणवदग्गं दीहमदं चावरंतसंसार कंतारं अणुपरियट्ठइ, सेत्तं मरमाणे वडूइ २ सेत्तं बालमरणे । से किं तं पंडियमरणे ? २ दुविहे पण्णत्ते, तं जहा—पाओवगमणे य भत्तपच्चक्खाणे य । से किं तं पाओवगमणे ! २ दुब्धिहे पण्णत्ते, तं जहा—नीहारिमे य अनीहारिमे य नियमा अप्पडिकम, सेत्तं पाओवगमणे । से किं तं भत्तपच्च-

in fire, (9). Taking a poison. (10). Being cut with a weapon. (11). Committing suicide by strangulation of throat, and (12) Death caused by tigers, lions, vultures, and other carnivorous animals. O Skandaka ! Persons dying with deaths caused by any of these twelve kinds are born as Hellish Beings or as Brutes, and their wanderings in the Samsāra are greatly increased. Bāla Maraṇa is, thus, the cause of increase of Samsāra.

Paṇḍita Maraṇa

Paṇḍita Maraṇa is of two kinds viz 1. Pādapopagamana and 2. Bhakta Pratyākhyāna.

I. Pādapopagamana Maraṇa is that variety of death in which a person at the end of life, remains in religious meditation in a standing, sitting, or lying posture till death.

II. Bhakta Pratyākhyāna Maraṇa is that variety of dying in which a person, observing a vow of remaining without food, and drink, does all his religious ceremonies with rare and remains in perfect calmness of mind at death-time. O Skandaka ! a person dying by any of the two varieties of Paṇḍita Maraṇa greatly reduces his chances of wandering in Naraka-gati (hellish life), Tiryanca-gati (birth as a brute), and Manuṣya-gati (human existence), and having destroyed long-lasting Karmas of various ages he approaches nearer to Mokṣa (Final Liberation).

On hearing the explanation given by Śramaṇa Bhagavāne Mahāvīra, the mind of Skandaka was greatly enlightened and he requested the Worshipful Lord, to give a sermon. Śramaṇa Bhagavān Mahāvīra, thereupon, delivered a sermon before Skandaka

कखाणे ? २ दुविहे पणत्ते तं जहा-नीहारिमे य अनीहारीमे य निवमा सप-
डिकमे, सेत्तं मत्तपच्चकखाणे । इच्चे ते खंदया ! दुविहेणं पंडियमरणेणं मर-
माणे जीवे अणंतेहिं नेरइयभदग्गहणेहिं अप्पाणं विसंजोएइ जाव
वीईवयसि, सेत्तं मरमाणे हायइ, सेत्तं पंडियमरणे । इच्चेएणं खंदया !
दुविहेणं मरणेणं मरमाणे जीवे वडुइ वा हायति वा ॥ सु०९१ ॥

and other devout persons who had come there. Becoming greatly delighted, Skandaka said:-Bhagavan! I like the sermon on the Duties of Ascetics. I have perfect confidence in it. I have a sincere desire to observe them. Your sayings are undoubtedly true. I accept them." Saying so, Skandaka went to some distance in the North-East direction and having left aside his Kamaṇḍalu (water-pot), Tridaṇḍa (the triple staff), and Pādukas (wooden slipper) in a solitary place, he went to Śramaṇa Bhagavāna Mahāvīra, and with a low salutation, he said:-'Bhagavan! This Samsāra resembles a house blazing with fire on all sides. The owner of the house swiftly comes out of the burning house taking with him whatever necessary things he may get hold of. O Bhagavan! In this (forest) conflagration of this Samsāra, all my entire property is my Ātmā (Soul). It is highly beneficial for me to renounce this world, if I like to rescue it (my Ātmā-Soul) from the blazing Samsāra.

एत्थ णं से खंदए कच्चायणस्सगोत्ते संबुद्धे समणं भगवं महावीरं वंदइ नमंसइ २ एवं वदासी-इच्छामि णं भंते? तुब्भं अंतिए केवल्लिपन्नत्तं धम्मं निसामेत्तए, अहांसुहं देवाणुप्पिया! मा पडिबंघं। तए ण समणे भगवं महावीरे खंदयस्स कच्चायणस्सगोत्ते तीसे य महतिमहालियाए परिसाए धम्मं परिकहेइ, धम्मकहा माणियन्वा। तए णं से खंदए कच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स अंतिए धम्मं सोम्वा निसम्म इट्ठतुट्ठे जाव हियए उट्ठाइ उट्ठेइ २ समणं भगवं महावीरं तिक्खुत्तो आयाहिणं पयाहिणं करेइ २ एवं ददासी-सइहामि णं भंते! निग्गंथं पावयणं पत्तियामि णं भंते! निग्गंथं पावयणं एवमेयं भंते! सहमेयं भंते! अबित्तइमेयं भंते! असंदिद्धिमेयं भंते! इच्छियमेयं भंते! पडिच्छियमेयं भंते! पडिच्छियमेयं भंते! इच्छिय पडिच्छियमेयं भंते! से जहेयं तुब्भं ववह त्तिकहुं समणं भगवं महावीरं वंदति नमंसति २ उत्तरपुरच्छिमं दिसीभायं अवक्कमइ २ तिदंजं कुंडियं च जाव घाउरत्ताओ य एगंते एहेइ २ येणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ समणं भगवं महावीरे

Dīkṣā of Skandaka Parivrājaka.

Saying so, Skandaka Parivrājaka took Bhāgavati Dīkṣā from Śramaṇa Bhagavān Mahāvīra. Having admitted Skandaka Parivrājaka into his Order of Sādhus, Śramaṇa Bhagavāna Mahāvīra made him familiar with the duties of ascetic life and other religious rites. Skandaka Aṇagāra, remaining in the service of Śramaṇa Bhagavāna Mahāvīra, and strictly observing the various rules of ascetic life and giving much attention to Jaina Scriptural Works, studied the Eleven Āṅgas.

Kātyāyana Skandaka used to practise difficult austerities. After Dīkṣā, he tried his best to destroy his Karmas by the strict practice of Bhikṣu Pratimā (Stages of Spiritual Advancement for a Sādhu), Guṇa Ratna Saṁvatsara Tapa, and other severe austerities.

त्रिक्वुत्तो आयाहिणं पयाहिणं करेइ करेइत्ता जाव नमंसित्ता एवं वदासी
 -आलिच्चे णं मंते ! लोए पलिच्चे णं मंते ! लोए आलिच्चे पलिच्चेणं मंते
 लोए जरामरणेणं य से जहानामएकेइ गाहावयी आगारंसि द्वियायमाणंसि
 जे से तत्थ भंढे भवइ अप्पसारं मोल्लुगरूपं तं गहाय आयाए एगंतमंतं अव-
 कगइ त्ति, एस मे नित्थारिए सथाणे गच्छापुरा हियाए सुहाए स्वमाए
 निस्सेत्ताए आणुगामियत्ताए मविस्सइ, एवामेव देवाणुप्पिया ! मज्झवि आया
 एगे भंढे इट्ठं कंते पिए मणुक्के मणामे येज्जे वेत्तासिए संमए बहुमए
 अणुमए भंढकरंढगसमाणे मा णं सीयं मा णं उण्हं मा णं पिवासा मा णं
 चोरा मा णं वाळा मा णं दंसा माणं मसगा मा णं वाइयपित्थियं
 संभियसंनिवाइयविचिहा रोगायंका परीसहोवसग्गा पुसंतु चिक्कट्टु एस
 मे नित्थारिए सथाणे परलोयरस हियाए सुहाए स्वमाए नीसेसाणं अणुगा-
 गियत्तोए मविस्सइ, तं इच्छामि णं देवाणुप्पिया ! सयमेव मुंदावियं
 सयमेव सेशवियं सयमेव सिक्खावियं सयमेव आचारगोयरं विणयवेणइय
 चरणकरणजायामायावत्थियं धम्ममाइक्खियं । तए णं समणे भंभवं गहा-

Twelve Pratimās of a Sādhū.

1. First Pratimā—The first pratimā is of one month's duration. It consists in living separate from the samudāya (congregation of Sādhus) and maintaining one self on one "datti" of food and drink-material for one month. One 'datti' is the quantity of food and drink-material offered at a time without break in the flow of the material so given. He can accept only as much as comes during the flow. He must not take anything if the flow breaks.

2-3-4-5-6-7. Pratimās. The Second Pratimā is with two (2) dattis for two months. The Third Pratimā is with (3) three dattis for three months. Fourth Pratimā is with four (4) dattis for four months. Fifth Pratimā is with five (5) dattis for five months. Sixth Pratimā is with six (6) dattis for six months and Seventh Pratimā is with seven (7) dattis for seven months.

वीरे खंदयं कच्चायणस्सगोत्ते सयमेव पच्चावेइ जाव घम्ममातिक्खइ, एवं देवाणुप्पिया ! गंतव्वं एवं चिट्ठियव्वं एवं निसीतियव्वं, एवं तुयट्ठियव्वं एवं गुंजियव्वं एवं उट्ठाए पाणेहिं भूएहिं जीवेहिं सत्तेहिं संजमेणं संजमियव्वं, आस्सिं चणं अट्ठे णो किंचिवि पमाइयव्वं । तए णं से खंदए कच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स इमं एयारूवं घम्मियं उवएसं सम्मं संपडिवज्जति तमाणाए तह गच्छइ, तह चिट्ठइ तह निसीयति तह गुंजइ तह भासइ तहउट्ठाए २ पाणेहिं भूएहिं जीवेहिं संजमेणं संजमियव्वमिति. आस्सि च णं अट्ठे णो पमायइ । तए णं से खंदए कच्चायणस्सगोत्ते अणगारे जाते इरियासमिए भासासमिए एसणासमिए आयाण-भंडमत्तनिकखेवणासमिए उच्चारपासवणाखेलसिंघाणजल्लुपारिट्ठावणियासमिए मणसमिए वयसमिए कायसमिए मणोगुत्ते वइगुत्ते कायगुत्ते गुत्ते गुत्तिदिए गुबंत्तभयारी चाई लज्जू धण्णे खंसिखमे जिइदिए सोहिए . अणियाणे अप्पुस्सुए अवहिंल्लेसे सुत्तामण्णरए दंते ईणमेव णिग्गंथं पावयणं पुरओ काउं विहरइ ॥ (सू०-९२) ॥

8. Eighth Pratimā is practised by observing one day's fasting for day and night, on alternate days for seven such days and nights. On the break-fast day* Āyambila tapa is to be done.

9. Ninth Pratimā—During the ninth pratimā, the sādhu should sit on the ground on his feet in such a way that his hips do not touch the ground or seat, for even days and nights, and he should lie down in a posture resembling bent-wood.

10. Tenth Pratimā—During this pratimā, one should remain in (1) Godohāsana (a posture of sitting on feet resembling one assumed by cowherds which milking cows and buffaloes) and 2. Virāsana (a posture assumed by an archer) and he should always with his body contracted.

11. Eleventh Pratimā—During this pratimā the sādhu should practise a fasting 3 days duration without water and he should renounce his body in Kāyotsarga outside the town, with his hands hanging by his side for one night and day.

*Āyambila Tapa—is done both by the Sādhus, as well as, householders. It consists in taking salted or un-salted food-materials (wheat, pulses, bājare, rice etc) without green or dry vegetables and *without* six kinds of 'Vigai' (ghee, oil, milk, curds, sugar, molasses, condiments etc. in any form which make the food-material tasty and pleasant to take. He should use water that has been thoroughly boiled three times; and take his food only once and in one āsana (sitting posture) without making any movements.

तए णं समणे भगवं महावीरे कयंगलाओ नयरीओ छत्तपलासयाओ
चेइयाओ पढिनिक्खइ २ बहिया जणवयविहारं विहरति । तए णं से
खंदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं येराणं अंतिए
सामाइयमाइयाइं एकारस अंगाइं अहिज्जइ, जेजेव समणे भगवं महावीरे
तेणेव उवागच्छइ २ समणं भगवं महावीरं वंदइ नमंसइ २ एवं त्रयासो

12. Twelvth Pratimā—During this pratimā, the sādhu should practise a fasting of 4 days' duration, and he should stay for one night, in religious meditation without winking his eyes on an elevated place on a river-bank.

Skandaka Anagara, then, practised Guṇa Ratna Samvatsara Vrata for 16 months with 73 break-fasts, within a total of 480 days.

Guṇa Ratna Samvatsara Tapa is practised as follows:—The tapa is of sixteen (16) months' duration. During the first month the sādhu should observe one days' fasting on alternate days. During the second month, he should observe two days' fasting; in the third month, three days' fasting, till the sixteenth month with a fasting of sixteen days each.

Hence, the number of fastings and of break-fast for each month is as follows :—

—इच्छामि णं भंते ! तुम्हे हि अब्भणुण्णाए समाजे मासियं भिक्खुपडिमं उवसंपज्जित्ता णं विहरित्ता। अहामुहं देवाणुप्पिया ! मा पडिबंघं । तए णं से खंदए अणगारे समजेणं भवया महावीरेणं अब्भणुण्णाए समाजे इट्ठ जाव नमंसित्ता मासियं भिक्खुपडिमं उवसंपज्जित्ता णं विहरइ, तए णं से खंदए अणगारे मासियं भिक्खुपडिमं अहामुत्तं अहाकप्पं अहामग्गं अहातत्तं अहासम्मं काएण फासेति णाळेति सोमेति तीरेति पूरेति किट्ठोति अणुपाळेइ आणाए आराहेइ संमं काएण फासित्ता जाव आराहेत्ता जेजेव समणे भगवं महावीरे तेणेव उवागच्छइ २ समणं भगवं जाव नमंसित्ता एवं वयासी—इच्छामि णं भंते ? तुम्हे अब्भणुण्णाए समाजे दोगासियं भिक्खुपडिमं उवसंपज्जित्ता, णं विहरित्ताए, अहामुहं देवाणुप्पिया ! मा पडिबंघं, तं चेव तगासियं चाउम्मासियं पंचछसत्तमासियं पढमं सत्तराइंदियं दोच्चं सत्तराइंदियं तच्चं सत्तरातिंदियं अहोरातिंदियं एगरातिंदियं तए णं से खंदए अणगारे एगराइंदियं भिक्खुपडिमं अहामुत्तं जाव आराहेत्ता

Table.

Month	Days of Fastings	Break-fast days	
1	15	15	
2	20	10	
3	24	8	
4	24	6	
5	25	5	480 days
6	24	4	or
7	21	3	16 months.
8	24	3	
9	27	3	
10	30	3	
11	33	3	
12	24	2	
13	26	2	
14	28	2	
15	30	2	
16	32	2	
	407	73	

While practising this tapa, Skandaka Anagāra used to expose himself to the rays of the Sun, in an *utkāṣa āsana* (a posture of sitting on both the legs without the hips touching the seat), and at night, he was without clothes in a *virāsana* (a posture assumed by a person sitting on a small chair with his feet touching the ground, and retaining that posture even when the chair is removed, and supporting the whole burden of his body on his feet).

जेणेव समणे भगव महावीरे तेणेव उवागच्छति २ समणं भगवं महावीरं
जाव नमंसित्ता एव वदासी-इच्छामि णं भंते ! तुमेहिं अन्भणुण्णाए समणे
गुणरयणसंवच्छरं तवोक्कम्मं उवसंपज्जित्ता णं विहरित्ते, अहासुइ देवाणुप्पि !
मा पढिबंधं । तए णं से खंदए अणगारे समणे णं भगवया महावीरे णं
अन्भणुण्णाए समणे जाव नमंसित्ता गुणरयणसंवच्छरं तवोक्कम्मं उव-
संपज्जित्ता णं विहरति, तं जहा-पढमं मासं चउत्थाचउत्थण अनिक्खित्तेणं

By practising such severe austerities for sixteen months at a stretch, of observing 407 fasts with only 73 break-fasts with meager food—and by practising such difficult postures for a long period, the body of Skandaka Anagāra became greatly weakened and withered. His body was much emaciated and he was able to walk with difficulty.

At last, one day during night, Skandaka Anagāra had an idea of remaining in religious meditation without food and drink till the end of his life. In the morning he went to Śramaṇa Bhagavāna Mahāvira, and with his permission, he slowly ascended Vipula-giri near Rājagriha and having cleaned a large stone-slab free from dust and insects, he took his seat on a bedding of 'darbha' grass with his face turned towards the East, and prayed thus :—

My worshipful obeisance to Arhat Bhagavāns, to Siddha Bhagavāns ! My respectful adoration to Śramaṇa Bhagavāna Mahāvira, who is desirous of attaining the Eternal Abode of Mokṣa. I pay homage from here to Śramaṇa Bhagavāna Mahāvira, who is there at some distance from me. May Śramaṇa Bhagavāna

तवोकम्मं दिया ठण्णकुडुए सूरामिमुहे आयावणभूमीए आयावेमाणे रत्ति
वीरासणेणं अवाउडे य । एवं दोच्चं मासं छट्ठंछट्ठेणं, एवं तच्चं मासं अट्ठ-
मंअट्ठमेणं छट्ठं मासं चोदसमंचोदसमेणं सत्तमं मासं सोलसमं० २ अट्ठमं
मासं अट्ठारसमं० २ नवमं मासं वीसतिमं० २ दसमं मासं बावीसं २ एक्कार
समं मासं चउव्वीसतिमं २ बारसमं मासं छव्वीसतिमं २ तेरसमं मासं
अट्ठाविसतिमं २ चोदसमं मासं तीसइमं २ पन्नरसमं मासं बत्तीसतिमं २
सोलसमं मासं चोत्तीसइमं २ अनिक्खित्तेणं तवोकम्मेणं दिया ठण्णकुडुए
सूरामिमुहे आयावणभूमीए आयावेमाणे रत्ति वीरासणेणं अवाउडेणं, तए णं
से खंदए अणगारे गुणरयणसंबच्छरं तवोकम्मं अहासुत्तं अहाकप्पं जाव
आराहेत्ता जेणेव समणे मगवं महावीरे तेणे व उवागच्छइ २ समणं मगवं

Mahāvīra see me from there. I had taken a vow from Śramaṇa Bhagavāna Mahāvīra to the effect that I should not kill any living being, and that I should not give pain to any being in any way, till the kind of my life, and I had taken some other vows. Besides, I had taken a vow that I should say out anything in its true state that I knew it. I should not tell a lie, nor should I say the reverse of it, as long as I live. I am, now, taking those vows again from Śramaṇa Bhagavāna Mahāvīra and I take a vow to abstain from all kinds of foods, all varieties of drink-materials, from all kinds of fruits, vegetables, sweets, and I take a vow to abstain from all varieties of condiments, savouries etc as long as I am alive. In fact, I take a vow to eschew all the four varieties of food and drink-materials till my death, which must occur at the end of my life in this world. Besides, I shall abandon with the final respiration, this body of mine, which is dear, desirable, lovely, and which body has been carefully preserved against painful accidents. Having thus renounced all food and drinks for about thirty days, and having remained, as steady as a big tree, in religious meditation, Skandaka Anagāra died with perfect tra-

महावीरं वंदइ नमंसइ २ बहुहिं चउत्यछद्धमदसमदुवाळसेहिं मासयमासख-
मणेहिं विचितेहिं तबोकम्मेहिं अप्पाणं भावेमाणे विहरति । तए णं से
खंदए अणगारे तेणं ओराळेणं विउळेणं पयत्तेणं पगहिणं कळ्हाणे णं सिवेणं
धवेणं मंगळेणं सस्सिरीएणं उदग्गेणं उदत्तेणं उत्तमेणं उदारेणं महाणुमाणेणं
तबोकम्मेणं सुक्के लुक्खे निम्मंसे अट्टिचम्मावणद्धे किट्टिकिट्टियाभूए किसे
चमणि-संतए जाते घावि होत्था, जीवंजीवेण गच्छइ जीवंजीवेण चिट्ठइ
मासं मासित्तावि गिळाइ मासं मासमाणे गिळाति भासं भासिस्साम्मेति
गिळायति, से जहा नाए-कट्टसगडिया इ वा पत्तित्ठमंडसगडिया इ वा
एरंडकट्टसगडिया इ वा इंगाळसडिया इ वा उण्हे दिण्णा सुक्का समाणी
ससदुं गच्छइ ससदुं चिट्ठइ एवांमेव खंदए अणगारे ससदुं गच्छइ ससदुं
चिट्ठइ, उवचिते तवेणं अवचिए मंससोणिणं हयासणेविव मासरासिप-

tranquility of mind, and he was born as a god. Śkandaka Aṇagāra having led strict ascetic life under Śramaṇa Bhagavāna Mahāvira died with great mental peace, and was born as a god in Acyuta Déva-loka. Having enjoyed divine pleasures in Acyuta Déva-loka the soul of Skandaka Aṇagāra, will be born in Mahā Vidéha-Kṣétra, as a human being, and having destroyed all his remaining Karmas, he will attain Mokṣa Pada (the State of Final Emancipation).*

Vrata-grahaṇa of Nandinīpitā.

Śramaṇa Bhagavāna Mahāvira, now, went to Śrāvastī Nagari.

At Śrāvastī Nagari, there lived a big caravan-merchant and his wife Aśvinī. He possessed, four crores of gold coins in his treasure, four crores on interest, and four crores in property and house-hold furnitures. He took the Twelve Vows of a Householder from Śramaṇa Bhagavāna Mahāvira, like Ānanda Śrāvaka and having carefully observed Déśa-virati Dharma (the religious

*Vide Upadēśa Prāsāda Vyākhyāna 287.

पडिच्छमे तवेणं तेएणं तवतेयंसिरीए अतीव २ उवसोभेमाणे २ चिट्ठइ
॥ (सूत्र - ९३) ॥

तेणं कालेणं २ रायगिहे नगरे जाव समोसरणं जाव परिसा पडि-
गया तए णं तस्स खंदयस्स अण० अणया कयाइ पुन्वरत्तावरत्तकालसम-
यंसि धम्मजागरियं जागरमाणस्स एमेयारूवे अब्भत्थिए चित्थिए जाव
समुप्पज्जित्था-एवं खलु अहं इमेणं एयारूवेणं ओरालेण जाव किसे धमणि-
संतए जाते जीवं जीवेणं गच्छामि जीवंजीवेण चिट्ठामि जाव गलामि जाव
एवामेव अहंपि ससइं गच्छामि ससइं चिट्ठामि, तं अत्थि ता मे उट्ठाणे
कम्मे बळे वीरिए पुरिसक्काप्परकमे तं जाव ता मे अत्थि उट्ठाणे कम्मे बळे
वीरिए पुरिसक्कारपरकमे जाव य मे धम्मायरिए धम्मोवदेसए समणे 'भगव'
यदावीरे जिणे सुहत्थी विहरइ ताव ता मे सेयं कल्लं पाउप्पभायाए रयणीए

duties of a house-holder) for fourteen years, he entrusted all his business affairs to his son. Then, he went to the Pausadha Śāla (place of religious meditation) of his town, and did various religious ceremonies, and he also practised the Eleven Pratimās (Stages of Spiritual Advancement) of a House-holder.

Having thus carefully observed Dēśa-virati Dharma of House holder for twenty years, Nandinīpitā died, and having died with great tranquility of mind he was born as a god in Athera Vimāna. In course of time, he will be born as a human being in Mahā Vidēha Kṣētra and will attain Mokṣa (Final Emancipation).

Vrata-grahaṇa of Tetali-pitā

At Śrāvastī Nagari, there also lived a big merchant named Tetali-pitā and his wife Fālgunī. He possessed four crore gold coins in his treasury, four crore on interest, and he had four crore gold-coins in property and house-hold furniture. He took the Twelve Vratas of a House-holder at the pious hands of Śramaṇa Bhagavāna Mahāvīra along with Nandinīpitā and having carefully

कुलप्य कर्मलकोमलुम्मिल्लियंमि अहापांडुरे पभाए रत्तासोयप्पकासकिंसुय-
सुयमुहगुंजदरागसरिसे कमळागरसंदबोहए उट्टियंमि सुरे सहस्सरस्सिमि
दिणियरे तेयसा जलंते समणे भगव महावीरं वंदित्ता जाव पज्जुवासित्ता
समणेणं भगवया महावीरेणं अम्मणुण्णाए समाणे सयमेव पंच महव्वयाणि
आरावेत्ता समणा य समणीओ य खामेत्ता तहारूवेहिं थेरेहिं कडाईहिं सिद्धिं
विपुलं पव्वयं सणियं २ दुरुहित्ता मेघघणसन्निगासं देवसान्निवातं पुढवी-
सिलावट्टयं पडिलेहित्ता दम्भसंथारयं संघरित्ता दम्भसंथारोवगयस्स संछेह-
हणाजोसणाजूसियस्स भत्तपाणयडियांइविखयस्स पाओवगयस्स काळ अणव-
कंखमाणस्स विहरित्ते तिकट्टु एवं संपेइइरत्ता कल्ल पाउप्पभाए रयणीए जाव
जलंते जेणेव समणे भग० जाव पज्जुवासति, खंदयाइ समणे भगवं महावीरं
खंदयं अणगारं एवं वयासी-से नूनं तव खंदया ! पुव्वरत्तावरत्तकाळसं
जाव जागरमाणस्स इमेयारूवे अम्मत्थिए जाव समुप्पज्जित्था एवं खल्ल

observed the Déśa-virati Dharma (the religious duties of a house holder for fourteen years, he handed over all his business concerns to his son. Then, he went to the Pausadha Śālā of his town, and did religious duties, and also practised the Eleven Pratims (Stages of Spiritual Advancement) of a House-holder. Having thus carefully observed Déśa Virati Dharma (religious duties) of a House-holder for twenty years Tetaliṭiṭā died with great equanimity of mind, and was born as god in Kība Vimāna. Having completed an age-limit of four (4) Palyopams, he will be born as a human being in Mahā Vidéha Kṣētra and will attain Mokṣa (Final Liberation).

Śramaṇa Bhagavāna Mahāvira lived at Vāṇijya-grāma during the Twenty-third year of his ascetic life.

'Twenty-fourth Year of Ascetic Life. (B. C. 545-44)

1. Samavasaraṇa at Bahusāla Caitya of Brāhmaṇa Kuṇḍa Nagara Separation of Jamālī Muni. 2. Descent of Candra and Sūrya at Kauśāmbī. 3. Samavasaraṇa at Rājagriha. Discussion between Nirgranthas (Sādhvīs) of Pārśva Nātha Tīrthankara and citizens of Tuṅgia Nagari.

अहं इमेणं एयारूवेणं सव्वेणं भोराळेणं विपुळेणं तं चेव जाव काल अणव-
कंखमाणस्स विहरित्ते चिक्खु एव संपेहेति २ कल्लं पाउप्पभाए जाव
जलंते जेणेव ममं अंतिए तेणेव इव्वमाणए, से नूणं खंदया ! अट्ठे समट्ठे ?
इंता अत्थि अहासुहं देवाणुप्पिया ! मा पडिबंथं ॥ (सू०-९४) ॥

तए णं से खंदए अणगारे समणेणं भगवया महावीरेणं अब्भणुणाए
समाणे इट्ठतुट्ठ जाव हयाहियए उट्ठाए उट्ठइ २ समणं भगवं महा० तिव्वुत्तो
आयाहिणं पयाहिणं करेइ २ जाव नमंसित्ता सयमेव पंथं महव्वयाइं आरू-
हेइ २त्ता समणे य समणीओ य खामेइ २ त्ता तहारूवेहिं थेरेहिं कडाईहिं
सद्धि विपुलं पव्वयं सणियं २ दुरूहेइ मेइघणसन्निगासं देवसन्निबायं पुढवि-
सिक्खिअट्ठयं पडिळेहेइ २ उच्चारपासवणभूमिं पडिळेहेइ २ दब्बसंथारयं संथरइ
२ त्ता पुरत्थाभिह्वहे संपाळियं कनिसले करयलपरिग्महिंयं दसनहं सिरसावत्तं

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvira left Vāpiya-grāma, and went to the Bahusāla Caitya of Brāhmaṇa Kuṇḍa-grāma Nagāra.

Separation of Jamālī Muni.

At Bahusāla Caitya of Brāhmaṇa Kuṇḍa-grāma Nagāra, the gods prepared a Samavasaraṇa. Muni Jamālī accompanied by his five hundred disciples, approached Śramaṇa Bhagavāna Mahāvira in the Samavasaraṇa, and having duly saluted him, told him with the object of separating from the Samudāya:—Bhagavan! “I am desirous of becoming aloof from your samudāya, along with my five hundred disciples and doing journey separately”. To this, Śramaṇa Bhagavāna Mahāvira, did not reply. Jamālī Muni repeated his request of separation two or three times. But receiving no reply, he went away from Bahusāla Caitya, accompanied by his five hundred disciples without the permission of Śramaṇa Bhagavāna Mahāvira,

मत्थए अंजलिं कटु एवं वयासी-नमोत्थु णं अरहंताणं भगवंताणं जाव
संपत्ताणं, नमोत्थु णं समणस्स भगवओ म० जाव संपाविज्जकामस्स, वंदामि
णं भगवंतं तत्थ गयं इहगते, पासड मे भगवं तत्थगए इहगयं तिकट्ट वंदइ
नमंसति २ एवं वयासी-पुन्वि मए समणस्स भगवओ महावीरस्स अंतिए
सन्वे पाणाइवाए पच्चाक्खाए जावज्जीवाए जाव मिच्छादंसणसल्ले पच्च-
क्खाए जावज्जीवाए इयाणिपि य णं समणस्स भ० महा० अंतिए सक्कं
पाणाइवायं पच्चक्खामि जावज्जीवाए जाव मिच्छादंसणसल्लं पच्चक्खामि, एवं
सक्कं असणं पाणं खा० सा० चउन्विहंपि आहारं पच्चक्खामि जावज्जीवाए,
जंपि य इमं सरीरं इहं कंतं पियं जाव फुसंतु तिकट्टु एयंपि णं चरिमेहि
ऊस्सासनीसासेहि वोसिरामि तिकट्टु संलेइणाजूसणाजूसिए भत्तपाणपडियाइ-
क्खिए पाओवगए कालं अणवकखमाणे विहरति । तए णं से खंबए अण०
समणस्स भ० म० तहारूवाणं येराणं अंतिए सामाइयमादियाइं इकारसं

Descent of Candra and Sūrya

From Brāhmaṇa Kunda-grāma Nagara, Śramaṇa Bhagavāna Mahāvīra went to Kauśāmbī. At Kauśāmbī Nagari, the deities Candra (the Moon), and Sūrya (the Sun), came to do obeisance to Śramaṇa Bhagavāna Mahāvīra, in their original Vimāna (aerial car).

3. Discussion with Sthaviras of Pārśva Nātha Tirthānkara

From Kauśāmbī, Śramaṇa Bhagavāna Mahāvīra went to Rājagriha Nagari and put up at Guṇaśīla Caitya of that town.

अंगाई अहिज्जत्ता बहुपडिपुण्णाई दुवाळसवासाई सामणपरियागं पाउणित्ता मासियाए संलेहणाए अत्ताणं झुसित्ता साट्ट भत्ताई अणसणाए छेदेत्ता आळो इयपडिक्कंते समाहिप्ते आणुपुब्बीए कालगए ॥ (सूत्र-९५).

तए णं ते थेरा भगवंतो खंदयं अण० कालगयं जाणित्ता परिनिब्बानवत्तियं काउस्सगं करेति २ पत्तचीवराणि गिण्हंति २ विपुलाओ पव्वयाओ सर्णिय २ पच्चारुहंति २ जेणेव समणे भगवं महा० तेणेव उवा० २ समणं भगवं म० वंदंति नमंसंति २ एवं वदासी-एवं खलु देवाणुप्पियाणं अंतैवासी खंदए नामं अणगारे पगइमइ पगतिविणीए पगतिउवसंते पगतिपयणु कोहमाणमायालोभे मिउमइवसंपन्ने अल्लीणे भइए विणीए, से णं देवाणुप्पिएहि अम्मणुण्णाए समाणे सयमेव पंच महव्वयाणि आरोवित्ता समणे य समणीओ य खामेत्ता अम्हेहिं सद्धिं विपुलं पव्वयं तं चेव निरवसेसं जाव अणुपुब्बीए दसमं मासं वावीसं २ एकारसमं मासं चउव्वीसत्तिमं २ बारसमं मासं छव्वीसत्तिमं २ तेरसमं मासं अट्ठावीसत्तिमं २ चोइसमं मासं तीसइमं २ पन्नरसमं मासं बत्तीसत्तिमं २ सोळसमं मासं चोत्तीसइमं २ अनिक्खित्तेणं तवोकम्मेणं दिया ठाणुकुट्टए सूरामिमुहे आयावणभूमीए आयावेमाणे रत्ति वीरासणेणं, तए णं से खंदए अणगारे गुणरयणसंवच्छरं तवोकम्मं अहाखुत्तं अहाकप्पं जाव आराहेत्ता जेणेव समणं भगवं महावीरे तेणेव उवागच्छइ २ समणं भगवं महावीरं वंदइ नमंसइ २ बहुहिं चउत्थच्छट्ठमट्ठमदसदुवाळसेहिं मासद-

During that time, some sthāviras (elderly learned sādhus) of Bhagavāna Pārśva Nātha Tirthānkara, accompanied by five hundred disciples came to Tungīa Nagari (a town in the neighbourhood of Rājagriha Nāgāra) and put up at Puṣyavātika Cāitya of that town. On hearing the news of their arrival there, a number of devotees and citizens went to the Puṣyavatika Cāitya for darśana and hearing the preaching. To the devotees and the assembly of citizens, the learned sādhus preached the Dharma of Tirthānkara Bhagavāna Pārśva Nātha with Four Great Vows. On hearing the preaching, people were greatly satisfied. With the object of gaining more knowledge, some of them commenced religious discussions and asked the sthāviras:—Bhagavan! What is the gain accruing from self-control and from austerities?

Sthāviras:—O worthy persons! Stoppage of the advent of Karmas involving sinful acts, is the fruit of Self-control. Shredding of the Karmas involving sinful acts, is the fruit of Tapas (austerity).

Citizens:—Bhagavan! If stoppage of the advent of Karmas involving sinful acts is the fruit of self-control and if shredding

मासखमजेहि विंचित्तेहि तवोक्कमेहि अप्पाणं भावेमाणे विहरति । तए णं
से खंदए अणगारे तेणं ओराळेणं विडळेणं पयत्तेणं पगगहिणं कड्डाणेणं
सिवेणं धमेणं मंगलळेणं सस्सिरीएणं उदग्गेणं उदत्तेणं उदारेणं महाणुमाणेणं
तवोक्कमेणं सुक्के लुक्खे निम्मंसे अट्टिचम्मावणदे किडिक्किडियाभूए किसे
धमणिसंतए जाते यावि होत्या जीवंजीवेण गच्छइ जीवंजीवेण चिट्ठइ भासं
भासित्तावि गळाइ, भासंभासमाणे मिलाति भासं भासित्तामीति गिलावति
से जहा नामएकद्वसगडिया इ वा पत्तसगडिया इ वा पत्तमिलमंगसगडिया
इ वा एरण्ठकद्वसगडिया इ वा इंगालसगडिया इ वा उण्णे विण्ण सुक्का समाणी
ससहं गच्छइ ससहं चिट्ठइ एवामेव खंदय वि अणगारे ससहं गच्छइ ससहं
चिट्ठइ उवचित्ते तवेणं अवचित्ते मंससोणिणं कुवासणेवि व भासरासिपडिच्छणे
तवेणं कएथं तवतेयसिहीए अतीव २ उवसोमे माणे २ चिट्ठइ ॥ (४-९३)॥

of Karmas is the fruit of austerities, how is it that gods are born in déva-lokas?

Kāliya-putra Sthavira:—O worthy persons ! Gods in déva-lokas are produced by austerities in previous lives.

Mehila Sthavira:—O worthy persons ! Gods in déva-lokas are produced by self-control in previous lives.

Ānanda Rakṣita Sthavira:—O worthy persons ! Gods in déva-lokas are produced by net-works of Karmas.

गुणरत्नसंबत्सर तपोयन्त्रम्

मास	तपोदिन	पारणादिन	
१	१५	१५	
२	२०	१०	
३	२४	८	
४	२४	६	
५	२५	५	
६	२४	४	
७	२१	३	
८	२४	३	
९	२७	३	
१०	३०	३	
११	३३	३	
१२	२४	२	
१३	२६	२	
१४	२८	२	
१५	३०	२	
१६	३२	२	
	४०७	७३	

तेणं कालेणं रायगिहे नगरे जाव समोसरणं जाव परिसा पडिगया, तए णं तरस खंदबस्स अणगारस्स अणया कयाइ पुव्वरतवरत्तकाळसमयंसि बम्मजागरियं जागरमाणस्स इमेयारूवे अब्भत्थिए चित्थिए जाव समुप्पज्जित्था एवं खल्ल अहं इमेणं एयारूवेणं ओरालेणं जाव किसे घमणि संतए जाते जीवंजीवेणं गच्छामि जीवंजीवेणं चिट्ठामि जाव गिक्कामि जाव एवा-

Kaśyapa Sthavira:—O worthy persons! Gods in déva-lokas are produced by attachment. Gods in déva-lokas are produced by 1. Austerities in previous lives 2. Self-control in previous lives. 3. Net-work of Karmās, and by 4. Attachment.

On hearing the above explanation given by the sthaviras all the people became greatly delighted, and having done respectful obeisance before the sthaviras, all of them went away. Sthaviras also went away else-where.

मेवं अहंपि ससहं गच्छामि ससहं चिह्नाम तं अत्थि ता मे उद्वाणे कम्मे बळे
वीरिए पुरिसकारपरकमे तं जाव ता मे अत्थि उद्वाणे कम्मे बळे वीरिए
पुरिसकारपरकमे जाव य मे धम्मायरिए धम्मोवदेसए समणे भगवं महावीरे
जिणे सुहन्थी विहरइ ताव ता मे सेयं कल्लं पाउप्पभायाए रयणीए फुल्लप्प-
लकमलकोमलुम्मिल्लियंमि अहापांडुरे पगाए रत्तासोयप्पकास किंसुयसुयमुह-
गुंजद्धरागसरिसे कमळागरसंदबोहए उट्ठियंमि सूरु सइस्सरस्सिमि दिणंयरे
तेयसा जळंते समणं भगवं महावीरं वंदित्ता जावं पज्जुवासित्ता समणे
णं भगवया महावीरेणं अन्मणुण्णाए समाणे सयमेव पंच महव्वयाणि आरो-
वेत्ता समणा य समणीओ य खामेत्तां तहारूवेहिं येरेहिं कडाईहिं सद्धिं विपुळं
पव्वयं सणियं २ दुरुहित्ता मेघघणसप्पिगासं देवसन्निवातं पुढवीसिळावद्धयं
पडिछेहित्ता दम्भसंथारयं संयरित्ता दम्भसंथारोवगयस्स संछेइणाजोसंणा-
जूसियस्स भत्तपाणपडियाइविस्वयस्स पाओवगयस्स काळं अणवकंत्तमाणस्स
विहदित्तए त्तिकट्टु एवं संपेहेइ २त्ता कल्लं पाउप्पभायाए रयणीए जाव जळंते
जेणेव समणे भगवं महावीरं जाव पज्जुवासति, खंदयाइ समणे भगवं महावीरे
खंदयं अमगारं एवं वयासी-से नूणं तव खंदया ! पुब्बरत्तावरत्तकाळ-
समयंसि जाव जागरमाणस्स इमेयारूवे अन्मत्थिए जाव समुप्पज्जित्ता-एवं
खल्ल अहं इमेणं एयारूवेणं तवेण ओराछेणं विपुळेणं तं चेव जावं काळं
अणवकंत्तमाणस्स विहरित्तए त्तिकट्टु एवं संपेहेइति २ कल्लं पाउप्पभाए जाव
जळंते जेणेव मम अंतिए तेणेव इव्वमागए, से नूणं खंदया ! अट्ठे समट्ठे ?
इत्ता अत्थि, अहामुहं देवाणुप्पिया ! मा पडिबंधं ॥ (इ-९४) ॥

तए णं से खंदए अणगारे समणेण भगवया महावीरेण
अभयणुणाए समाणे इदुत्तु जाव हियहियए उट्टाए उट्टेइ
२ समणं भगवं महावीरं तिकवुत्तो आयाहिणं पयाहिणं करेइ जाव
नमंसित्ता सयमेव पंच ग्रहव्यायं आरुहेइ २ ता समणे य समणीओ य
खामेइ २ ता तहारुवेहिं थेरेहिं कडाईहिं सद्धिं विपुलं पच्चयं सणियं २
दुरुहेहिं मेइयणसन्निगासं देवसन्निवायं पुदविसिलावट्टयं पडिलेइइ २ उच्चार-
पासवणभूमिं पडिलेइइ २ दन्मसंथारयं संथरइ २ ता पुरत्थामिमुहे संपलि-
यंकनिसत्ते करमकपरिणुद्धियं दसनइं सिरसावत्तं मत्थए अंजलिं कट्ट एवं
वदासी नमोत्थु णं अरुंत्ताणं भगवंताणं जाव संपत्ताणं, नमोत्थु णं समणस्स
भगवओ महावीरं जाव संपावित्रकामस्स, वंदामी णं भगवंतं तत्थ गयं इहमते,
तिकट्टु वंदइ नमंसति २ पूवं वदासी-पुर्विं पि मए समणस्स भगवओ महा-
वीरस्स अंतिए सत्त्वे पाणाइवाए पच्चक्खाए जावज्जीवाए जाव मिच्छादंस-
णसत्तं पच्चक्खाम जावज्जीवाए इयाप्पिमि स णं समणस्स भगवओ महा-
वीरस्स अंतिए सत्त्वं पाण्णइवायं पच्चक्खामि जाइ सिच्छादंसणसत्तं पच्च-
क्खामि, एवं सत्तं असत्तं पणं स्याइमं स्याइमं जउत्थिइंमि आहारं पच्चक्खामि
जावज्जीवाए, णं पि य इमं करीरं इहं कंतं पियं जाव फुलंतु तिकट्टु एअं
पि णं चरिमेहिं तस्सत्तमीसत्तेहिं वोप्पिरामि तिकट्टु संवेइमज्जसेणमज्जसिए
भत्तपण्णपदिसाहविसयं भगवओ महावीरस्स तहारुवायं थेराणं अंतिए

तए णं से खंदए अणगारे समणेण भगवया महावीरेण
अभणुण्णाए समणे इदुदु जाव हियहियए उट्ठाए उट्ठइ
२ समणं भगवं महावीरं तिकवुत्तो आयाहिणं पयाहिणं करेइ जाव
नमंसित्ता सयमेव पंच ग्रहन्वयाइ आरुहेइ २ ता समणे य समणीओ य
खामेइ २ ता तहारुवेहिं येरेहिं कडाईहिं सद्धिं विपुलं पव्वयं सणियं २
दुरुहेहिं मेहघणसन्निगासं देवसन्निवायं पुढविंसिलावइयं पडिल्लेइ २ उच्चार-
पासवणभूमिं पडिल्लेइ २ दन्मसंथारयं संथरइ २ ता पुरत्थामिमुहे संपलि-
यंकनिसत्ते करयक्कपरिण्णमिदं दसनइ सिरसावत्तं मत्थए अंजलिं कट्ट एवं
बदासीं नमोत्थु णं अरइत्ताणं भगवंताणं जाव संपत्ताणं, नमोत्थु णं समणस्स
भगवओ महावीरं जाव संपाविज्जकामस्स, वंदामी णं भगवंतं तत्थ गयं इहमत्ते,
तिकट्टु वंदइ नमंसति २ एवं वदासीं पुर्विं पि मए समणस्स भगवओ महा-
वीरस्स अंतिप सव्वे पाणाइवाए पञ्चक्खाए जावज्जीवाए जाव मिच्छादंस-
णसल्लं पञ्चक्खाए जावज्जीवाए इयाप्पिमि स णं समणस्स भगवओ महा-
वीरस्स अंतिप सव्वं पाणाइवायं पञ्चक्खामि जाइ मिच्छादंसणसल्लं पञ्च-
क्खामि, एवं सव्वं असव्वं पणं स्याइमं सइमं तवज्जिहंमि आहारं पञ्चक्खमि
जावज्जीवाए, णं पि य इमं करीरं इहं कंतं पियं जाव फुलंतु तिकट्टु एअं
पि णं चरिमेहिं उस्सासनीसत्तेहिं वोप्पिरामि तिकट्टु संवेहमज्जेणमज्जेसिए
भत्तपुण्णपदिसाहविसव्वं भगवेलगए क्कालं अणवकंत्वमाणे विहरति । तए णं
से खंदए अणगारे समणस्स भगवओ महावीरस्स तहारुवायं येराणं अंतिप

he asked Śramaṇa Bhagavāna Mahāvira:—Bhagavan! Is the account of the discussion with the sthavīras at Rājagriha that I have recently heard, correct or not? Are the answers given by the sthavīras correct or not? Are the sthavīras able to give correct answers?

Bhagavāna:—Gautama! The answers given by the sthavīras to the citizens of Tuṅgiyā Nagari are quite correct. Whatever they have said, is perfectly true. O Gautama! It is my firm con-

सामाहयमादियाइं एकारसअंगाइं अहिज्जित्ता बहुपट्ठिपुण्णाइं दुवालसवासाइं सामन्नपरियाणं पाउणित्ता मासियाए संछेहणा अत्ताणंए सुसित्ता सट्ठि भत्ताइं अणसणाए छेदेत्ता सालोइयपट्ठिकंते समाहिपत्ते आणुपुब्बीए कालगए (सूत्र-९५).

तए णं ते येरा भगवंओ खंदयं अणगारं कालगयं जाणित्ता परि-
निव्वाणवत्तियं काउस्सगं करेति २ पत्तचीवराणि गिहंति २ विपुलाओ
पव्वयाओ सणियं २ पक्षोरुहंति २ जेणेव समणे भगवं महावीरं तेणेव उवा-
गच्छन्ति समणे भगवं महावीरं वंदंति नमंसंति २ एवं बयासी-एव खलु
देवानुप्पियाणं अंतेवासी खंदए नामं अणगारे पगइमइए पगतिदिणीए पगति-
उवसंते पगतिपयणुकोहमाणमायाल्लोमे भिउमइवसंपत्ते अल्लीणेमं इए विणिए,
से णं देवानुप्पिएहिं अम्मणुण्णाए समाणे सयमेव पंचमइव्वयाणि आरोवित्ता
समणे, य समणीओ य खामेत्ता अम्हेहिं सट्ठि विपुलं पव्वयं तं चेव निर-
वसेसं जाव आणुपुब्बीए कालगए इमे य से आयारभंदए । भंते त्ति भगवं
गोसमं समणं भगवं महावीरं वंदंति नमंसंति २ एवं बयासी-एवं खलु देवानु-
प्पियाणं अंतेवासी खंदए नामं अणगार कालमासे काळं किञ्चा कहि गए ?
कं हि उववण्णे ? गोसमाइ समणे भगवं महावीरं भगवं गोसमं-एवं बयासी-
एवं खलु गोसमा ! मम अंतेवासी खंदए नामं अणगारे पगतिमइए जाव से णं
मए अम्मणुण्णाए समाणे सयमेव पंचमइव्वयाइ आरोवित्ता तं चेव सव्वं
अविसेसियं नेयव्वं जाव आणुपुब्बीएहिं सट्ठि विपुलं पव्वयं तं चेव निर-

viction that gods in déva-lokas are produced by austerities and self-control in previous lives.

During this year, Véhāsa, Abhaya Muni and some other sādhus did aṇasaṇa (remaining in religious meditation without drink and food) till death on Vipula Giri, near Rājagriha Nagara and they were born as gods.

Śramaṇa Bhagavān Mahavīra lived at Rājagraha Nagara during the rainy season

अरुच्युए कप्पे देवत्ताए उववण्णे, तत्थ णं अत्थेगइयाणं दोवाणं बावीसं सागरोवमाइं ठित्ती पण्णत्ता, तस्स णं खंदएस्स बि देवस्स बावीसं सागरोवमाइं ठित्ती पण्णत्ता । से णं भंते ! खंदए देवे तायो देवसोगाओ आउक्खएणं भवक्खाएणं ठित्तीखएणं अणितरं चयं चइत्ता कहि गच्छिहिसि ? कहि उववज्जिहिति ? गोचमा ! महाविदेहे वासे सिज्झहिति बुज्झिहिति मुच्चिहिति परिनिब्बाहिति संब्बदुक्खानमंतं करेहिति ॥ (सू-९६).

CHAPTER VI

Twenty-fifth year of Ascetic Life (B. C. 544-43)

1. Untimely Death of King Śrenika. 2. Dīkṣā of Padma, Mahā Padma and other grandsons of King Śrēṇika 3. Vrata-grahaṇa of Jina Pālita and other house-holders 4. Dīkṣā of Kṣémaka, Dhritidhara and others.

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvira went in the direction of Campā Nagari.

Untimely Death of King Śrēṇika.

King Śrēṇika reigned for many years, Hindu and Buddhist writers calculate the reign of King Śrēṇika to be of fifty-one (51) or fifty-two (52) years' duration. Kṛṇika alias Ajātaśatra was very impatient to get his father's throne: he was only waiting for the old man to die; hence he imprisoned his father with the help of his other brothers, and he himself usurped the throne.

When Kūṇika was in the womb of his mother Cellaṇā-devī, a wicked idea occurred in her mind, of eating Śrēṇik's flesh. Thinking that the would be child would be an object of misfortune to King Śrēṇika, she had her son thrown away into a heap of rubbish as soon as he was born. But by the persistent order of King Śrēṇika, the child was brought back into the palace. and as he was thrown away into a heap of rubbish in the King's Aśoka garden, he was fondly named Aśoka-chandra by the king himself, But Cellaṇā-dēvī had no love for him. There was always some distinction in her treatment towards Kuṇika and other princes, Kuṇika realised his condition but he thought

his mother's ill-treatment towards himself was caused by his father King Śrēṇika himself. Consequently even after imprisonment, King Śrēṇika was very harshly treated by Kuṇika and was put to a number of tormentations by him. No one was allowed to go to the King without Kuṇik's permission. Queen Cēllaṇā could not be prevented from going, and so she alone was allowed to go to him. Kuṇika intended to kill King Śrēṇika by putting him to a number of cruel tormentations and by hunger. Cellaṇā-dēvi used to feed the king secretly with sweet balls and some strong wine, hidden in her garments.

When one day King Kuṇika was taking his meals, his affectionate son Udāyī was in his lap. Kuṇik's mother Cēllaṇā-dēvi was sitting opposite to him. While the king was happily tasting his food, the child in his lap voided urine and the stream of urine fell into the king's dish, with the intention that flow of his son's urine should not be stopped. Kuṇika did not remove him from his lap but throwing off a small portion of the food with his own hands he ate the remaining food from the dish.

Now, taking this incident as the appropriate opportunity, Cēllaṇā-dēvi talked about parental love towards one's own child. She referred to the way how he was affectionately brought back by King Śrēṇika from the heap of rubbish where he was thrown away by herself soon after his birth and how King Śrēṇika used to keep Kuṇik's suppurating finger into his own mouth with the object of allaying pain in the wound caused by a hen biting off a portion of his finger when he was lying unprotected there.

Kuṇika now realised his own fault. He repented for having imprisoned King Śrēṇika out of his love for power. With the object of breaking open the king's shackles of bondage with his own hands, Kuṇika ran towards the prison with a big iron-hammer in his hand. But King Śrēṇika on seeing Kuṇika coming to the prison with a hammer in his hand, thought that Kuṇika would kill him with cruel tormentations and so, he himself committed suicide. Kuṇika became much grieved. After the death

of King Śrēṇika, the mind of Kūṇika became very restless on seeing the numarous objects in Rājagriha Nagari capable of arousing the memories of his lamented father. He, therefore, changed his capital to Campā Nagari. Campā Nagari became prosperous as merchants and the mass of population naturally turn to the Capital town for extensive trade and business developments.

2. Dikṣā of Ten Grandsons of Śrēṇika

At this time, Śramaṇa Bhagavāna Mahāvira came to Campā Nagari. During his residence at Campā Nagari ten grand-sons of King Śrēṇika named 1. Padma 2. Mahā-padma 3. Bhadra 4. Su-bhadra 5. Mahā bhadra 6. Padma-sēna 7. Padma-gulma. 8. Nalini-gulma 9. Ānanda and 10. Nandana-heard the preaching of Śramaṇa Bhagavāna Mahāvira and requested their parents for permission for Dikṣā. The parents of these princes were as follow.

Prince	Father	Mother.
1. Padma	Kāla	Kālī
2. Mahā-padma	Sukāla	Sukālī
3. Bhadra	Mahā-Kāla	Madā-Kālī
4. Su-bhadra	Kriṣṇa	Kriṣṇā
5. Mahā-bhadra	Su-kriṣṇa	Su-kriṣṇā
6. Padma-sēna	Mahā-kriṣṇa	Mahā-kriṣṇā
7. Padma-gulma	Vīra-kriṣṇa	Vīra-kriṣṇā
8. Nalini-gulma	Rāma-kriṣṇa	Rāma-kriṣṇā
9. Ānanda	Pitrusēna-kriṣṇa	Pitrusēna-kriṣṇā
10. Nandana	Mahāsēna kriṣṇa	Mahāsēna-kriṣṇā

The parents and other family-members of these princes explained to them the difficulties and inconveniences of ascetic life as all of them were fondly bred up in great affluence, and as they had never experienced even the minor troubles of an ordinary man. But all their efforts to prevail upon them, proved futile and knowing that all the ten princes were firmly determined, their parents gave them permission for Dikṣā.

After Dikṣā, they studied the Jain Āgamas and practised

severe austerities. After death, all of them were born as dévas (gods) in déva-lokas.

3. Dīkṣā of Jina Pālita

Jina Pālita son of Mākandī took Dīkṣā at the pious hands of Śramaṇa Bhagavāna Mahāvira. The account narrated in the Jain Āgamas about some of his life-incidents is as follows:—

Mākandī had two sons named Jina Pālita and Jina-rakṣita by his wife Bhadrā. Both were adventurous mariners. During eleven voyages they had acquired much wealth.

One day, both the brothers went on a voyage to a distant country against the wish of their parents. After voyaging a long distance off in the sea, a sudden tempest over-took them, and their boat collided with a big rock and was wrecked. Both the brothers—each of them—fortunately took hold of a big wooden board to ride on and they were able to reach an unknown island. A female deity was residing there in her magnificent palace. She came to the two brothers and took them to her palace against their will. There, she was enjoying sensual pleasures with them. She used to bring highly delicious fruits for them to eat and she was living as their wife with them.

One day, the deity, under orders from Śakrēndra, went on a duty of going round the Lavaṇa Samudra (the Salt Sea) twenty-one times, and of cleaning the sea of all rubbish, while departing, she told both the brothers to remain in her palace till he returned and advised them to go wherever they liked and to amuse themselves if they became disturbed by separation from her. But she strongly refused them to go in the Southern Direction as there was a poisonous serpent emitting virulent poison through his eyes, causing instantaneous death.

After the departure of the deity, both the brothers began to amuse them in various parts of the forest but they became very eager to go in the Southern Direction as they were strictly forbidden by the deity.

At last, one day, with a firm determination they went in the Southern Direction: Having gone a long distance they reached a terrible slaughtering place, A man was hanging on gallows and he was impatiently making piteous cries of agony. There were rotten cadavers of numerous persons lying scattered here and there. On being questioned, the man on the gallows narrated all the hardships experienced by himself, He was a seafaring merchant. One day his boat was suddenly destroyed and he was drifted to this same island. The female deity of the island took him to her palace, and he was happily amusing himself there, enjoying sensual pleasures with her. But, after all he was an ordinary human being, How can any one act strictly in accordance with the fanciful whims of some voluptuous goddesses at all periods of time? One day when he was not inclined to act according to her whims, she angrily took him to the gallows and kept him hanging there. She invariably reduced to such a state, any individual who happens to come to this island

On hearing this account, both the brothers began to tremble with fear and they asked him the easiest way of escaping from the island. The man on the gallows said:—"In the Eastern Direction there is a temple of an Yakṣa (a kind of deity) named Sailaka. The deity is to be found in the form of a horse. He becomes visible on the eighth, fourteenth, fifteenth, and the thirtieth day of each month and loudly declares:—"Whom can I protect? Whom can I save?" You go to the temple on the fourteenth day of the month, and worship the yaksa. If he asks you, you say 'Save us' 'Protect us.'

Both the brothers did whatever the man on the gallows advised them to do. The Yakṣa told him:—I will make you sit on my back as a horse, and I will take across the Lavaṇa Sāṃudra. The goddess will follow you and she will persistently try to entice you by amorous pranks, and she will terrify you but you should never yield to her entreaties and you should not look at her. Because, so long as you are on my back, no one will have

any power to touch you. But in case you are induced to look at her by her amorous pranks or by threats, I will, at once, throw you into the sea from my back and the goddess will instantly kill you." Having consented to act with firm determination, both the brothers rode on his back and they started on their journey towards Campā Nagari.

As soon as she returned to her palace after completing her work of cleaning the Lavaṇa Samudra, she could not find the two brothers there. She at once realised the exact situation and followed them. She tried to terrify them in various ways but when she saw that they were not at all unsteady, she tried to entice them by amorous pranks. Out of the two brothers, Jina Rakṣita was attracted by her lovely and sweet amorous words, and as soon as he looked at her with affectionate eyes, the Yakṣa forcibly threw him into the sea from his back, and the goddess, taking him on her sword, at once slew him. When Jina Pālita came near Campā Nagari, the Yakṣa put him down near a garden. Jina Pālita went to his own house and narrating his hardships before his parents with tears in his eyes, he informed them about the death of his brother Jina Rakṣita. With the disappearance of sorrow in course of time, all of them began to pass their days happily.

At this time, Śramaṇa Bhagavāna Mahāvīra came to Campā Nagari. On hearing the preaching, Jina Pālita took Bhagavati Dīkṣā, at the pious hands of the Worshiṭul Lord, for the welfare of his Soul, with the permission of his parents. Taking the account of both the brothers as a precept, Śramaṇa Bhagavāna Mahāvīra preached as follows:—Those monks and nuns, who becoming bewildered by the infatuation of vowlessness, leave off ascetic life by sheer cowardice, suffer terrible miseries during endless wanderings in various existences in infinite Saṃsāra, like Jina Rakṣita; and those who like his brother Jina Pālita, are firm in their vows, easily cross the ocean of this terrible Saṃsāra.

At Campā Nagari, there was another marine merchant named

Pālita—a devotee of Śramaṇa Bhagavāna Mahāvīra. He went to Pihūṇḍa Bunder, for business purposes. There he became very wealthy. He married the daughter of a rich merchant. She became pregnant in due course of time Pālita was returning to Campā Nagari with his pregnant wife. On the way, she gave birth to a male child. The child was named* Samudrapāla.

॥ समद्रपालीयमधक्षयनम् ॥

चंपाए पालिए नामं सावए आसि वाणिए ।
महावीरस्स भगवओ सीसो सो उ महप्पणो ॥ १ ॥

निगंथे पावयणे सावए से विवेकीए ।
पोएण ववहरंते पिहुंडं नगरमागए ॥ २ ॥

पिहुंडे ववहरंतस्स वाणिओ देइ धूरं ।
तं ससत्तं पईगिण्णं सदेसमइ पत्थिओ ॥ ३ ॥

अह पालियस्स घरणी समुद्धंमि पसवई ।
अह बाळए तहिं जाव समुद्धपालिस्सि नामए ॥ ४ ॥

खेमेण आगए चेपं सावए वाणिए घरं ।
संवड्डइ घरे तस्स दारए से सुद्धोईए ॥ ५ ॥

बावत्तरी कळाओ य सिक्खिए नीइकोविए ।
जुव्वणेण य संपत्ते सुखे पियदंसणे ॥ ६ ॥

तस्स रुववइं भज्जं पिया आणेइ रुविणिं ।
पासाए कीळए रम्मे देवो दोधुदगो जहा ॥ ७ ॥

अह अन्नया कयाई पासायाळोयणे द्वियो ।
वन्ममंठणसोभागं वज्जं पासइ वज्जगं ॥ ८ ॥

तं पासिऊण संवेगं समुद्धपाळो इणमब्भवी ।
अहो ! असुहाणकम्माणं निज्जाणपावगं इमं ॥ ९ ॥

संबुद्धो सो तहिं भगवं परं संवेगमागओ ॥

From Campā Nagari, Śramaṇa Bhagavān Mahāvira went in the direction of Mithilā.

At Kākandī Nagari, Kṣémaka, Dhriti-dhara and other householders heard the preaching of Śramaṇa Bhagavāna Mahāvira and entrusting the management of their domestic and business affairs to their eldest son, they took Bhāgavati Dikṣa at the blessed hands of the Worshipful Lord.

आपुच्छम्माया-पियरो पव्वए अणगारियं ॥ १० ॥

जहितुं संगं य महाबिलेसं महंतमोहं कासिणं भयावहं ।

परियायघम्मं घाभिरोयएज्जा वयाणि सोळाणि परोसहेया ॥ ११ ॥

अहिंसा-सच्चं च अतेगणं च तत्ता य बंमं अपरिग्गहं च ।

पटिवज्जिया पंच महव्वयाइं चरिज्जधम्मं जिणदेसियं बिऊ ॥ १२ ॥

सव्वेहिं भूएहिं दयाणुकं पे खंतिक्खमे संजयबंभयारी !

सावज्जजोगं परिवज्जंतो चरिज्ज भिक्खु सुसथाहिइंदिए ॥ १३ ॥

काळेण काळं विहरेज्ज रट्ठे बळाबलं जाणिय अप्पणो य ।

सीहो व सदेण न संतसिज्जा वयजोग सुच्चा असन्ममाहु ॥ १४ ॥

उवेहमाणो उ परिव्वइज्जा पियमपिपयं सव्व तित्तिक्खएज्जा ।

न सव्व सव्वत्थऽभिरोयइज्जा न यावि पूयं गरहं च संजए ॥ १५ ॥

अणेगच्छंदा इह मा णवेहिं जे भवओ सपकरेइ भिक्खु ।

भय-भरवा तत्थ उइति मीमा दिव्वा मणुस्सा अहुवातिरिच्छा ॥ १६ ॥

परीसहा दुव्विसहा अणेगे सीयंति जत्था बहुकायरा नरा ।

से तत्थ पत्ते न वहिज्ज भिक्खु संगामसीसे इव नागराया ॥ १७ ॥

सीओसणा दंस-भसा य फासा आयंका विविहा फुसंति देहं ।

अहुकुओ तत्थऽहियासइज्जा रयाइं खेविज्ज पुरे कडाइं ॥ १८ ॥

पहाय रागंच तहेय दोसं मोहं च भिक्खु सययं वियक्खणो ।

मेह व्व वाएथ अंकपमाणो परीसहे आयगुप्ते सहिज्जो ॥ १९ ॥

During this twenty-fifth year of Ascetic Life, Śramaṇa Bhagavāna Mahāvīra lived at Mithilā Nagari for the rainy season.

Twenty-sixth Year of Ascetic Life (B. C. 543-42).

1. Vihāra towards Aṅga Déśa. 2. Fighting at Vaiśālī 3. Dikṣā of the ten widowed Queens of Kīṅg Śrēṇika.

i. Vihāra towards Aṅga Déśa.

Soon after the close of the rainy season, Śramaṇa Bhagavāna Mahāvīra left Mithilā Nagari, and going in the direction of Aṅga Déśa, he came to Campā Nagari and put up at Purṇabhadra Caitya of that town.

2. Fighting at Vaiśālī.

During this time, there was severe fighting and blood-shed going on at Vaiśālī: Its immediate cause was as follows:—King Śrēṇika had given a precious necklace of eighteen strings and an excellent elephant named Sécanaka to his two sons Halla and Véhallā during his life-time. When one day, Halla and Véhallā

अणुन्नए नावणए महेसी न यावि पूयं मरहं च संजए ।
से उज्जुमावं पढिज्ज संजए निव्वाणमग्गं विरए उवेइ ॥ २० ॥

अरइ-रइसहे पहीणसंयवे विरए आयहिए पहाणवं ।
परमद्वपएहिं चिट्ठई छिन्नसोए अममो अकिंचणो ॥ २१ ॥

विवित्तलयणाइ भज्ज ताइं निरुवलेवाई असंयडाइ ।
इसीहि चिन्नाइ महायसेहि काएण फासेज्ज परिसहाई ॥ २२ ॥

स नाण-नाणोवगए महेसी अणुत्तरं चरिउं धम्मसंचयं ।
अणुत्तरे नाणधरे जसंसी ओभासई सूरिए वंतलिकखे ॥ २३ ॥

हुविहं स्ववेज्जण य पुन्न-पावं निरंगगे सव्वओ विप्पमुक्खो ।
तरिणा समुहं व महामवोहं समुहपाळे अपुणागमं गए ॥ २४ ॥

पत्ति वेमि ॥

riding on śecānaka elephant with the neck-lace on the neck of one of them, were moving about in the town, they were seen by Padmāvati—the queen of Kuṇika. After the death of King Śrēṇika, Padmāvati—the queen of King Kuṇika (Ajātaśatru), thinking that as long as the divine neck-lace and the excellent elephant Śecanka—the most valuable articles of the kingdom—were in the possession of other persons the whole kingdom of Magadha resembled a man with his face utterly destitute of eyes prevailed up on King Kuṇika (Ajātaśatru) to get them back from his brothers. Kuṇika ordered his brothers Halla and Vēhalla to hand him over the two precious articles. Fearing that Kuṇika would snatch them away, from them by forces and he may poison them or may kill them cruelly, both the brothers Halla and Vēhalla ran away during a night, along with their family-members to Vaiśālī and lived there under the shelter of their maternal uncle King Cētaka of Vaiśālī, taking the necklace and the elephant Śecanka with them.

King Kuṇika sent word to King Cētaka of Vaiśālī—his own maternal uncle—to the effect that as the enthroned King of magadha, Kuṇika himself had a prior right over the necklace and the elephant the valuable articles of the State. Instead of handing over the two articles of the State to me, Halla and Vēhalla have run away with them to your capital town under your shelter and they are still living there. You should either hand over the necklace and the elephant to me or you should hand over the two brothers to me King Cētaka in reply, informed Kuṇika that the necklace and Śecānaka elephant belonged to King Śrēṇika with his own hands had given, these articles willingly presents to his sons Halla and Vēhalla during his lifetime. You are not justified in asking for them. Besides, how can I possibly hand over any person who has come under my shelter? I cannot, under any circumstance, hand over my own nephews, who looking upon me as their own father, have sought my protection."

Kaṇṭika waged war with King Cétaka of Vaisālī and laid an impassable siege around Vaisālī Nagari. King Kuṇṭika had a very strong army and Kāla Kumāra a step brother of Kuṇṭika was appointed as the commander of the forces. The nine Licchavi kings and nine Mallakī kings and the eighteen Republican Kings of Kāśī-Kośala also fought on the side of King Cétaka. Arahanta Bhagavān Mahāvira knew in general, heard and and knew in details the * Mahāśīlā-kantaka Saṅgrāma—the fighting with the weapons named Mahā-śīlā-kantaka and Rathas-mūsala. Questioned by Gaṇadhara Indrabhūti Gautama as to who will be victorious and who will be defeated, Śramaṇa Bhagavāna Mahāvira replied :—Vajji Vidēha=putra Kuṇṭika will be victorious, and Nava Mallakī, nine Licchakī chiefs and the eighteen kings of the Republics of Kāśī and Kośala will be defeated.

The story of the fight recorded in Bhagavati Sūtra of the

अणमयेयं अरहया सुयमेयं अरहया विभायेयं अरहया महासिलकंटक संगामे २॥ महासिलकंटकं गं मते ! संगामे वट्टमाणे के जइत्या के पराज-
इत्या ? गीयमा ! वज्जी विदेहपुत्रे जइत्या, नवमल्लई नवलेच्छई कासीकोसलंगा
अद्वारस वि गणराजाओ पराजइत्या ॥ तए गं से कोणिइ राया महासिल-
कंटक उवट्ठियं जाणिसा कोडुंबियपुरिसे सदावेहइ २ एवं वयासी :-सिंघा-
मेव ओ देवाणुजियं ! उदाइं हत्थिरायं पडिकप्पेइ इयमयइणोउवट्ठियं
चाउरिगिणि सेणं सभाहइ २ ता वम एवाणत्थियं सिंघावेव पवप्पिणइ
तए गं ते कोडुंबियपुरिसं कोणिइय रभा एवं पुता सभाणा उवट्ठइ जइ
अंजलिं कइ एवं साम ! महाजे आणाप विमवेणं ववणं पडिजयंति २ सिंघा-
मेव जेयायारिओवइसमतिकप्पणाविकप्पेहिं सुनिउणेहिं एवं जहा उववाइय
जाव भीमं संवाभियं अउज्जं उदाइं हत्थिरायं पडिकप्पेहिं इयमय जाव
सभाहेति २ जेजेव कूणिइ राया तेजेव उवाणउच्छ तेजेव उवाणउच्छता
करयकं कूणियस्स रओ तवाणत्थियं पवप्पिणंति, तए गं से कूणिइ राया
जेजेव मज्जवचदे जेजेव उवट्ठमल्ल तेजेव उवाणउच्छता मज्जवचदे मज्जव-

Jainas is as follows:—There was a king named 'Kūṇika. His two step-brothers Halla and Véhalla, putting on excellent garments, divine ear-rings, and divine neck-lace and riding an elephant named Sècanaka, were seen amusing themselves by Padmāvati—queen of King Kūṇika. One day Padmāvati prevailed upon Kūṇika to ask for the elephant and the divine articles from his two brothers, out of envy. Thinking that Kūṇika would harass them, both the brothers, went away one night with the elephant and the two articles to Vaiśālī, and took shelter under their great maternal uncle King Cēṭaka of Vaiśālī. Now King Kūṇika of Magadha sent word through a messenger to King Cēṭaka to hand over his two brothers, the elephant, and the divine objects to him. On Cēṭaka Mahārāja refusing, to hand over his own nephews and other objects, Kūṇika waged war against Vaiśālī. Kūṇika took ten of his step-brothers to the battle-field. To each of them, he allotted 3000 elephants, 3000 chariots, 3000 horses, and numerous foot-soldiers, under his command. Kūṇika had similar equipment under his own command.

King Cēṭaka had all his feudatory chiefs—Nine Mallaki, nine Lecchavi and eighteen Republican kings of Kāśī—Kośala for his assistance. Kūṇika had his army arranged in the form of a Garuḍa (king of the arranged in sāgara vjnha (resembling a

विसइ मञ्जणघरं अणुपविसित्ता ण्हाए कयबलिकम्मे कयकोउयमंगलपायच्छित्ते
सब्बालंकारविभूसिए सभद्धबद्धवम्मियकवए उप्पीलीयसरासणपट्टिए
पिण्डुगेवेज्जे विमलवरबद्धचिचपट्टे गहियाउहप्पहरणे सकोरिदमल्लदामेणं
छत्तणं धरिज्जमाणेणं चउचामरवाळवीतियगे मंगलजयसदकयालोए एवं जहा-
उववाइए जाव उवागच्छित्ता उदाइं हत्थिहायं दुरुडे, तए णं से क्खिए
राया हारोत्थयमुकयइयवच्छे जहा उववाइए जाव सेयवरचामराहिं उद्धव-
माणीहिं हयगयरहपवरजोहकल्लियाए चाउरंगिणीए सेणाए सद्धिं संपुरिबुडे
महया भवचदगरविंदपरिक्खित्ते जेणेव महासिकाए कंटए संगामं तेणेव
उवाच्छइ तेणेव उवागच्छित्ता महासिकाकंटवं संगामं ओयाए. पुरओ य से

sea). Kāla-step brother of Kūṇika was appointed as the commander of Kūṇik's forces. Cétaka Mahārāja was a very clever, archer. He had a vow to set forth one arrow only during the day. He would never miss his aim. On the first day of the battle Kūṇik's step brother Kāla-commander of the Forces—was killed by Cétak's arrow. Another was appointed in his stead. He was killed the next day. In this way, the ten-step-brothers of Kūṇika were killed during the first ten days of the fight. Kūṇika was greatly disappointed. On the eleventh day, Kūṇika observed a fasting of three days and invoked the help of Indras. Two Indras—viz Śakra and Camaréndra came for assistance. Śakra told Kūṇika that as Cétaka Mahārāja was a devout Śrāvaka of

सके देविंदे देवराया एगं महं अमेज्जकवयं वहरपडिंरुवगं विजव्वित्ताणं
चिद्धति, एवं खलु दो संगामं संगामेति, तं जहा-देविंदे य मणुइंदे य एग-
त्थिणी णं पभू कूणिणं राया पराजिणित्तए, तए णं से कूणिणं राया महा-
सिल्लकंटकं संगामं संगामेमाणे नवमल्लइ नवछेच्छइ कासीकोसल्लगा अट्टा-
रस वि गणरायाणो हयमहिपवरवीरधाइयवियडियचिंधद्वयपढागे किच्छपा-
णगए दिसो दिसिं पडिसेहित्था ॥ से केणट्ठेणं मंते ! एवं बुद्धइ महासिल्ला-
कंटए संगामे ? गोयमा ! महासिल्लाकंटए णं संगामे बट्टमाणे जे तत्थ आसे
वा इत्थी वा जोहे वा सारही वा तणेण वा पत्तेण वा कट्टेण वा सकराए
वा अमिहम्मति सव्वे से जाणइ महासिल्लाए अहं अमिहए महा० २, से
तेणट्ठेणं गोयमा ! महासिल्लाकंटए संगामे । महासिल्लाकंटए णं मंते ? संगामे
बट्टमाणे कति जणसयसाहस्सीओ बहियाओ ? गोयमा ! चउरासीइ जणसय-
साहस्सीओ बहियाओ । ते णं मंते ? मणुया निस्सीळा जाव निष्पक्खाणपो-
सहोववासा रुद्धा परिक्खविया समरवहिया अणुवसंता कालमासे कालं किंवा
कहिं उववमा ? गोयमा ! ओसन्नं नरगतिरिक्खजोणिएसु उववमा
(सूत्र-३००)

Śramaṇa Bhagavāna Mahāvīra, he will not kill him, but he would protect him (Kūṇika). Then, he prepared an non-pierceable adamantine armour for Kūṇika, Then, Camarēndra prepared two weapons viz 1. Mahā-silā=Kantaka and Ratha muśala.

I. Mahā-silā-kaṇṭaka. was a machine used in this battle, by which, very small pieces of grass, wood, leaves, or pebbles, if thrown through it, would injure as if very large slabs of stone fell heavily and caused destruction.

II. Ratha-muśala—was a chariot without a driver, as well as, horses, but equipped with a heavy, strong clubs capable of being wielded in various directions. A number of such chariots swiftly rushing through an arrayed army, will cause destruction of thousands of soldiers in a day. King Kūṇika again made elaborate preparations for a march to the battle-field. Having put on the adamantine divine armour on his body, with a waist-band of embroidered gold, with a war-like band on his chest, and a number of deadly weapons of small size hanging by his sides, King Kūṇika riding a well-captured elephant, with four chowries being waived on his sides and a big umbrella embellished with Koraṇṭa flowers held over his head, started for the battle-field surrounded by his numerous feudatory chiefs crown princes ministers, astrologers spies, guards officers, generals, messengers, personal attendants and domestics. Fighting continued for nearly one year. It is said eighty-four hundred thousand men (8400000) were killed in the war.

On seeing that numerous persons were being killed every day, King Cēṣaka, leaving the battle-field entered Vaiśālī and committed suicide by falling into a deep well. His whole army dispersed and the Mallakī and Lēcchakī princes, as well as the Republican Kings of Kāśī and Kośāla ran away in various directions.

Kūṇika took possession of Vaiśālī and he had the whole town destroyed and rendered into waste land by having the entire area of the town furrowed by ploughs drawn by asses.

A Story about Destruction of Vaiśālī

There is another story about the destruction of Vaiśālī. It runs as follows: King Kūṣika of Magadha, very often thought of taking revenge on his own maternal uncle King Cēṣaka of Vaiśālī. He laid siege to Vaiśālī a number of times but he was not successful. He at last tried to accomplish his object through the help of a goddess. He worshipped the goddess with much devotion. After numerous solicitations, and humble entreaties, the goddess appeared before him and consented to do his work. She instructed Kūṣika to call upon prostitute Māgadhikā of Campā Nagari to entice Kūlavāluka Muni, also of Campā Nagari to help him in conquering Vaiśālī. Māgadhikā was living at Campā Nagari. Kūṣika sent for her and informed her about his conversation with the goddess, and also instructed her to entice Kūlavāluka either by inducements or entreaties or by any other method suitable to her.

Māgadhikā consented to do the work. Acting the part of a śuddha śrāvikā (a female devotee of Jainism) she went to the Jaina Ācārya in the town and got information about the Kūlavāluka Muni. The Ācārya said: An excellent muni (ascetic) had an ill-behaved disciple. Whenever his Guru was giving him healthy advice for his misgivings and transgressions in daily routine religious ceremonies, he was offended. One day he thought of taking revenge on his Guru. When both of them, had been to a big mountain in the vicinity, for a pilgrimage, the ill-natured disciple tried to kill his Guru by hurling on the Guru who was walking in front of him, a very heavy slab of stone. But fortunately, the Guru escaped without the slightest injury. The Guru at that time, angrily gave him a curse, telling him that he would have his Vow of Celibacy broken by a woman of low character. With the object of avoiding the happenings of the Guru's curse and also in order to escape the stain on his ascetic life, the disciple went away into a thick forest where not a single woman can be found.

The river, on whose bank, the disciple-Muni was practising tapa (austerities), one day, became heavily flooded with rain-waters from surrounding districts, but floods disappeared quickly without doing any harm either to the crop or to animals owing to sanctity of his austerities. From that time, onward, that Muni has been nick-named Kūla-vāluka. It seems, he must be living at present, somewhere in near vicinity.

Māgadhikā, on getting this much information, went to that place under the guise of a pilgrimage to various sacred places. She saw Kūlavāluka Muni there and enticing him with sweet words and highly polite manners, she invited the Muni for alms at her lodgings. Māgadhika gave a drug mixed with his food, which caused severe diarrhoea to the Muni. By a number of loose motions repeated at very frequent intervals, the body of the Muni became greatly enfeebled. He had no strength even to cover his own body. Now, the treacherous prostitute Māgadhikā came to the Muni and saying that she cannot, under any circumstance leave him in a wretched condition, she remained in constant attendance on the Muni, acting like a nurse. She was washing him, lifting up his body, shampooing his body and doing all sorts of comforts for his body. With gradual increase in strength, the constant touch of the body of a very handsome charming young female, began to have its natural deleterious effects on the mind of the young Muni. māgadhikā enticed the the Muni and he accompanied her to campā Nagari. Now, at Campā Nagari, King Kṛṣṇika requested the Muni to find out a stratagem by which the capture of Vaiśālī Nagari will be an easy task for him. Infatuated by Māgadhika, the helpless Muni entered Vaiśālī with his ascetic's appaial without the slightest hindrance. In the meantime, King Kṛṣṇika had made his siege round Vaiśālī utterly impassable.

When Kūla-vāluka Muni was moving about in Vaiśālī for making inquires about the cause for the unassailability of Vaiśālī Nagari, he saw a marble stūpa (a domeshaped monument)

On careful reading of an inscription on the stūpa he knew that there were very auspicious starry conjunctions at the time of its installations. He soon conjectured that circumstance to be the cause of the non-vulnerability of the town. He, therefore, made up his mind to destroy the stūpa.

The people of Vaiśali Nagari, had become tired with the terror of a long continued siege round their town. They naturally asked Kūla-vāluka Muni as to when they will become free from the siege. The Muni replied :—'You will be free from the terror of the siege only when you destroy this stūpa because its installation ceremony has been done at a very unlucky moment.' On hearing those words of the Muni, some people began to break the monument. Now the Muni secretly sent word to King Kṛṣṇika to relax the siege and withdraw his army; people worked with double zeal in destroying the stūpa. Within a short time the whole monument was destroyed even from its foundation.

After all the work entrusted to the Muni by King Kṛṣṇika was finished, the Muni informed the king and with a lightening speed, King Kṛṣṇika made a strong attack on the town and entered it triumphantly.

King Cétaka of Vaiśali committed suicide by falling into deep water. King Kṛṣṇika had the whole town of Vaiśali destroyed and the entire surface of town area was furrowed with ploughs driven by asses.

From the description given above, it seems that Kūla-vāluka Muni was one of the wandering mendicants living near river-banks in forest-areas.

Dikṣā of 10 Widowed Queens of Śrēṇika

The ten widowed queens of King Śrēṇika viz 1. Kālī 2. Su Kālī 3. Mahā-Kālī 4. Kṛṣṇā 5. Su-kṛṣṇā 6. Mahā-kṛṣṇā 7. Vira-

kriṣṇā 8. Rāma-kriṣṇā 9. Pitru-sēna kriṣṇā. 10. Mahā-sēna kriṣṇā whose ten sons viz 1. Kāla 2. Su-kāla 3. Mahākāla 4. Kriṣṇa 5. Su-kriṣṇa 6. Mahā-kriṣṇa 7. Vira-kriṣṇa 8. Rāma-kriṣṇa 9. Pitru-sēna kriṣṇa and 10. Mahā-sēna Kriṣṇa, had gone to the battle-field near Vaiśālī, and were killed by the arrow of King Cēṭaka, renounced the world and took Bhāgavati Dikṣā at the pious hands of Śramaṇa Bhagavān Mahāvira.

The names of the widowed queens of King Śrēṇika who took Dikṣā are as follow:—

Table.

Names of Queens	Names of their :
1. Kālī	1. Kāla
2. Su-kālī	2. Su-kāla
3. Mahā-kālī	3. Mahā-kāla
4. Kriṣṇā	4. Kriṣṇa
5. Su-kriṣṇā	5. Su-kriṣṇa
6. Mahā-kriṣṇā	6. Mahā-kriṣṇa
7. Vira-kriṣṇā	7. Vira-kriṣṇa
8. Rāma-kriṣṇā	8. Rāma-kriṣṇa
9. Pitrusēna kriṣṇā	9. Pitrusēna kriṣṇa
10. Mahāsēna kriṣṇā	10. Mahāsēna-kriṣṇa

These ten queen sādhis were kept under the care of Āryā Candanā.

Twenty-seventh Year of Ascetic Life. (B. C. 542-41)

1. Dikṣā of Halla and Vēhalla.

When the rainy season was over, Śramaṇa Bhagavāna Mahāvira left Mithilā Nagari and went in the direction of Śrāvastī. On the way, to Śrāvastī, Halla (Vēhāsa) and Vēhalla-younger brothers of Kūṇika-on whose account a very desperate and bloody battle at Vaiśālī was fought, becoming disgusted with worldly strange events, approached Śramaṇa Bhagavāna Mahāvira and took Bhāgavati Dikṣā at the pious hands of the Wors-hipful Lord.

2 End of the Battle at Vaisālī

When Kūṇika became victorious in the fight, the nine Licchavi kings, nine Mallaki kings, and eighteen kings of Republics of Kāśī-Kośala siding with King Cēṭaka of Vaisālī, being defeated went away in various directions.

Now, King Cēṭaka, leaving the battle-field, entered Vaisālī Nagari, and Kūṇika arranged an impassable seige around Vaisālī. But daily at night-time, Halla and Vihalla riding the Sécanaka elephant, used to come into Kūṇik's army-camp and to do great havoc by killing hundreds of soldiers in secret assaults. At last, by the advice of his ministers Kūṇika had a big ditch prepared on their way. It was filled with live burning coals and covered slightly with rubbish. When Halla and Vihalla came near the ditch as usual, the Sécanaka elephant stood there, and did not move further. Halla and Vihalla thought that the elephant did not move further, as he was afraid of being killed on the battle-field. So, they beat him severely and he bravely moved on ward, but before falling into the ditch, the faithful elephant took Halla and Vihalla on his trunk and carefully placed both the brothers on a well-protected spot. Finally, Sécanaka fell into the ditch and died.

Halla and Vihalla became extremely sorry when they came to know their mistake. The intelligent dumb creature saved their lives at the expense of his own life; and the idea that they became the cause of the untimely death, of the highly intelligent animal by their own stubborn-ness, troubled them greatly. Besides, by the distressful notion that the noble animal, on whose account such a desparate battle was fought and hundreds of thousands of men were killed, should be burnt alive by their own hands, and by their own folly, their mind was greatly tormented. When the fury of the battle-field subsided, both the princes, Halla and Vihalla, extremely sorry for the sad incident, went to Śramaṇa Bhagavāna Mahāvīra, who was at that time, passing

near Vaiśālī, and took Bhāgavati Dikṣā at the pious of the hands Worshipful Lord.

3. Final Visit of Gośālaka

Śramaṇa Bhagavāna Mahāvira had put up at Koṣṭhaka Caitya of Śrāvastī Nagari.

Gośālaka had previously come to Śrāvastī. He was living in the shop of a potteress named Hālāhalā. After his separation from Śramaṇa Bhagavāna Mahāvira, Gośālaka was living at Śrāvastī. He acquired a knowledge of Tejoleśyā and of Nimitta Śāstra (Science of Augury) at Śrāvastī, and at Śrāvastī also, he had the first notion of declaring himself as a Tirthaṅkara.

Gośālaka had two prominent devotees at Śrāvastī Nagari. One was the potteress Hālāhalā and the other was a merchant named Ayampula. Whenever Gośālaka came to Śrāvastī, he was living at the house of the potteress Hālāhalā.

Two years after the Dikṣā of Śramaṇa Bhagavāna Mahāvira himself, Gośālaka went to the worshipful Lord, and he himself became a self-made pupil of the Lord. He was not given Bhagavati Dikṣā. He stayed for nearly six years with Śramaṇa Bhagavāna Mahāvira, and he used to accompany him wherever he went. After separation from the Venerable Lord, he lived alone for two years, and for the last sixteen years he had, been proclaiming himself as a Tirthaṅkara and he has been preaching the tenets of Ājīvika Doctrine. During this twenty-fourth year, he passed his rainy season at the shop of the potteress Hālāhalā. Even after the close of the rainy season, he was staying at Śrāvastī Nagari.

During the time that Gośālaka stayed with Śramaṇa Bhagavāna Mahāvira, he was smart and full of curiosity, and he was attached to Śramaṇa Bhagavāna Mahāvira. He was praising the magnanimity of the austerities of Śramaṇa Bhagavāna Mahāvira. He did not censure any ascetic who did not reach the

standard of the austerity of the Worshipful Lord. Gośālaka, who was praising the austerities of Śramaṇa Bhagavāna Mahāvira at every step, now became a preceptor of Ājīvika Doctrine, and declaring himself as a Tirthaṅkara, he was preaching the tenets of the Ājīvika Doctrine.

At this time, Śramaṇa Bhagavāna Mahāvira, moving about through various villages and towns, came to the Koṣṭaka Caitya of Śrāvastī Nagari. Gaṇadhara Mahārāja Indrabhūti Gautama, the chief disciple, went into the town, with the permission of the Worshipful Lord, on an alms-taking tour. While moving about in the town, the Gaṇadhara Mahārāja heard a public rumour at numerous places: Now a days there are two Tirthaṅkaras at Śrāvastī. One is Śramaṇa Bhagavāna Mahāvira and the other is Maṅkhali Śramaṇa Gośālaka. On hearing the public talk, Gaṇadhara Mahārāja Indrabhūti Gautama was greatly astonished that numerous persons in Śrāvastī were calling Gośālaka a Tirthaṅkara and a Sarvajna (omniscient). Returning from alms-taking, Gaṇadhara Mahārāja Indrabhūti Gautama, came to Koṣṭaka Caitya and alluding to the subject of public rumour, he asked in the presence of the assembly:—Bhagavan! How is it that there is public rumour in Śrāvastī that there are at present two Tirthaṅkaras at Śrāvastī? Is Gośālaka a Sarvajna (omniscient), and a Tirthaṅkara?

To this question of Indrabhūti Gautama, Śramaṇa Bhagavāna Mahāvira replied:—Gautama! The public talk about Gośālaka is all false. Gośālaka is not fit to be called a Jina, or a Tirthaṅkara. He has been misusing the word "Jina". Gautama! Gośālaka is neither a Jina nor a Sarvajna. He was born in a cow-pen belonging to a Brāhmaṇa named Bahula at Sarvaṇa-grāma; and he is called Gośālaka. Being the son of a mendicant named Maṅkhali, he is surnamed Maṅkali-putra. Twenty-four years ago, he had become my pupil, and he was staying with me. He became separated from me after a few years and thence-forward he has been moving about as he likes, and also talks as he likes."

Śramaṇa Bhagavāna Mahāvira gave the above-named reply to the question of Indrabhūti Gautama publicly before the assembly. The meeting dispersed and the audience went to respective homes. At this time, Gośālaka was exposing himself to the rays of the Sun in a central place of the town near Koṣṭhaka Udyāna. He overheard with his own ears, the explanation given by Śramaṇa Bhagavāna Mahāvira from the talks of citizens passing by, namely that Śramaṇa Bhagavāna Mahāvira says that Gośālaka is Mankali-putra. He is neither a Jina nor a Īrthāṅkara. He is only a vowless human being." Becoming enraged on hearing the talk of the citizens Gośālaka hurriedly went to house of the potteress Hālāhalā in Śrāvastī, and sat in consultation with a number of his disciples.

At that time an ascetic named Ānanda-a disciple of Śramaṇa Bhagavāna Mahāvira-was passing by the resting-place of Gośālaka on an alms-taking tour. Instantly on seeing Ānanda Aṇa-gāra, Gośālaka stopped him on the way, and told him-O Beloved of the gods, O Ānanda! Wait here. I am telling you a story. Listen!

It is an old story. Some merchants started on a journey to a foreign country with bullock-carts filled with various commodities. On their way, they reached a terrible forest. The merchants went on moving onward, but the end of the forest was not visible. All the water that the merchants had with them was exhausted, and they went here and there in search of drinking water in the fearful forest. At last, they found a localised spot full of green verdure. They did not get water there, but they saw four small mud-hillocks (ant-hill) wet with water. They dug one mud-hillock and they got pure drinking-water underneath it. All the merchants drank the water, and filled their empty vessels with it. Then, a wise old merchant told them:-Let us move on; our purpose is served. But the greedy merchants said:-From the first ant-hill, we have got water; from the second one we shall have gold and other costly materials'. With these words,

they broke open the second ant hill, and they took gold from it. Now, the avarice of greedy merchants went on increasing. They said:- We have got water from the first ant-hill and from the second one we got gold: now, from the third ant-hill we are sure to get gems and precious stones. The wise man told them:- 'Leave off your avarice, you have obtained gold. Now let us move on. But the greedy merchants did not give any heed to the old man's advice. They broke open the third ant-hill, and they obtained a treasure of gems and other precious stones. The greedy merchants said:- 'Let us now take diamonds from this last ant hill. The wise old man again told them:- 'Will you now abandon your extreme greed? This is the last ant-hill. Nobody knows that instead of diamonds so eagerly sought by you, a venomous serpent may come out! Whatever you have acquired is more than sufficient. Now, you must not become more avaricious. But how can the greedy merchants listen to the unasked advice of an old man! They broke open the fourth ant-hill. A huge serpent emitting poison from his eyes, at once sprang out from his burrow and by the fall of a virulent poison all around from his sparkling eyes, all the other merchants were burnt to ashes. Only the wise, contented, old man who was giving them good advice and who was standing at a distance was spared alive.

Ānanda! This analogy perfectly suits your religious preceptor. Śramaṇa Jñāta-putra has now acquired all his desirable gains. But he is not satisfied with them. Granted for a moment, that he is an unique Jina in the whole world and that there is none else who can stand comparison with him. But whenever he talks about me, he everywhere says:- He is Gośālaka. He is Maṅkhali-putra. He is my pupil. He is hypocritical. Well! Ānanda you go and keep your Guru on his guard. I am just coming and I will reduce to the state of the unwise merchants, your preceptor who is talking the reverse.

Ānanda Aṇagāra, on hearing the angry words of Gośālaka,

was greatly terrified. He hurriedly went to Śramaṇa Bhagavāna Mahāvira and narrating the account of his talk with Gośālaka, he asked:—Bhagavan ! Is Gośālaka able to burn to ashes any one by the prowess of his austerity ? Is it within the domain of Gośālaka's power to burn anyone to ashes instantly ? To this, Śramaṇa Bhagavāna Mahāvira replied:—Yes, Ānanda ! Gośālaka is able to instantly burn to ashes anyone through the magical power of this austerity. It is the effort of his power to utilise it. But that much power of ignition cannot burn a Tīrthāṅkara. Ānanda ! Houseless ascetics possess ananta-guṇi (endless) more power of austerity than that possessed by Gośālaka but they, being full of compassion, never make use of their power. Bhagavāna Sthaviras possess ananta-guṇi (endless) more power of austerity than that usually possessed by ordinary ascetics. Arihanta Bhagavānas possess ananta-guṇi (endless) more power of austerity than that possessed by Sthavira Bhagavānas. They are always full of compassion in every condition of life. They never make use of their superhuman powers acquired by severe austerities.

Ānanda ! Inform Gautama and other sādhus that Gośālaka is shortly coming here. At this time, he is intensely full of animosity and wickedness. Even if he comes here, and says anything or does any wrong, you should not talk with him. None should hold even a religious discussion with him. Ānanda Aṇagāra gave the message of Śramaṇa Bhagavāna Mahāvira to Indrabhūti Gautama and the assemblage of Śādhus and all of them were busy with their own work.

Within a short period after the arrival of Ānanda Aṇagāra there, Gośālaka accompanied by his congregation of disciples came to Śramaṇa Bhagavāna Mahāvira and stood near by. Remaining silent for a few moments, and addressing Śramaṇa Bhagavāna Mahāvira, he said—Kāśyapa ! Whatever you have said is quite untrue. Am I Mañkhali-putra Gośālaka ? Am I your disciple ? What an amount of false hood ! O Long-lived One ! You

already know that your disciple Mañkhali-putra Gośālaka has already died, and gone to the other world. Ārya Kāśyapa ! I am not your disciple Mañkhali-putra Gośālaka but I am an altogether different individual. I have assumed the body of Gośālaka out of ridicule but I am not Gośālaka but I am a religious preceptor named Udayi Kuṇḍiyāyana incarnated in the body of Gośālaka. This is my seventh incarnation. A question as to why I made so many incarnations, does naturally arise, and I will explain the reason in accordance with the tenets of my doctrine. Ārya ! According to the tenets of my doctrine those who have attained Salvation, those who are attaining Salvation and those who will attain Salvation in future all these enlightened souls, will do seven divine bhavas and seven bhavas of mindless animal beings in addition to eighty-four hundred thousand Mahā Kalpas (great cosmic periods), and having done this, they will do seven incarnations, In this way, they have destroyed sixty-five hundred sixty thousand and six hundred and three Karma-particles; they are at present destroying them and they will destroy them in future.

O Long-lived ! Hear attentively, what our Mahākalpas and Mānasa, etc are:-

According to our Śāstriya technical language, Gaṅgā means a river which is four hundred yonjanas long, half a yojana broad and five hundred dhanusyas deep.

7. Gaṅgās=1 Mahā gaṅgā.

7 Mahāgaṅgās=1 Sādina Gaṅgā.

7 Sādina-gaṅgās=1 Mrityu Gaṅgā.

7 Mrityu-gaṅgās=1 Lohita Gaṅgā.

7 Lohita-gaṅgās=1 Āvati Gaṅgā.

7 Āvati-gaṅgās=1 Parmāvati Gaṅgā.

, Multiplying, in this way, the preceding one by seven, there are One hundred seventeen thousand six hundred and fortynine (117649) gaṅgās in one Paramāvati Gaṅgā. The years calculated

by taking one particle every year from the collected mass of the entire sand of all the rivers, form one Sarah Pramāṇa or Mānasa-sara. Such three Sarah or Mānasas constitute One Mahā-kalpa. Eighty-four hundred thousand Mahā-kalpas form One Mahā-mānasa.

When a living being is on the way to Mokṣa (Salvation), he comes out from ananta Jīva-rāsi (Nigoda), and he is born in the upper déva-loka with an age-limit of one Mānasa. Having enjoyed divine happiness there, he is born as a human being for the first time. Then, he is born in middle déva-loka with an age limit of one Mānasa and having enjoy divine happiness there he born as a human being for the second time. Then he is born in lower déva-loka with an age limit of one Mānasa, and descending from there he, is born as a human being for the third time.

Then, becoming a god in Upper Mānasottara Déva-loka with an age-limit of Mānasottara or Mahākalpa, he is born as a human being for the fourth time.

Then becoming a god in Middle Mānasottara Déva-loka, he is born as a human being for the fifth time.

Then, after becoming a god in the Lower Mānasottara Déva-loka, he his born as a human being for the sixth time.

After finishing the sixth human bhava, he is born as a young god in Brahma-déva-loka with an age-limit of ten Sāgaropams and having enjoyed celestial pleasures for ten sāgaras, he is born as a human being for the seventh time. During the seventh human existence he takes Dikṣā during boy-hood, and after leading a religious life, he does seven incarnations one after the other, for twenty-two, twenty-one, twenty, nineteen, eighteen, seventeen, and sixteen years respectively.

Having lived for one hundred thirty-three years during these seven incarnations, the holy soul destroys all Karmaṣ and

becomes free from miseries.

Kāśyapa ! According to the above-named tenets, I have done seven divine lives in déva-lokas and during the seventh human life, I have also done seven incarnations. The following is the explanation:—

1. During the seventh human life, I was Udāyī Kuṇḍiyāyana. I left off the body of Udāyī Kuṇḍiyāyana in the Maṇḍita-kukṣi Caitya outside Rājagraha Nagara, and took incarnation in the body of Aiṇeyaka and I incarnated there for twenty-two years.

2. I left the body of Aiṇeyaka in Candrāvatarana Caitya of Uddanda Nagara and took incarnation in the body of Mallārāma and remained there for twenty-one years.

3. I left the body of Mallārāma in Aṅga Mandira of Campā Nagarī, and I incarnated in the body of Mālya Paṇḍita and remained there, for twenty years.

4. I left the body of Mālya Paṇḍita in Kāma Mahāvana of Vārāṇasī Nagarī and I incarnated in the body of Roha and remained there for nineteen years.

5. I left the body of Roha in Pattakālaya Caitya of Ālam-bhikā and I incarnated in the body of Bhāradvāja and remained there, for eighteen years.

6. I left the body of Bhāradvāja and entered the body of Arjuna Gautama-putra in Kaṇḍiyāyana Caitya of Vaiśālī and remained there, for seventeen years.

7. I have left the body of Gautama Arjuna, and entered the stable, strong, and adventurous body of Gośālaka in the pottery-shop of Hālāhalā at Śrāvastī. I will remain in this body for sixteen years. I will, then be perfectly free from all misery.

Ārya Kāśyapa ! Now, you must have known who I am. You are calling me by the name of Gośālaka but really speaking I am Udāyī Kuṇḍiyāyana incarnated in the body of Gośālaka ”.

On hearing the above-named account of Gośālaka concealing his own self, Śramaṇa Bhagavāna Mahāvira said:—Gośālaka ! Just as a thief hides himself by holding a thread of wool, or a thread of hemp or a puff of cotton in his hand, and thinks that he is perfectly concealed, in the same way, you are desirous of concealing yourself by saying what you actually are not. O worthy man ! Do not try to conceal yourself in this way. You are the same Maṅkali-putra Gośālaka who remained with me as a self-made pupil. O worthy man ! It does not befit you to fraudulently conceal yourself in this way.

On hearing the perfectly true words of Śramaṇa Bhagavāna Mahāvira, Gośālaka became greatly enraged and setting forth a volley of harsh words, said:—“Wicked Kāśyapa”. The time of your destruction is quite near. You are on the point of vanishing. Now, know that you will no longer remain in this world. You will not have any happiness from me. Kāśyapa !”

Sarvānubhūti Anagāra—an upright and modest disciple of Śramaṇa Bhagavāna Mahāvira—could not tolerate the insulting words of Gośālaka. He got up from his seat and going near Gośālaka he said:—“O worthy Gośālaka ! If any individual hears a religious saying from any holy saint, he respectfully salutes him and bows down at his feet, but Śramaṇa Bhagavāna Mahāvira has accepted you as his pupil and has taught you rituals and sacred learning comprised in the Jaina Āgamas. And now, you bear such malice towards him ! O worthy man ! Do not do it. It does not befit you.

The good advice of Sarvānubhūti added clarified butter to the fire of wrath of Gośālaka. In stead of becoming calm, the intense anger of Gośālaka went on increasing. Gośālaka instantly collected Tejolésyā and set his rays on Sarvānubhūti Anagāra. By the fierce flames of Tejolésyā, the body of Sarvānubhūti Anagāra was burnt to ashes and he was born as a god in Saḥasrāra Dēva-loka.

Gośālaka again commenced slandering Śramaṇa Bhagavāna Mahāvīra. The endurance of Kośalika Sunakṣatra Anagāra broke down. He became excited by the insult of his Venerable Guru and he stood up like Sarvānubhūti Anagāra and began to give good advice to Gośālaka. Becoming enraged, Gośālaka threw Tējoleśyā towards him with the result that Sunakṣatra Anagāra fell down on the ground wounded by it. He paid homage to his Venerable Guru and having asked pardon of the congregation of his respectful sādhus (monks) and sādhuīs (nuns), he died and was born as a god in Acyuta Déva loka.

The fire wrath of Gośālaka did not cool down even by the murders of two innocent sādhus, But in fury of intense anger he began to talk at random. Seeing this Śramaṇa Bhagavāna Mahāvīra told him :—Gośālaka ! One who teaches another even one word, is called his vidyā-Guru- (preceptor in learning). One who preaches him one religious principle is called his Dharma-guru (religious preceptor); I have made you my pupil and have taught you the sūtras of the Jaina Āgamas. Is this your behaviour towards me ? Gośālaka ! You have been doing what is unsuitable for you ! O worthy man ! It does not befit you. The good advice of Śramaṇa Bhagavāna Mahāvīra proved futile. Instead of becoming calm Gośālaka became more excited. He set forth all his Tējoleśyā power on Śramaṇa Bhagavāna Mahāvīra's body. Gośālaka was quite sure that by this experiment his adversary would be killed. But his judgment was wrong. Like fierce wind issuing from a mountain, the Tējoleśyā set forth by Gośālaka revolved round the body of Śramaṇa Bhagavāna Mahāvīra and taking an upward turn entered the body of Gośālaka. Now Gośālaka bewildered by the burning of his body caused by the impact of his own Tējoleśyā, said :—Long lived Kāśyapa ! Your body has become pervaded by the illumination of my austerities. Now, you will suffer from bilious fever and you will die vowless within six months.

Śramaṇa Bhagavāna Mahāvīra told him :—Gośālaka ! By the burning power of your austerities, it is not my body but

it is your body that is being burnt. I will live happily on this auspicious land for sixteen years. But you yourself will suffer from bilious fever and you will die vowless within seven days. Gośālaka! You have done a shameful act. O Beloved of the gods! you shall have to repent for this rash act.

The news of this dispute between Gośālaka and Śramaṇa Bhagavāna Mahāvīra rapidly reached the town. The people began to say :—‘To day there was a discussion between two Jinas at Koṣṭaka Udyāna. One said “you will die earlier; the other said you will die earlier.’ Well, out of the two, who will be telling the truth, and who will be a liar? Wise persons will invariably say :—Where is the doubt about it? Śramaṇa Bhagavāna Mahāvīra is a Tirthaṅkara and a Sarvajna (omniscient) and he always tells the truth. Gośālaka is not a Jina He is a hypocrite He is a liar.’ Such a talk prevailed, in every market-place and street of Śrāvastī.

Now, the Tējolēśyā of Gośālaka had been used up. Lusterless like a cobra devoid of venom, he stood before Śramaṇa Bhagavāna Mahāvīra, At this time Śramaṇa Bhagavāna Mahāvīra, addressing his ascetic disciples, said :—Long-lived Sādhus! Just as grass burnt by fire becomes luster-less, in the same way, Gośālaka has become luster-less by the loss of his Tējolēśyā. Now, you can hold a controversy with him and you can defeat him. There is no danger in having religious discussion with him. On receiving the permission from Śramaṇa Bhagavāna Mahāvīra, some of the learned sādhus went near Gośālaka and they held discussions on religious topics; but Gośālaka was not able to answer satisfactorily. He was defeated on many questions of vital importance. On seeing the weakness of their own religious preceptor, some of the disciples of Gośālaka quitted Ājīvika Sampradāya and took Bhāgavati Dikṣā at the pious hands of Śramaṇa Bhagavāna Mahāvīra. On seeing his own pitiable condition, the steadiness of Gośālaka came to an end. He cast his own fear-inspir-

ing eyes on all sides and with a piteous cry of mortification, he left the Ūdyāna and went to his residence.

Gosālaka was in a sorrowful plight. His own Téjolsyā was producing unbearable agonies in his own body; and he was using several medicines for the relief of his pains. He was tasting the unripe fruit of mango every now and then and he was drinking wines and spirituous liquors for the relief of internal pains. For lessening the internal heat of the body, he was sprinkling cold water mixed with clay on his body. In a moment he would madly dance and sing merrily with mental excitement. He would make salutations to Hālāhalā potteress. He was thus passing his days in great misery.

Ayampula Gāthāpati.

About this time, a merchant named Ayampula of Śrāvastī—a follower of Ājīvika Doctrine had a doubt in his mind about the form of a vegetation named Hallā as to what must be its shape. This idea arose in his mind in the latter part of the night. In the morning, he went to the pottery-work of Hālāhalā for the explanation of his doubt, but on seeing the insane condition of Gosālaka, he was greatly ashamed and he was ready to return back. Disciples of Gosālaka desirous of knowing the object of his coming there, called Ayampula to their presence and knew his ideas.

Defending the recent behaviour of Gosālaka, the disciples said:—Ayampula! Our religious preceptor, explaining his recent behaviour in which you have seen him, desires to say that the following eight events are sure to happen during the time of the last (final) Tirthankara namely: 1. Final Drink. 2. Final Singing. 3. Final Dance. 4. Final Salutation. 5. Final Dense Cloud producing dearth. 6. Final Sécānaka Elephant in rut. 7. Final Mahāśīlā-kaṇṭaka Saṅgrāma (Fight with Mahāśīlā-kaṇṭaka weapon.) 8. Final Tirthankar Myself (Myself as a Final Tirthankara).

These eight events are final, They will not happen again during this Avasarpiṇī kālā (era).

Ārya Ayampula! The saying of our religious preceptor with regard to the use of drinks by the mendicants is that drinks of four kinds are drinkable and drinks of four kinds are undrinkable.

Drinkable waters are 1. Go-priṣṭaja 2. Hasta-marita. 3. Ātapa-tapta and 4. Śilāprabhraṣṭa.

1. Go-priṣṭaja jala is water that has dropped after touching the hind part of a cow.

2. Hasta-mardita jala is water prepared by hands besmeared with clay.

3. Ātapa-tapta jala is water heated by fire or by the rays of the Sun.

4. Śilā prabhraṣṭa jala is water that has fallen forcibly from a slab of stone.

Water which cannot be drunk but which cannot be used by mendicants are. 1. Sthāla Jala. 2. Tvacā Jala 3. Phali Jala and 4. Śuddha Jala

1. Sthāla Jala is water in articles such as Khasa-ki-Tatti (a curtain, made of fine scented reeds, to be hung on doors or windows and to be kept wet with dripping water for keeping the temperature of rooms cool and fragrant in summer months) or pots, as well as, pieces of cloth kept wet with cold water, whose cooling pleasant touch pacifies the heat of bilious and other types of fevers.

2. Tvacājala—The juice of unripe mango fruit or of berries which is repeatedly sucked at short intervals for reducing heat is called Tvacā Jala.

3. Phali Jala—The juice obtained by chewing unripe pops of Mṛnga, Uḍada, etc for keeping the body cool is called Phali Jala.

3. Śuddha Jala--The method of obtaining it, is as follows:-- Any persons remains on pure eatable articles for six months During that time he sleeps on ground for two months, on wood en floor or bed stead for two months, and on a bedding of Kuśa grass for two months. In the last night of the sixth month two very rich gods named Pūrṇabhadra and Mañibhadra will make their appearance before him and they will apply their cooling hands wet with water on the body of the worshipper. If the worshipper becoming delighted at heart, by the pleasant touch of the gods, respectfully applauds them, he attains Āśivisa Labdhi (a superhuman acquisition) which enables him to store up in one of his molar teeth, a quantity of poison more virulent than that of a highly venomous serpent. But if he does not applaud the act of the touching gods, a kind of illumination originates in his body. Burning away his body with this fire, he will put an end to all his miseries of this Samsāra and he will then be fit for Salvation. The cooling touch of the wet hands of the gods is itself called Śuddha Jala.'

Ayampula ! Our religious preceptor has preached the āṭha Carama (the eight final events), the four kinds of drinkable waters and the four kinds of undrinkable liquids as above-described. Hence, the singing, dancing, sprinkling his body with muddy water, and such other acts that he has been doing are quite appropriate. There is nothing wrong in it Ārya Ayampula ! You can willingly go to our religious preceptor and you can easily solve your doubt.

The disciples reconciled the mind of Ayampula and sent him to Gośālaka. But before Ayampula can see Gośālaka, some of them went to Gośālaka by another route and making him careful, they hinted him to answer the questions of Ayampula to his satisfaction.

Now, Ayampula went to Gośālaka who was in the inner apartment. He went round him three times by way of pradākṣiṇā, saluted him and, after paying him homage, he took his seat

at a suitable place. But before Ayampula could put him any question, Gośālaka, pre-informed as he was, told Ayampula the doubt existing in his mind, saying:—Ayampula ! While thinking about your family-matters, last night, you had a doubt about the form of a vegetation named Hallā and you have come here for explanation. Is it not quite true ? Ayampula, folding his hands in the form of an anjali, said:—‘yes, Sir, That is the object of my coming here. But instead of an explanation of his doubt, when Ayampula heard the following irrational shouting viz—“This is not the kernel of a mango-fruit but it is its skin ————what do you say ? what is the form of Hallā ? The form of Hallā, resembles the root of a Bamboo———Play on music Virakā ! Play on music ! he did not have the slightest disrespect towards Gośālaka, who was talking at random on account of intoxication from wine-drinking, as well as, on account of the agonies of bilious fever while he was answering the questions of Ayampula. Becoming satisfied by the answers of his religious preceptor, and becoming pleased by the answers to some other questions also, Ayampula went home.

Gośālaka was becoming enfeebled at every moment and by the future pre-diction of Śramaṇa Bhagavāna Mahāvīra, that “You will suffer from the agonies of bilious fever and you will die vowless within seven days” he was becoming convinced that his life in this world was nearing its end. He called his disciples to his presence and told them :—Mendicants ! After my death; wash my body with scented waters, wipe off my whole body with a perfumed ochre-coloured cloth; anoint it with a paste of Gośīrsa Candana (a superior quality of sandal-wood); then cover it with cloth; then placing the corpse in a palanquin capable of being carried by one thousand persons, have the palanquin taken through the principal market-places and streets of Śrāvastī, and go on shouting loudly “The final Tirthāṅkara of the present Avasarpiṇī has destroyed his Karmas and he has become liberated.” The disciples of Gośālaka respectfully accepted this order of their guru with a low bow.

After the death of Gośālaka, the Worshipful Lord Śramaṇa Bhagavāna Mahāvira left the Koṣṭaka Caitya of Śrāvastī, and went to Śala Koṣṭaka Caitya outside Mēṇḍhika Ūrāma. On receiving the news of the arrival of Śramaṇa Bhagavāna Mahāvira there, many devout persons assembled for Darśana and for hearing religious preaching. After the preaching was over the assembly dispersed.

यममयंसि लद्धद्वा गहियद्वा पच्छिद्वा विणिच्छियद्वा अट्ठिमिजपेम्माणु रागस्ता
अयमाउसो ? आजीवियसमये अट्ठे अयं परमट्ठे सेसे अण्डीत आजीविय-
समएणं अप्पाणं भावेमाणे विहरइ । तेणं काळेणं २ गोसाळे मंसलिपुत्ते
चउयीसवांसपरियाए हाञ्जाइलाए कुंभकारीए कुंभकारावणंसि आजीविय-
संसपरिवुडे आजीवियसमएणं अप्पाणं भावेमाणे विहरइ, तए णं तस्स
गोसा० मंसलिपु० अन्नदा कदायि इमे छ दिसाचरा अंतियं पाउब्भित्था,
तं जहा-साणे कलंदे कणियारे अच्छिदे अगिवेसायणे अजुत्ते गोप्पायुपुत्ते,
तए णं ते छ दिसाचरा अट्ठविहं पुव्वगयं भग्गदसमं सतेहिं २ मतिदंसणेहिं
निज्जुहंति स० २, गोसाळं मंसलिपुत्तं उवट्ठाइंसु. तए णं से गोसाळे मंस-
लिपुत्ते तेणं अट्ठंगस्स महानिमित्तस्स केणइ उल्लोयमेत्तेणं सव्वेसि पाणाणं
भू० जी० सत्ताणं इमाइं छ अणइक्कण्णिज्जाइ वागरणाइ वागरेति, तं जहा-
छामं जलामं सुहं दुक्खं जीवियं मरणं तथा ॥ तए णं से गोसाळे मंसलि-
पुत्ते तेणं अट्ठंगस्स महानिमित्तस्स केणइ उल्लोयमेत्तेणं सावत्थीए नगरीए
अज्जिणे जिणप्पालावी अणरहा अरहप्पलावी अकेवली केवलीप्पलावी असवन्नु
सवन्नुप्पलावी अजिणे जिणसइ पगासेमाणे विहरइ (सूत्र ५३९) ॥

तए णं सावत्थीए नगरीए सिञ्चाइम जाव पहेसु बहुजणी अन्नमन्नस्स
एवमाइक्खइ जाव एवं परूवेति एवं खलु देणाणुप्पिया ! गोसाळे मंस-
लिपुत्ते जिणे जिणप्पालावी जाव पकासेमाणे विहरति । से कहमेयं मन्ने
एवं ? तेणं काळेणं २ सोमी समोसडे जाव परिसा पडिगया, तेणं काळेणं
२ समणस्स भगवओ महावीरस जेहे अंतेवासी इंदभूतीणाम अणगारे
मोयमगोत्तेणं जाव छट्ठुछट्ठेणं एवं जहा वित्तियसए निवट्ठइसइ जाव अहमाणे

Illness of Śramaṇa Bhagavān Mahāvira

The Téjo-lēśya set forth by Gośālaka on Śramaṇa Bhagavāna Mahāvira in the Koṣṭaka Udyāna of Śravastī did not produce its deadly effect but its blazing flames caused bilious fever in the body of the Worshipful Lord. It was nearly six months after, the episode of Gośālaka that Śramaṇa Bhagavāna Mahāvira came to live at Mēndhika-grāma. The body of Śramaṇa Bhagavāna

बहुजणसहं निसामेति बहुजणो अन्नमन्नस्स एवमाइक्खइ-४ एवं खलु देवाणु-
प्पिया ! गोसाले मंखलिपुत्ते जिणे जिणप्पलावी जाव पमासेमाणे विहरति ।
से कहमेयं मन्ने एव ? तए णं भगवं गोयमे बहुजणस्स अंतियं एयमट्ठं सोच्चा
निसम्म जाव जायसट्ठे जाव भत्तमाणं पडिदंसेति जाय पज्जुवासमाणे एवं
व० “एवं खलु अहं भंते ! तं चेव जाव जिणसहं पमासेमाणे विहरति से
कहमेयं भंते ! एवं ? तं इच्छामि ण भंते ! गोसालस्स मंखलिपुत्तस्स
डट्ठाणपरियाणियं, गोयमादी समणे भगवं महावीरे भगवं गोयमं एवं
वयासी-(जणं) से बहुजणे अन्नमन्नस्स एवमाइक्खइ ४-एवं खलु गोसाले
मंखलिपुत्ते जिणे जिणप्पलावी जाव पमासेमाणे विहरइ तणं थिच्छा,
अहं पुण गोयमा ! एवमाइक्खामि जाव परूवेमि-एवं खलु गोसालस्स मंख-
लिपुत्तस्स मंखलिनामं मंखे पिता होत्था, तस्स णं मंखलिस्स मंखस्स महा-
नामं भारिया होत्था सुकुमार जाव पडिक्खा, तए णं जा भदा भारिया
अन्नदा कदायि गुन्विणी यावि होत्था, तेण कालेणं २ सरवणे नामं सन्नि-
वेसे होत्था, रिद्धत्थिमिए जाव जन्निमप्पगासे पासादीए ४ तत्थ णं सरवणे
जन्निवेसे गोबहुले नाम माहणे परिवसति, अट्ठ जाव अपरिभूए रिउव्वेद
जाव सुपरिनिट्ठिए यावि होत्था, तस्स णं गोबहुलस्स माहणस्स गोसाला यावि
होत्था. तए णं से मंखलीमंखे नामं अन्नया कयाइ भदाए भारियाए गुन्वि-
णीए सद्धिं चित्तफळगहत्थगए मंखत्तणेणं अप्पाणं भावेमाणे पुव्वाणुपुन्वि
चरमाणे गामाणुगामं दूइज्जमाजे जेणेव सरवणे सन्निवेसे जेणेव गोबहुलस्स
माहणस्स गोसाला तेणेव उवा० २ गोबहुलस्स माहणस्स गोसालाए एग-
वेसंसि मंढनिक्खेवं करेति मंढ० २ सरवणे सन्निवेसे उच्चनीयमज्झिमाइ

To-day was the seventh day of the illness of Gośālaka. His body had become greatly debilitated but his mental power was not lost. He was lying on his bed but the recollection of some good or bad acts was agitating his mind. His own mendicant life; his becoming a disciple of Śramaṇa Bhagavāna Mahāvira against the willingness of the Worshipful Lord; the feelings of compassion shown towards him etc, became fresh in his mind. Besides, standing of Śramaṇa Bhagavāna Mahāvira done by Gośālaka by his own mouth, angrily killing Sarvaṇubhūti Muni and Sunakṣatra Muni; setting forth of Tējolēśyā towards his own Guru Śramaṇa Bhagavāna Mahāvira recollections of all these wicked acts, becoming fresh in his mind were tormenting him. There was heat of bilious fever in his body before, but now the fire of repentance for evil deeds was burning him. Becoming free from remorse and enmity for a moment, Gośālaka called his disciples to his presence, and said:-Mendicants! I am desirous of telling you something will you execute the work? The disciples told him:-Certainly, It is our most important duty to carry out your orders.

Gośālaka You are obedient You have never hesitated in carrying out my wishes. However for my own satisfaction, say out on oath that all my desires will be fulfilled.

Disciples-In duty bound by oath, we solemnly say, that we shall obey every letter of your order.

Gośālaka Mendicants! I am a great sinner I have cheated you all. I have also cheated the whole world. I have been worshipped as a Jina, as well as, a Sarvajna (omniscient) although I am not a Jina (one who has conquered all passions). That was a fraud practised by me. I have killed two excellent sādhus I slandered my own religious preceptor. I am nearing death I will die within a few moments. Now, carefully listen what you should do after my death:-Tie a long rope to the left leg of my dead body, spit three times into my opened mouth, drag my corpse through all the streets and marketing-places of Śrāvastī and go

on shouting with a loud voice:—"This Mañkhali Gosālaka is dead ! Gosālaka, who boasted to be a Jina although he was not a Jina; who killed innocent sādhus, and who turned out to be a traitor to his own religious preceptor is now dead." Mendicants ! This is my last message to you and you are bound by a solemn oath to act accordingly. You should do it for the tranquility of my soul".

Gosālaka, thus, became pure by burning his evil Karmas in the fire of repentance. By dying with Samyaktva (Right Belief), Gosālaka was born as a god in Acyuta Déva-loka.

The actual carrying out of the final message of Gosālaka, was more heart-rending for the disciples of Gosālaka than the death of their religious preceptor. It meant an insult for themselves, as well as, for Gosālaka, but since they were bound by a solemn oath, they could not evade it. After thinking deliberately for a long time, they found out an escape from the oath. They at once closed the doors of the pottery-work of Hālāhalā, and, in the midst of an open court they had a large map of Śrāvastī with streets market-places etc.,—drawn in the court-yard. Then they had the dead body of Gosālaka taken through the streets and market-places of the imaginary Śrāvastī, as desired by himself and made the said declaration also, but with a rather low voice. In this way, the disciples of Gosālaka staged the carrying out of the orders of Gosālaka. Then, they washed his dead body, applied a paste of Candana (sandal-wood) to it, covered it with a white cloth, and then after taking the dead-body in a big palanquin through the streets and market-places of Śrāvastī, they did the suitable ceremonies.*

* नमो सुयदेव्याय मगवईए । तेणं काछेणं २ सावत्थी नामं नगरी
होत्या वन्नओ तीसे.णं सावत्थोए नगरीए बहिया उत्तरपुरच्छिमे दिसीमाए
तत्थ णं कोट्टए नामं चेइए होत्या वन्नओ, तत्थ णं सावत्थोए नगरीए हाछा
हलं कुंमकारी आजीबिओवासिया परिवसति अट्टा जाव अपरिभूया आजीवी

His body has become emaciated. Is the prediction of Gośālaka really going to happen? If such a mishap does actually take place what will the world say about my religious preceptor Śramaṇa Bhagavāna Mahāvīra? By reflecting with such thoughts, his mind became unsteady. He abruptly left the place of his austerities, and while arriving in the middle part of Cutch he began to weep. At times, he was weeping bitterly.

सिंघाडग जाव पहेसु बहुजणो अन्नमन्नस्स एवमाइक्खइ जाव एवं परवेइ
-धन्ने णं देवाणुप्पिया ? विजए गाहावती कयत्थे णं देवाणुप्पिया ! विजय
गाहावई कयपुत्ते ण देवाणुप्पिया ! विजय गाहावई कयलक्खणे णं देवा-
णुप्पिया ! विजयस्स गाहावइस्स सुलद्धे णं देवाणुप्पिया ! माणुस्सए जम्म-
जीवियफळे विजयस्स गाहावइस्स जस्स णं गिहंसि तहारुवे साधु साधुरुवे
पडिलामिए समाणे इमाइ पंच दिव्वाइ पाउब्भूयाइ, तं जहा-वसुधारा
बुद्धा जाव अहो दाणे २ बुद्ध, तं धन्ने कयत्थे कयपुत्ते कयलक्खणे कया णं
छोया सुलद्धे माणुस्सए जम्मजीवियफळे विजयस्स गाहावइस्स विन० २ ।
तए णं से गोसाले मंखलिपुत्ते बहुजणस्स अंतिए ए एयमद्वं सोच्चा निसम्म
समुप्पन्नमंसए समुप्पन्नकोटुंढल्ले जेणेव विजयस्स गाहावइस्स गिहं तेणेव
उवागच्छइ तेणेव० २ पासइ विजयस्स गाहावइस्स गिहंसि वसुधारं बुद्धं दसद-
वन्नं कुसुमं निवडियं ममं च णं विजयस्स गाहावइस्स गिहाओ पडिनिक्खस-
माणं पासति २ इट्ठुट्ठे जेणेव ममं अंतिए तेणेव उवाग० २ ममं तिव्वुत्ता
आयाहिणपयाहिणं करेइ २ ममं वं० २ ममं एव वयासी-तुज्झं णं भंते !
ममं घम्मायरिया अहन्नं तुज्झं धम्मं सेवासी, तए णं अहं गोयमा ! गोसालस्स
मंखलिपुत्तस्स एयमद्वं नो आढामिनो परिजाणामि तुसिणीए संचिद्वामि,
तइणं अहं गोयमा !

रायगिहाओ नगराओ पडिनिक्खामि प० णालदं बाहिरिमं मज्झिमज्झं
जेणेव तंतुवायसाला तेणेव उवा० २ दोच्चं मासखमणं उवसपज्जित्ताणं विह-
रामि, तए णं अहं गोयमा ? दोच्चं मासखमणप्रारणं गंसि तंतुवायसालाओ
पडिनिक्खामि तं० २ णालदं बाहिरिमं मज्झिमज्झं जेणेव रायगिहे नमरे

Śramaṇa Bhagavāna Mahāvīra knew about the weeping of Śiṃha Anagāra and its predisposing cause. He called out his disciples and addressing them, he said:-O Worthy Sādhus! Listen to me. My disciple Śiṃha is weeping at Malukā-kaccha owing to his anxiety about my illness. O Sādhus! You go and bring Śiṃha Anagāra here.

Immediately on receiving this order from Śramaṇa Bhagavāna Mahāvīra, some sādhus went to Śiṃha Anagāra, and they

जाव अढमाणे आणंदस्स गाहावइस्स गिहं अणुप्पविट्ठे. तएणं से आणंदे गाहा-
वती ममं एज्जमाणं पासति एवं जहेव विजयस्स नवरं ममं विउलाए खज्जग-
विहीए पडिलाभेस्सामीती तुट्ठे सेसं तं चेव जाव तच्च मासखमणं उवसंपज्जि-
त्ताणं विहरामि, तएणं अहं गोयमा ! तच्चमासखमणपारणगंसि तंतुवाय-
सालाओ पडिनिक्खसामि तं० तहेव जाव अढमाणे सुणंदस्स गाहावइस्स गिहं
अणुपविट्ठे, तएणं से सुणंदे गाहावती एवं जहेव विजयगाहावती नवरं ममं
सव्वकामगुणिहणं भोयणेणं पडिलाभेति सेसं तं चेव जाव चउत्थंमासखमणं
उवसंपज्जित्ताणं विहरामि, तीसे णं नालंदाए बाहरियाए अदूरसामंते एत्थणं
कोल्लाए नामं सन्निवेसे होत्था सन्निवेस वन्नभो, तत्थण कोल्लाए संनिवेसे
बहुले नामं माहणे परिवसइ. अट्ठे जाव अपरिभूए रिउव्वेयजाव सुपरिनिट्ठिए
यावि होत्था, तएणं से बहुले माहणे कतियचाउम्मासियपाडिवगंसि विउ-
लेणं महुघयसंजुत्तेण परमण्णेणं माहणे आयामेत्था, तएणं अहं गोयमा !
चउत्थमासखमणपारणगंसि तंतुवायसालाओ पडिनिक्खसामि तं० २ णालंदं
बाहिरियं मज्झमज्झेणं निगच्छामि नि० २ जेणेव कोल्लाए संनिवेसे तेणेव
उवागच्छामि २ कोल्लाए सन्निवेसे उच्चनीय० जाव अढमाणस्स बहुलस्स
माहणस्स गिहं अणुप्पविट्ठं, तएणं से बहुले माहणे ममं एज्जमाणं तहेव जाव
ममं विउलेणं महुघयसंजुत्तेण परमन्नेण पडिलाभेस्सामीती तुट्ठे सेसं जहा
विजयस्स जाव बहुले माहणे बहु० । तएणं से गोसाळे मंदलिपुत्ते ममं
तंतुवायसालाए अपासमाणे रायगिहे नगरे सन्धितरबाहरियाए ममं सव्वओ
समंतां मगगणगवेसणं करेति ममं कथनिसुतिं वा खुतिं वा पवत्तिं वा अल-

Mahāvira had become weak and emaciated by bilious fever and bloody stools. On seeing this condition of the Venerable Bhagavāna, citizens returning after paying him a visit, used to say:- 'The body of Śramaṇa Bhagavāna Mahāvira, has become so enfeebled. Say, is it not possible that the prediction given out by Gośālaka about the death of Śramaṇa Bhagavāna Mahāvira may turn out true ?'

कुलाइ घरसमुदाणस्स भिक्खायरियाए भट्टमाणे वसहीए सव्वओ सामंता मग्गणगवेसणं करेति व सठीए सव्वओ सामंता मग्गणगवेसणं करेमाणे अन्नत्थ वसहि अलममाणे तस्सेव गोबहुलस्स माहणस्स गोसालाए एगदेसंसि वासा-
वासं उवागए, तए णं सा भदा भारिया नवण्मासाणं बहुपडिपुत्ताणं अद्ध-
माणराइंदियाणं वीतिकंताणं सुकुमाल जाव पडिरुवगं दारगं पयाया । तए
णं तस्स दारगस्स अम्मापियरो एक्कारसमे दिवसे वीतिकंते जाव बारसाहे
दिवसे अयमेयारुव गुणं गुणनिप्फन्नं नामधेज्जं क०-जम्हा णं अम्हं इमे
दारए गोबहुलस्स माहणस्स गोसालाए जाए तं होंउ णं अम्हं इमस्स दारगस्स
नामधेज्जं गोसाले गोसालेत्ति, तए णं तस्स दारगस्स अम्मापियरो नाम-
धेज्जं करेति गोसालेत्ति, तए णं से गोसाले दारए उम्मुक्कवालभावे विष्णा-
यपरिणयमेत्ते जोवणगमणुप्पत्ते सयमेव पाडिएकं चित्तफलंगहत्थगए मख-
त्तणेणं अप्पाणं भावेमाणे विहरति (सूत्र ५४०)

तेणं कालं० अहं गोयमा ! तीसं वासाइ आगारवासमज्जे त्रसित्ता
अम्मापिईहिं देवत्तगएहिं एवं जहा भावणाए जाव एगं देवदममादाय मुंढे
भावित्ता आगाराओ अणगारियं पव्वइत्तए, तए णं अहं गोयमा ! पढमं
वासवासं अद्धमासंअद्धमासेणं खममाणे अट्टियगामं निस्साए पढमं अंतरा-
वासं उवागए, दोच्च वासं मासमासेणं खममाणे पुव्वाणुपुव्वि चरमाणे गामा-
णुगामं दुइज्जमाणे जेणेव रायगिहे नगरे जेणेव नालिंदा वेधिरिया जेणेव
तंतुवायसाला तेणेव उवागच्छामि ते० २ अहापडिरुवं उगगहं ओगिण्हामि
अहा० २ तंतुवायसालाए एगदेसंसि वासावासं उवागए, तए णं अहं
गोयमा ! पढमं मासखमणं उवसंपज्जित्ता णं विहरामि । तए णं से गोसाले

Simha Anagāra—a disciple of Śramaṇa Bhagavāna Mahāvira practising religious meditation at Māluka-kaccha near Sālakoṣṭaka Caitya heard this talk about his religious preceptor from public hearsay. He was practising two days' fastings, and he was daily exposing himself to the rays of the Sun. Such a pious and well-restrained sādhu could no longer keep up his religious meditation. He thought—Śramaṇa Bhagavāna Mahāvira has been suffering for the last six months from bilious fever. He has bloody stools.

मंखलिपुत्ते चित्तफलमहत्थमाए मंखत्तणेणं अप्पाणं भावेमाणे पुग्वाणुपुग्वि चर
माणे जाव दूड्जमाणे जेणेव रायगिहे नगरे जेणेव नालिंदा बाहिरिया
जेणेव तंतुवायसाला तेणेव उवागच्छइ, ते० २ तंतुवायसालाए एगदेसंसि
मंडनिक्खेवं करेति मं० रायगिहे नगरे उच्चनीय जाव अन्नत्थ कत्थवि वसहिं
अलममाणे तीसे य तंतुवायसालाए एगदेसंसि वासावासं उवागए जत्थेव
णं अहं गोयमा ! (तए णं अहं गोयमा !) पढममासक्खमणपारणगंति तंतु-
वायसालाओ पढिनिक्खमामि तंतु० २ णालंदाबाहरियं मज्झमज्झेणं जेणेव
रायगिहे नगरे तेणेव उवा० रायगिहे नगरे उच्चनीयं जाव अढमाणे विजय-
स्स गाहावइस्स गिहं अणुपविट्ठे, तए णं से विजए गाहावई ममं एज्ज-
माणं पासति २ इट्ठुट्ठ० खिप्पामेव आसणाओ अब्भुडेइ खि० पायपीडाओ
पच्चोरुइ २ पाउयाओ ओमुयइ पा० २ एगसाइयं उत्तरासंगं करेति अंजलि-
मउलियहत्थे ममं सत्तट्ठपयाइ अणुगच्छइ २ ममं तिकखुत्तो आयाहिणपयाहिणं
करेति २ ममं वंदति नमंसति २ ममं विउल्लेणं असणपाणखाइमसाइमेणं
पडिलाभेस्सामि चिकइ तुट्ठे पडिलाभेमाणे वि तुट्ठे पडिलाभिते वि तुट्ठे,
तए णं तस्स विजयस्स गाहावइस्स तेणं दव्वसुद्धणं दाथगसुद्धेणं [तवस्सि-
सुद्धेणं तिकरणसुद्धेणं पडिगाइकीगसुद्धेणं] तिविहेणं तिकरणसुद्धेणं
दाणेण मए पडिलाभिए समणे देवाउए निवद्धे संसारे परित्तीकए. गिहंसि
य से इमाइ पंच दिव्वाइ पण्णभूयाइ, तं जहा-वसुधारा बुडा ! दसदव्वे
कुसुमे निवाटिए २ चेलुक्खे क कए ३ आहयाओ देवदुंदुभीओ ४ अंतरी
वि० य णं आगासे अहो दाणे २ ति बुट्ठे ५, तए णं रायगिहे नगरे

told him:—"Come along Simha! You are wanted by our religious preceptor," Simha Anagāra went with them to Sāla Koṣṭhaka Caitya of Mendhika-grāma and having gone three times round Śramaṇa Bhagavāṇa Mahāvira from right to left by way of a pradakṣiṇā and having paid him homage, he stood near the Worshipful Lord with his hands folded.

ममाणे जेणेव तंतुवायसाला तेणेव उवा० २ साहियाओ य पाहियाओ य कुंडियाओ.य पाहणाओ य चित्तफलं च माहणे आयापेति आयामेत्ता सव-
त्तरोट्टं मुंडं ककुरोति स० २ तंतुवायसालाओ पडिनिक्खमति तं० णालंदं
बाहिरियं मज्झमज्झेणं निग्गच्छइ निग्ग० २ जेणेव कोल्लागसन्निवेसे तेणेव
उवागच्छइ, तएणं तस्स कोल्लागस्स संनिवेसस्स बहिया बहिया बहुजणो
अन्नमन्नस्स एवमाइक्खति जाव परूवेति-धत्तेणं देवाणुप्पिया ! बहुछे
माहणे तं चेव जाव जीवियकळे बहुलस्स माहणस्स व० २, तएणं तस्स
गोसालस्स मंखलिपुत्तस्स बहुजणस्स अंतियं एयमट्ठं सोच्चा निसम्म अयमेया-
रूवे अन्भत्थिए जाव समुप्पज्जित्था-जारिसियोणं ममं धम्मायरियस्स धम्मो-
वदेसणस्स समणस्स भगवओ महावीरस्स इड्ढी जुत्ती जसे वळे वीरिए पुरि-
सकारपरकमे लद्धे पत्ते अभिसन्नागएनो खल्लु अत्थि तारिसियाणं अन्नस्स
कस्सइ तहारूवस्स समणस्स वा माहणस्स वा इड्ढी जुत्ती जाव परिकमे लद्धे
पत्ते अभिसन्नागए तं निस्संदिद्धं च णं एत्थ ममं धम्मायरिए धम्मोवदेसए
समणे भगवं महावीरे भविस्सतोतिकट्ठु कोल्लागसन्निवेसे सन्निवत्तरबाहिरिए
ममं सन्वओ समंता मग्गणगवेसणं करेइ ममं सन्वओ जाव करेमाणे कोल्ला-
गसंनिवेसस्स बहिया पणियभूमीए मए सद्धि अभिसन्नागए, तएणं से गोसाले
मंखलिपुत्ते इट्ठुट्ठे ममं तिक्खुत्तो आयाहिणं पयाहिणं जाव नमंसित्ता एवं
वयासी-तुज्जेणं भंते ! ममं धम्मायरिया अहन्न तुज्झं अंतेवासी, तएणं अहं
गोयमा ! गोसालणं मंखलिपुत्तेणं सद्धि पणियभूमीए छन्वासाइं कामं अल्लमं
सुखं दुक्खं सकारमसकारं पच्चणुन्भवमाणे अणिबजागरियं विहरित्था
(सुत्रं ५४१).

Saying out the mental agony of Simha Āṇagāra, Śramaṇa Bhagavāna Mahāvira told him:—Simha ! You were weeping owing to your anxiety about my imminent death.

Simha:—Bhagavan ! My mind became greatly disturbed be-

तएणं अहं गोयमा ! अन्नया कदायि पढमसरदकालसमयंसि अप्पबुद्धि-
कायंसि गोसाळेणं मंखलिपुत्तणं सद्धिं सिद्धत्थगामाओ कुम्मारगामं नगरं
संपट्ठीए विहारए, तस्सणं सिद्धत्थस्स गामस्स नगरस्स कुम्मारगामस्स नगर-
स्स य अंतरा एत्थणं महं एगे तिलथंभए पत्तिए पुप्फिए हरियगरेरिज्जमाणे
सिरीए अतीव उवसोभमाणे २ चिट्ठइ, तएणं गोसाळे मंखलिपुत्ते तं तिल-
थंभगं पासइ २ ममं वं० नमं० २ एवं वयासी-एसणं मंमे ? तिलथंभए किं
निप्फज्जिस्सइ नो निप्फाज्जिस्सइ ? ए य सत्त तिलपुप्फ जीवा
उदाइत्ता २ कहिं छिहिंति कहिं उववज्जिहिंति ? तए णं अहं गोयमा !
गोसालं मंखलिपुत्तं एवं वयासी-गोसाला ! एस णं तिलथंभए निप्फज्जिस्सइ
नो न निप्फज्जिस्सइ, एए य सत्त तिलपुप्फजीवा उदाइत्ता २ एयस्स चेव
तिलथंभगस्स एगाए तिलसंगुलियाए सत्त तिला पच्चायाइस्संति, तए णं
से गोसाळे मंखलिपुत्ते ममं एवं आइक्खमाणस्स अरोएमाणे ममं पणिहाए
अयण्णं मिच्छावादी भवउत्तिकट्टं ममं अंतियाओ सणिरं २ वच्चोसकइ २
जेणेव तिलथंभगं ससे तिलेट्ठयायं चेव उप्पाडेइ उ० २ एगंते एडेति, तक्ख-
णमेत्तं च णं गोयमा ! दिव्वे अब्भवइलए पाउंभूए, तए णं से दिव्वे
अब्भवइलए विप्पामेव पतणतणाएति २ खिप्पामेव पविज्जुयाति २ विप्पामेव
न चोदगं णातिमट्ठियं पविरलयफुसियं रयरएणुघिणाएणं दिव्वं सविलोदगं
वासं वासति जेणं लु तिलथंभए आसत्थे पच्चायाए तत्थेव बद्धमूले तत्थेव
पतिट्ठिए, ते य सत्त तिलपुप्फजीवा उदाइत्ता २ तस्सेव तिलथंभगस्स एगाए
तिलसिगुलियाए सत्त तिला गच्चायाया (सूत्र ५४२)

तए णं अहं गोयमा ? गोसाळेणं मंखलिपुत्तेणं सद्धिं जेणेव कूंडगामे
नगरे तेणेव उवा० तए णं तस्स कुंडगामस्स नगरस्स बहिया वेसिग्रायणे

cause you Venerable Lord was not keeping good health for a long time and also because of Gosālaka's prediction about an imminent danger to your life.

Bhagavāna:—“Child ! You need not be anxious in this matter. I am to live in this world for nearly sixteen years.

Simha:—Bhagavan ! May your words turn out turn. We fervently wish that. But Bhagavan ! It is a painful event for us that

वामं बालतवस्सी छट्छट्टेणं अणिकिखत्तेणं तवोरुम्मेणं उट्ठं बाहओ पणि-
ज्झिय २ सुराभिभूणे आयायवणभूमिण आयावेमाणे विहरइ आइच्चतेयत-
विआओ य से छप्पईओ सव्वओ संमता अभिनिस्सवन्ति पाणभूय जीवसत्त-
दयट्ठयाए च णं पडियाओ २ तत्थेव २ भुज्जो २ पच्चोरुमेति, तए णं से
गोसाले मंखलिपुत्ते वे सियाय णे बालतवस्सि पासति पा० २ ममं अंति-
ओ साणियं २ पच्चोसकइ ममं ० २ जेणव वेसियायणे बालतवस्सी तेणेव
उवा० २ वेसियायणं बाल तवस्सि एवं वयासी—किं भवं मुणो मुणिण
उदाहु जूयासेज्जायरए ? तए णं से वेसियेयणं बालतवस्सी गोसालस्स
मंखलित्तस्स एयमट्ठं णो आढाति नो परियोणाति तुसिणोए संचिद्धति, तए
णं से गोसाले मंखलिपुत्ते वेसियायणं बालतवस्सि दोच्चंपि तच्चंपि वयासी
किं भवं मुणो मुणोए जाव सेज्जायरए, तए णं से वेसियायणे बालतवस्सी
गोसालेणं मंखलिपुत्तेणं दोच्चं तच्चंपि एवं बुत्ते समाणे आसुरुत्ते जाव मिसि-
मिसेमाणे आयावणभूमीओ पच्चोरुहति आ० २ तेयामसुग्धाएणं समोहन्नइ
तेयासमुग्धाएणं समोहन्नित्ता सत्तट्ठपयाइं पच्चोसकइ स० २ गोसालस्स मंखलि-
पुत्तस्स वहाए सरीरगंसि तेयं निसिरइ, तए णं अहं गोयमा ! गोसालस्स-
मंखलिपुत्तस्स अणुकंपणट्ठयाए वेसियायणस्स बालतवस्सिस्स तेयपडिसाइरण-
ट्ठयाए एत्थ णं अतरा अहं सीयलिय तेयछेस्सं निसिरामि, जाए सा मयं
सीयलियाए तेयछेस्साए वेसिययणस्स बालतवस्सिस्स सोआसिणां तेयछेस्स
पडिइया, तए णं से वेसियायणे बालतवस्सी ममं सीयलियाए तेयछेस्साए
सीओसिणं तेयछेस्सं पडिइयं जाणित्ता गोसालस्स मंखलिपुत्तस्स सरीरगस्स
किंचि आवाहं वा वावाहं वा छत्रिच्छेदं वा अकीरमाणं पासिन्ता सीओ-

your body is being daily enfeebled. Is there no remedy for this illness ?

Bhagavāna:—O Worthy Man ! If such is your desire, you go to a female devotee named Révati in Ménḍhika-grāma. She has got two medicinal preparations viz one from Kumhdé (pump kin) and the other from Bijorā fruit (Eagle fruit) ready-made by her. The first one which has been specially prepared for me, is not wanted. Go, and bring the other

सिणं तेयलेस्सं पडिसाहरइ सीओ० २ ममं एवं वयासी-से गयमेयं भगवं ! से गयमेयं भगवं ! तए णं अहं गोयमा ! गोसालं मंखलिपुत्तं एवं वयासी-तुमं णं गोसाला ! वेसियायणं बालतवस्सि पासति पासित्ता ममं अंतियाओ तुसिणियं २ पच्चोसक्कासि जेणेव वेसियायणे बालतवस्सी उवागच्छसि ते० २ वेसियायणं बालतवस्सि एवं वयासी-किं भवं मुणी मुणिण्णं उदाहु जूयासेज्जायरए ? तए णं से वेसियायणे बालतवस्सी तव एयमदं नो अढाति नो परिजाणाति तुसिणीए संचिद्वप, तए णं तुमं गोसाला वेसियायणं बालतवस्सि दोच्चंपि तच्चंपि एवं वयासी-किं भवं मुणी मुणिण्णं जाव सेज्जायरए, तए णं से वेसियायणे बालतवस्सी तुमं दोच्चंपि तच्चंपि वुत्ते समाणे। आसारुत्ते जाव पच्चोसक्कति प० २ तव वहाए सरीर गंसि तेयलेस्स निस्सरइ, तए णं अहं गोसालिया तव अणुकंपणद्वयाए विसियायणस्स बालतवस्सिस्स सीयतेयलेस्सापडिसाहरणद्वयाए एत्थ णं अंतरा सीयलियतेयलेस्सं निसिरामि जाव पडिहये जाणित्ता तव य सरीरमस्स किंचि आवाहं वा नावाहं वा छविच्छेदं वा अकीरमाणं पासेत्ता सीआसीणं तेयलेस्सं पडिसाहरति सी० य ममं एवं वयासी-से गयमेयं भगवं गयमेयं भगवं ? तए णं से गोसाले मंखलिपुत्ते ममं अंतियाओ एयमदं सोच्चा मिसम्म भीए जाव संजायभये ममं वंदति नमंसति २ ममं एवं वयासी-कहन्न भंते ! संखित्तविउलतेयलेस्से भवति ! तए णं अहं गोयमा ! गोसालं मंखलिपुत्तं एवं वयासी-जेणं गोसाला एगाए सणहाए कुम्मासपिडियाए एणेणय वियडा सएणं छट्ठंछट्ठेणं अनिक्खित्तेणं तवोकम्मेणं उट्ठं बाहाओ

one, that has been prepared by Révati for some other purpose. It is useful for the relief of the illness

Simha became greatly delighted on getting the permission from Śramaṇa Bhagavāna Mahāvira. Having done respectful homage to the Worshipful Lord, he went to the house of Révati in Ménḍhika-grāma. On seeing Simha Aṇagāra coming to her house, Révati advanced seven or eight steps towards him, and with a

पडिज्झिय २ जाव विहरति से णं अंतो छण्हं मासाणं संखित्तउलतेय-
छेस्से भवति, तए ण से गोसाले मंखलिपुत्तं ममं एयमट्ठं सम्मं विणएणं
पडिमुणेति (सूत्र ५४३)

तएणं अहं गोयमा ! अन्नदा कदाइ गोसालेण मंखलिपुत्तेणं सद्धि
कुम्मगामाओ नगराओ सिद्धत्थग्गामं नगरं संपट्टिए विहाराए जाहे य मो तं
देसं हव्वमागया जत्थं णं से तिलथंभए, तए ण से गोसाले मंखलिपुत्ते एवं
वयासी-तुज्झे णं भंते ! तदा ममं एवं आइक्खइ जाव परूवेह-गोसाला !
एस णं तिलथंभए निष्फज्जिस्सइ तंचेव जाव पच्चाइस्संति तण्णं मिच्छा इमं
च णं पच्चवस्समेव दीसइ एस णं से तिलथंभए णो निष्फन्ने अनिष्फन्नमेव ते
य सत्त तिलपुप्फजीवा उदाइत्ता २ नो एयस्स चेव तिलथंभगस्स एगाए
तिलसंगुलियाए सत्त तिला पच्चायाया, तए णं अहं गोयमा ! गोसालं
मंखलिपुत्तं एवं वयासी-तुमं णं गोसाला ! तदा ममं एवं आइक्खमाणस्स जाव
परूवेमाणस्स एयमट्ठं नो सहहसि नो पत्तिर्यास नो रोययसि एयमट्ठं असहहमाणे
अपत्तियमाणे अरोएणाणे ममं पणिहाए अयन्नं मिच्छावादी भवउत्तिकट्ठु ममं
अंतियायो सणियं २ पच्चोसकसि प० २ जेणेव से तिलथंभए तेणेव उवा० २
जाव एगंतमंसे एहेसि, तक्खणमेत्तं गोसाला ! दिव्वे अब्भवहलए पाडब्भूए,
तए ण से दिव्वे अब्भवहलए खिप्पामेव तं चेव जाव तस्स चेव तिलथंभगस्स
एगाए तिलसंगुलियाए सत्त तिला पच्चायाया, तं एस णं गोसाला ? से
तिलथंभए निष्फन्ने णो अनिष्फन्नमेव, ते य सत्त तिलपुप्फजीवा उदाइत्ता
२ एयस्स चेव तिलथंभयस्स एगाए तिलसंगुलियाए सत्त तिला पच्चायाया,
एवं खलु गोसाला ! वणस्सइकाइया पडट्ठपरिहारं परिहरंति, तए ण से गोसाले

respectful salutation, she said:-‘O Worthy Muni ! What is the object of your coming here ? Please say out what are your orders ?

Simha:-O Noble Lady ! Out of the two medicinal preparations in your house, one that has been specially prepared for Śramaṇa Bhagavāna Mahāvira, is not required. But the other preparation made from Bijorā fruit for some other purpose is wanted. I have come for it.

मंखलिपुत्ते ममं एवमाइक्खमाणस्स जाव परूवेमाणस्स एयमट्ठं नो सहइति ३
 एयमट्ठं असहइमाणे जाव अरोइमाणे जेणेव से तिलथंमए तेणेव उवा० २
 ताओ तिलथंभयाओ तं तिलसंगुलियं खुड्ढति खुड्ढित्ता करयलंसि सत्त तिळे
 पप्फोडेइ, तए णं तस्स गोसालस्स मंखलिपुत्तस्स ते सत्त तिळे गणमाणस्स
 अयमेयारूवे अब्भत्थिए जाव समुपज्जित्था-एवं खलु सव्वजीवावि पउट्टपरि-
 हारं परिहरंति, एस णं गोयमा ! गोसालस्स मंखलिपुत्तस्स पउट्टे एस णं
 गोयमा ! गोसालस्स मंखलिपुत्तस्स ममं अंतियाओ आयाए अबक्कमणे पं०
 (सूत्रं ५४४) तए णं से गोसाले मंखलिपुत्ते एगाए सणहाए कुम्मासपिंडि
 याए य एणेण य वियडासएणं छट्ठंछट्टेणं अनिक्खित्तेणं तवोक्कमेण उट्ठूं
 बाहाओ पगिज्झिय २ जाव विहरइ, तए णं से गोसाले मंखलिपुत्ते अंतो छण्हं
 मासाण संखित्तविउल्लतेयलेसे जाए (सूत्रं ५४५).

तएणं तस्स गोसालस्स मंखलिपुत्तस्स अन्नया कयावि इमे छहिसाचरा
 अंतिय पाउब्भवित्था तं-साणो तं चेव सव्वं जाव अजिणे जिणसदं पगासे-
 माणे विहरइ, गोसाले णं मंखलिपुत्ते अजिणे जिणप्पलावी जाव जिणसदं
 पगासेमाणे विहरइ, तए णं सा महत्तिमहालया महच्च परिसा जहा सिवे
 जाव पडिगया । तए ण सावत्थीए नगरीए सिंघाडग जाव बहुजणो अन्न
 मन्नस्स जाव परूवेइ-जन्नं देवाणुप्पिया ! गोसाले मंखलिपुत्ते जिणे जिण-
 प्पलावी जाव विहरइ तं मिच्छी, समणे भगवं महावीरे एवं आइक्खइ जाव
 परूवेइ-एवं खलु तस्स गोसालस्स मंखलिपुत्तस्स मंखली नामं मंखपिता होत्था
 तए णं तस्स मंखलिस्स एव चेव तं सव्वं भाणियव्वं जाव अजिणे जिण

Becoming astonished, Révati said:—Muni!—Which omniscient or highly religious saint gave you information about this secret work? From whom, did you know the secret that I have got certain medicines and that they are made for certain purposes?—*Simha Anagāra* replied:—O devout woman! I know this secret from the mouth, of *Śramaṇa Bhāgavāna Mahāvīra*. He has sent me here for it.

सह पगासेमाणे विहरइ, तं नो खलु गोसाले मंखलिपुत्ते जिणे जिणप्पलावी जाव विहरइ गोसाले मंखलिपुत्ते अजिणे जिणप्पलावी जाव विहरइ, समणे भगव महावीरे जिणे जिणप्पलावी जाव जिणसह पगासेमाणे विहरइ, तए सं से गोसाले मंखलिपुत्ते बहुजणस्स अंतियं एयमद्व सोच्चा निसम्म आसु-रुत्ते जाव मिसिमिसेमाणे आयावणभूमीओ पच्चोरुहइसा सावत्थीं नगरीं मज्झमज्झेणं येणेव हालाइलाए कुंभकारीए कुंभकारावणे तेणेव उवागच्छइ तेणे० २ हालाइलाए कुंभकारीए कुंभकारावणंसि आजीवियसंघसंपरिवुडे महवा अमरिसं वइमाणे एवं वा वि विहरइ (सूत्रं ५४६).

तेणं कालेणं २ समणस्स भगवओ महावीरस्स अंतेवासी आणंदे नामं थेरे पगइभइए जाव विणीए छट्ठछट्ठेणं अणिकित्तेणं तवोकम्मेणं संज मेणं तवसा अप्पाणं भावेमाणे विहरइ, तए णं से आणंदे थेरे छट्ठक्ख-मणपारणगंमि पढमाए पोरिसीए एवं जहा गोयमसामी तहेव आपुच्छइ तहेव जाव उच्चनीयमज्झिमजाव अट्टमाणे हालाइलाए कुंभकारीए कुंभकारावणस्सं अदुरसामंते वोइवयइ, तए णं से गोसाले मंखलिपुत्ते आणंद थेरं हालाइलाए कुंभकारीए कुंभकारावणस्स अदुरसामंतेणं वीइवयमाणं पासइ पा० २ एवं बयासी—एहि ताव आणंदा ! इओ एगं महं उवमियं निसामेहि, तए णं से आणंदे थेरे गोसालेणं मंखलिपुत्तेणं एवं वुत्ते समणे जेणेव हालाइलाए कुंभकारीए कुंभकारावणे तेणेव गोसाले मंखलिपुत्ते तेणेव उवागच्छति तए णं से गोसाले मंखलिपुत्ते आणंद थेरे एवं बयासी—एवं खलु आणंदा ! इतो चिरातीयाए अद्दाए केइ उच्चावगा वणिगा अत्यअत्यी अत्यलुद्धा

Rāvati was greatly pleased by the talk of Simha Anagāra. She went to her kitchen, brought the Bijorā Paka, and placed it into the Begging Dish of Simha Anagāra. By giving this material for a highly deserving saint with good intentions, the human life of Rāvati became propitious. She acquired for herself the condition of being born as a celestial being in her future life.

अथगवेसी अथकंखिया अथपिवासा अथगवेसण्याए णाणाविहविउलपणि-
यमंमाडयाए सगढी सागढेणं सुवहु मत्तपाण पत्थयणं गहाय एगं महं अगा-
मियं अणोहियं छिन्नावायं दीहमद्धं अहविं अणुप्पविट्ठा, तए णं तेसिं वणि-
याणं तीसे अगामियाए अणेहियाए छिन्नावायाए दीहमद्धाए अडवीए
किंचि देसं अणुप्पत्ताणं समाणाणं से पुव्वगहिए उदए अणुपुव्वेणं परिभुं-
जेमाणं परि० खीणे, तए णं ते वणिया खीणोदता समाणा तण्हाए परि-
व्ववमाणा अन्नमन्ने सहावेति अन्न० २ एवं वयासी-एवं खलु देवाणु-
प्पिया ! अम्हं इमीसे अगामियाए जाव अडवीए किंचि देसं अणुप्पत्ताणं
समाणाणं से पुव्वगहिए उदए अणुपुव्वेणं परिभुंजेमाणे परि० खीणे तं
से यं खलु देवाणुप्पिया ! अम्हं इमीसे अगामियाए जाव अडवीए उदगस्स
सव्वओ समंता मग्गणगवेसणं करेत्तए त्तिक्कह अन्नमन्नस्स अतिए एयमट्ठं
पडिमुणेति अन्न० २ तीसे णं अगामियाए जाव अडवीए उदगस्स सव्वओ
समंता मग्गणगवेसणं करेति, उदगस्स सव्वओ समंता मग्गणगवेसणं करेमाणा
एगं महं वणसंडं आसादेति किण्हं किण्होभासं जाव निकुरंबभूयं पासादीयं
जाव पडिरूवं, तस्स णं वणसंडस्स बहुमज्झदेसभाए एत्थ ण महेगं वम्मी
आसादेति, तस्स णं वम्मियस्स चत्तारि वप्पुओ अब्भुग्गयाओ अभिनिसट्ठाओ
तिरियं सुसंपग्गहियाओ अहे पन्नगद्धरूवाओ पन्नगद्धसंठाणसंठियाओ
पासादीयाओ जाव पडिरूवाओ, तए णं ते वणिया इट्ठुट्ठु० अन्नमन्नं
सहावेति अ० २ एवं वयासी-एवं खलु देवा० ! अम्हं इमीसे अगामियाए
जाव सव्वओ समंता मग्गणगवेसणं करेमाणेहिं इमे वणसंडे आसादिए

By the use of Bijorā Pāka brought by Simhaṇ Anagāra from the house of Révati Śrāvikā, the illness of bilious fever and bloody stools of Śramaṇa Bhagavāna Mahāvira was completely cured. Gradually his body regained its previous luster. All were delighted. Not only the sādhus (monks), sādhis (nuns), the śrāvakas

किण्हे किण्होभासे इमस्स णं वणसंडस्स बहुमज्झदेसभाए इमे वम्मीए आसा-
दिए इमस्स णं वम्मीयस्स चत्तारि वप्पुओ अब्भुग्गयाओ जाव पडिह्वाओ
तं सेयं खलु देवाणुप्पिया ! अम्हं इमस्स वम्मीयस्स पढमं वप्पि मिन्दितए
आवि याइं ओरालं उदगरयणं अस्सादेस्सामो, तए णं ते वणिया अन्नमन्न-
स्स अंतियं एयमट्ठं पडिमुणेंति अं० २ तस्स वम्मीयस्स पढमं वप्पि भिंदंति
ते णं तत्थ अच्छं पत्थं जच्चं तणुयं फालियवन्नमं ओरालं उदगरयणं आसा-
दंति, तए णं से वणिंया इट्ठुट्ठं पाणियं पिबंति पा० २ वाहणाइ पज्जेति
वा० मोयणाइ भरेति भा० दोच्चंपि अन्नमन्नं एवं वयासी-एवं खलु देवाणु-
प्पिया ! अम्हं इमस्स वम्मीयस्स पढमाए वप्पीए मिण्णाए ओराले उदगरयणे
अस्सादिए तं सेयं खलु देवाणुप्पिया ! अम्हं इमस्स वम्मीयस्स दोच्चंपि
वप्पि भिंदितए, अवि याइं एत्थ ओरालं सुवन्नरयणं आसादेस्सामो तए णं
ते वणिया अन्नमन्नस्स अंतियं एयमट्ठं पडिमुणेंति अं० २ तस्स वम्मीयस्स
दोच्चंपि वप्पि भिंदंति ते णं तत्थ अच्छं जच्चं तावणिज्जं महत्थं महग्घं
महरिहं ओरालं सुवन्नरयणं अस्सादेति, तए णं ते वणिया इट्ठुट्ठं भाय-
णाइ भरेति २ पवहणाइ भरेति २ तच्चं पि अन्नमन्नं एवं व०-एवं खलु देवा०
अम्हे इमस्स वम्मीयस्स पढमाए वप्पाए भिक्खाए ओराले उदगरयणे आसा-
दिए, दोच्चाए वप्पाए भिक्खाए ओराले सुवन्नरयणे अस्सादिए तं सेयं खलु
देवाणुप्पिया ! अम्हं इमस्स वम्मीयस्स तच्चंपि वप्पि मिंदितए, अवि याइं
एत्थ ओरालं मणिरयणं अस्सादेस्सामो, तए णं ते वणिया अन्नमन्नस्स अंतियं
एयमट्ठं पडिमुणेंति अं० २ तस्स वम्मीयस्स तच्चंपि वप्पि भिंदंति, ते णं तत्थ
विमलं निम्मलं निव्वलं महत्थं महग्घं महरिहं ओरालं मणिरयणं अस्सादेति,

(laymen followers of Jinas) and Śrāvikās (female followers of Jinas) but even the gods of heavens were pleased by the advent of healthy condition.

Jamāli.

Jamāli who was moving about according to his own free will without the permission of his Gurn Śramaṇa Bhagavāna Mahāvira, now went to Śrāvastī and lived in Tinduka Udyāna of that town.

At that time Jamāli was suffering from an attack of billous fever. Some of his disciples were spreading a bedding for him.

तए णं ते वणिआ इदुतुदु० भायणाइं भरेति मा० २ पवहणाइं भरेति २
चउत्थंपि अन्नमन्नं एवं वयासी-एवं खलु देवा० ? अम्हं इमस्स वम्मीयस्स
पढमाए वप्पाए भिन्नाए ओराळे उदगरयणे अस्सादिए तच्चाए वप्पाए
भिन्नाए ओराळे मणिरयणे अस्सादिए तं सेवं खलु देवाणुप्पिया ! अम्हं
इमस्स वम्मीयस्स चउत्थंपि वप्पि मिदिच्चए अवि याइं उत्तमं महग्घं महरिहं
ओराळं वइररयणं अस्सादेस्सामो, तए णं तेसिं एगे वणिए हियकामए
सुहकामए, पत्यकामए, आणुकंपिए, तिस्सेसिए हियसुरनिस्सेकामए, ते वणिए
एवं वयासी-एवं खलु देवा० ? अम्हे इमस्स वम्मीयस्स पढमाए वप्पाए
भिन्नाए ओराळे उदगरयणे जाव तच्चाए वप्पाए भिन्नाए ओराळे मणिरयणे
अस्सादिए तं होउ अल्लादि पज्जतं एसा चउत्थ वप्पा मा भिन्नउ, चउत्थी
णे वप्पा सउवसग्गा यावि होत्था, तए णं ते वणिआ तस्स वणियस्स हियका-
मगास्स सुहकामजाव हियसुहनिस्सेसकामगस्स एवमाइक्खमाणस्स जाव
परुवेमाणस्स एयमट्ठं नो सहइंति जाव नो रोयंति एयमट्ठं असइहमाणा जाव
अरोएमाणा तस्स वम्मीयस्स चत्थंपि वप्पि मिदंति ते णं तत्थ उग्गविसं
चंडविसं घोरविसं महाविसं अत्तिकायमहाकाय मसिमूसाकालगयं नयणविस-
रोस्सपुअं अंजणपुंजनिगरप्पगासं रत्तच्छं जमलयुगलचंचलंचलंत जीह वरणिताल-
वेणियभूयं उक्कडफुडकुडिलजडुलकवत्तडविकडफडाडोवकरणदच्छं लोहागर-

Jamāli asked them:—‘Is the bedding ready? The sādhus replied : ‘Yes, It is ready’. Jamāli stood up with the object of lying down in the bed. But the bedding was not completely spread. Jamāli could not keep standing owing to weakness. Becoming uneasy, he said:—“There is a settled doctrine, namely, “Kārē māṇē kaḍē” (that which is being done, is done) but I see with my

धम्ममाणधम्मभेतघोसं अणागलियचंदतिच्चरोसं समुहिं तुरियं चवळं धमंतं
दिट्ठीविंसं सप्यं संगट्ठेति, तए णं से दिट्ठीविसे सप्ये ते हिं वणियेहिं संघट्ठि
समाणे आंमुहते जाव मिसमिसेमाणे सणियं २ उट्ठेति २ सरसरसरस्स
वम्मीयस्स सिहरतळं दुरुहेइ सि० २ आइच्चं णिज्झाति आ० २ ते वणिप्प
अणिमिसाए दिट्ठीए सच्चओ समंता समभिलोएति, तए णं ते वणिया तेणं
दिट्ठीविसेणं सप्येणं अणिमिसाए दिट्ठीए सच्चओ समभिलोइया समाणा
स्विष्णामेव समंडमत्तोवगरणया एगाहच्चं कूडाहच्चं मासरासी कया यावि
होत्या, तत्थ णं जे से वणिए तेसिं वणियाणं हियकामए जाव हियमुहनि
स्सेसकामए से णं अणुकंपयाए देवयाए समंडमत्तोवगरणमायाए नियमं
नगरं साट्ठिए, एवामेव आणंदा ! तव वि धम्मायरिएणं धम्मोवएसएणं नाय-
पुत्तेणं ओराळे परियाए आसाइए ओसाळा कितिबभसइसिक्खोगा सदेव-
मणुयासुरे लोए पुव्वंति शुवंति धुवंति इति खलु समणे भगवं महावीरे
ति० २, तं जदि मे से अज्जज्ज किंचिवि बदति तो णं तवेणं तैएणं एगा-
हच्चं कूडाहच्चं मासरासिं करेमि जहा वा वाळेणं ते वणिया, तुमं च णं
आणंदा ! सारक्खाणि संगोवामि जहा वा से वणिए तेसिं वणियाणं
हियकामए जाव निस्सेसकामए अणुकंपयाए देवयाए समंडमत्तोव० जाव
साट्ठिए, तं गच्छ णं तुमं आणंदा ! तव धम्मायरियस्स धम्मोवएसस्स
समणस्स नायपुत्तस्स एयमट्ठं परिकहेहि । तए णं से आणंदे. येरे गोसाळेणं
मंखलिपुत्तस्स एवं वुत्ते समाणे मीए जाव संजातभए गोसाळस्सं मंखलि
पुत्तस्स अंतियाओ हाळाहळाए कुंभकारीए कुंभकारावणाओ पडिनिक्खमति
२ सिग्गं तुरियं सावत्थिं नगरिं मज्झिमज्जेणं निगच्छइ नि० जेणेव कोट्टए

own eyes that there is no sense in that doctrine. when a certain act has been completed in its entirety, then and then only it accomplishes its object, but before it is completed it cannot be said to be done". To some of the sādhus of Janāli, this sort of reasoning seemed plausible But the learned sādhus of Jamālī-dissented They said:—The doctrine "Kārēnāṇé kaḍé of Śramaṇa Bhagavāna Mahāvīra is perfectly true if it is examined from a

चेइए जेणेव समणे भगव' महावीरे तेणेव उवा० २ समणं भगवं महा-
वीरं तिकखुत्तो आयाहिणं पायाहिणं करोत २ वंदति नम० २ एवं वयासी
एवं खलु अहं भंते ! छट्ठंखमणपारणगंसि तुज्झहं अब्भणुन्नाए समाणे
सावत्थीए नगरीए उच्चनीय जाव अटमाणे हालाइलाए कुंमकारीए जाव
वोयीवयामि, तए णं गोसाले मंखलिपुत्ते ममं हालाइलाए जाव पासित्ता
एवं वयासी—एहि ताव आणंदा ! इयो एगं महं उवमियं निसामेहि, तए णं
अहं गोसालेणं मंखलिपुत्तेणं एवं वुत्ते समाणे जेणेव हालाइलाए कुंमकारीए
कुंमकारावणे जेणेव गोसाले मंखलिपुत्ते तेणेव उवागच्छामि, तए णं से
गोसाले मंखलिपुत्ते ममं एवं वयासी—एवं खलु आणंदा ! इओ चिरातीयाए
अद्धाए केइ उच्चावया वणिया एवं त चेव जाव संव्वं निरवसेसं माणि-
यव्वं जाव नियगनगरं साहिए, तं गच्छं णं तुमं आणंदा ! धम्मायरियस्स
धम्मोव० जाव परिकहेहि (सूत्रं ५४७)

तं पभू णं भंते ! गोसाले मंखलिपुत्ते तवेणं तेएणं एगाइच्चं कूडाइच्चं
मासरासि करेत्तए ? विसए णं भंते ? गोसालस्स मंखलिपुत्तस्स जाव
कहेत्तए ? समत्थे णं भंते ? गोसाले जाव करेत्तए ? पभू णं आणंदा ! गोसाले
मंखलिपुत्ते तवेणं जाव करेत्तए विसए णं आणंदा ! गोसाले जाव करेत्तए
समत्थे णं आणंदा ! गोसाले जाव कहे० नो चेवणं अरिहंते भगवंते, परिया-
वणियं पुण करेज्जा, जावतिएणं आणंदा ? गोसालस्स मंखलिपुत्तस्स तवतेए
एतो अणंतभुणविसिद्धराए चेव तवतेए अणगाराणं भगवंताणं खंतिस्समा

point of view of Niścaya Naya. According to this Naya (plan of reasoning) the Kriyā kāla (the period of action) and Niṣṭhākāla (completion of action) are not different. Every action (kriyā) ceases the moment it accomplishes its kārya (work) within its time of action (kriyā kāla). The actual meaning is this:—If the kārya (act) is not done during its time of action, which will be its exciting cause after the cessation of its period of action?

पुण अणगारा भगवंता, जावइएणं आणंदा ! अणगाराणं भगवंताणं तव-
तेए एत्तो अणंतगुणविसिद्धयराए चेव तवतेए थेराणं भगवंताणं खंतिखमा
पुण थेरा भगवंतो, जावतिएणं आणंदा ! थेराणं भगवंताणं तवतेए एत्तो
अणंतगुणविसिद्धतराए चेव तवतेए अरिहंताणं भगवंताणं, खंतिखमा पुण
अरिहंता भग० तं पभू ण आणंदा ! गोसाळे मं० पुत्ते तवेणं तेएणं जाव
कहेत्तए विसएणं आणंदा ! जाव करे० समत्थेणं आणंदा ! जाव करे० नो
चेव ण अरिहंतं भगवंतं पारियावणियं पुण करेज्जा (सूत्र ५४८)

तं गच्छ णं तुमं आणंदा ! गोयमाईणं समणाणं निगंथाणं एयमट्ठं
परिकहेहि—मा णं अज्जो ! तुज्झं केइ गोसालं मंखलिपुत्तं धम्मियाए पडिचो-
यणाए पडिचोएउ धम्मियाए पडिसारणाए पडिसारेउ धम्मियेणं पडोयारेणं
पडोयारेउ, गोसाळे णं मंखलिपुत्ते समणेहि निगं० मिच्छं विपडिवन्ने तएणं
से आणंदे थेरे समणेणं भ० महावीरेणं एवं वुत्ते स० समणं भ० म० वं०
नमं० २ जेणेव गोयमादिसमणा निगंथा तेणेव उवाग० २ गोयमादि
समणे निगंथे आपंतेति आ० २ एवं व०—एवं खलु अज्जो ! छट्ठकखमणपार-
णमंसि समणेणं भगवया महावीरेणं अब्भणुन्नाए समाणे सावन्थीए नगरीए
उच्चनीय तं चेव सव्वं जाव नायपुत्तस्स एयमट्ठं परिकहेहि तं म णं अज्जो ।
तुज्झे केइ गोसालं मंखलिपुत्तं धम्मियाए पडिचोयणाए पडिचोणउ जाव मिच्छं
विपडिवन्ने (सूत्र. ५४९).

जएवच णं आणंदे थेरे गोयमाईणं समणाणं निगंथाणं एयमट्ठं परिकहेहि
तावं च णं से गोसाळे मंख० पु० हाळाह० कुं० कूमकारावणाओ पडिनि०

Therefore, this doctrine of Nīścaya Naya is quite in agreement with the science of Logical Reasoning and keeping the Nīścaya Naya in mind, Śramaṇa Bhagavāna Mahāvīra has formulated the principle Karēmaṇē kaḍé'. It is, in every way, perfectly logical. The learned disciples of Jamālī tried their best, by means of a number of various arguments to convince him, but Jamālī was very obstinate. As a natural consequence, many of his wise and learned disciples left him and joined the Order of Ascetics of Śramaṇa Bhagavāna Mahāvīra.

आजीवियसंघसंपरिवुढे महया अमरिसं बहमाणे सिग्घं तुरियं जाव सावत्थि नगरिं मज्झिमज्झेणं निग्ग० २ जेणेव कोट्टुए चेइए जेणेव समणे म० महा० तेणेव उवा० ते० २ समणस्स भ० म० अदूरसामंते ठिष्वा समणं भ० महा० एवं वयासी—सुट्ठु णं आउसो । ममं एवं वयासी साहू णं आउसो कासवा ! ममं एवं वयासी—गोसाळे मंखलिपुत्ते ममं बम्मंतेवासी गोसाळे० २ जे णं से मंखलिपुत्ते तव बम्मंतेवासी से णं सुक्के सुकामिजाइए भवित्ता कालमासे-कालं किच्चा अन्नयरेसु देवलोएसु देवत्ताए उववन्ने अहन्नं उदाइनामं कुंढि-यायणीए अज्जुणस्स गोयमपुत्तस्स सरीरगं विप्पजहामि अ० २ गोसाळस्स मंखलिपुत्तस्स सरीरगं अणुप्पविसामि गो० २ इमं सत्तमं पडट्टपरिहारं परिहरामि, जेवि आइं आउसो ! कासवा ! अमहं समयंसि केइ सिज्झिं सु वा सिज्झंति वा सिज्झिस्संति वा सव्वे ते चउरासोति महाकप्पमयसइस्साइं सत्त दिव्वे सत्त संजूहे सत्त संनिगग्घे सत्त पडट्टपरिहारं पंच कम्मणि सयसइस्साइं सट्ठिं च सइस्साइं छच्च सए तिभि य कम्मंसे अणुपुव्वेणं खवइत्ता तओ पच्छा सिज्झंति वुज्झंति मृचंति परिनिव्वाइंति सव्वदुक्खाणमंतं करेसु वा करेति वा करिस्संति वा, से जहा वा गंगा महानदी उओ पवूढा जहिं वा पज्जुवत्थिया एस णं अद्धपंचजोयणसयाइं आवामेणं अद्धजोयणं विक्खंमेणं पंचधणुसयाइं उवेहेणं ए एणं गंगापमाणेणं सत्त गंगाओ सा एगा महगंगा. सत्त महा-गंगाओ सा एगा सादीणगंगा, सत्त सादीणगंगाओ सा एगा मज्जुगंगा,

When his health improved Jamāli left Śrāvastī, but he was always preaching his new doctrine wherever he went.

Dismissal of Jamāli.

At that time, Śramaṇa Bhagavāna Mahāvira was staying at Puṇḍrabhadra Caitya of Campā Nagarī. Jamāli came to Śramaṇa Bhagavāna Mahāvira and standing at some distance from him, he said:—"O Beloved of the gods! Do not think about me that I am moving about in the careless way that most of your disciples adopt. I am moving about as a Kévalin".

सत्त मधुगंगाओ सा एगा लोहियगंगा, सत्त लोहियगंगाओ सा एगा
आवतीगंगा, सत्त आवतीगंगाओ सा एगा परमावती एवामेव सधुब्बावरेण
एगं गंगा सयहस्सं सत्त रसहस्सा छच्चगुणपन्नगंगासया भवंतीति भक्खावाया,
तासिं दुविहे उदारे पणत्ते तं जहा—सुहुम बोदिकलेवरे चेव बायर बोदिक-
लेवरे चेव तत्थ णं जे से सुहुमबोदिकलेवरे से ठप्पे तत्थ णं ये से बायर-
बोदिकलेवरे तओ णं वाससए २ गए १ एगमेगं गंगावालुयं अवहाय जाव-
तिएणं कालेणं से कोहे खीणे णीरेए निल्लेवे निट्ठिए भवति सेत्तं सरे
सरप्पमाणे एएणं सरप्पमाणेणं तिभिसरसयसहस्सीओ से एगे महकप्पे
चउरासीइ महकप्पसयसहस्साइं से एगे महमाणसे, अणंताओ संजूहाओ
जीवे चयं चइत्ता उवरिल्लेमाणसे संजूहे देवे उववज्जति से णं तत्थ दिव्वाइं
भोगभीगाइं भुजमाणे विहरइ विहरित्ता ताओ देवलोगाओ आउक्खएण
भवक्खएणं डिइक्खएणं अणंतरं चयं चइत्ता पढमे सन्निगम्मे जीवे पच्चायात्ति,
से णं तओहिंतो अणंतर उवइत्ता मज्झिल्ले माणसे ससंजूहे देवे उववज्जइ,
से णं तत्थ दिव्वाइं भोगभीगाइं जाव विहरित्ता ताओ देवलीयाओ आउ०
३ जाव चइत्ता दोज्जे सन्निगम्मे जीवे पच्चायात्ति, से णं तओहिंतो अणंतर
उवइत्ता हेट्ठिल्ले माणसे संजूहे देवे उववज्जइ, से णं तत्थ दिव्वाइं जाव
चइत्ता तच्चे सन्निगम्मे जीवे पच्चायात्ति, से णं तओहिंतो जाव उवइत्ता
उवरिल्ले माणसुत्तरे संजूहे देवे उववज्जिज्जति, से णं तत्थ दिव्वाइं भोग

On hearing these proud words of Jamāli, Gaṇadhara Mahārāja Indrabhūti Gautama – the chief Gaṇadhara of Śramaṇa Bhagavāna Mahāvira, –addressing Jamāli said:—Jamāli ! What do you understand by Kēvala Jñāna and Kēvala Darśana? Know that Kēvala Jñāna, as well as, Kēvala Darśana is a radiance of Blissful Light which spreads its brilliance as far as Loka (the Universe) and A-loka (beyond the Universe) Its all-pervading light is not obstructed neither by rivers, nor by oceans, nor by

जाव चइत्ता चउत्थे सन्निगब्भे जीवे पच्चायाति, से णं तओहिंतो अणंतरं
उव्वट्ठित्ता मज्झिंछे माणुसुत्तरे संजूहे देवे उव्वज्जति, से णं तत्थ दिव्वाइं
भोग जाव चइत्ता पंचमे सन्निगब्भे जीवे पच्चायाति से णं तओहिंतो
अणंतरं उव्वट्ठित्ता हिट्ठिंछे माणुसुत्तरे संजूहे देवे उव्वज्जति, से णं तत्थ
दिव्वाइं भोग जाव चइत्ता छट्ठे सन्निगब्भे जीवे पच्चायाति, से णं तओहिंतो
अणंतरं उव्वट्ठित्ता बंभलोगे नामं से कप्पे पन्नत्ते पाईणपढीणायते उदीणदा-
हिणविच्छिन्ने जहा ठाणपदे जाव पंच वडेसगा पं०, तं जहा—असोगवडेसए
जाव पडिळ्ळा, से णं तत्थ देवे उव्वज्जइ, से णं तत्थ दस सागरोवमाइं
दिव्वाइं भोग जाव चइत्ता सत्तमे सन्निगब्भे जीवे पच्चायाति, से णं तत्थ
नवणं मासाणं बहुपडिपुन्नाणं अद्धमाण जाव वीतिकताणं सुकुमाल गभद्ध-
लए मिउकुंडलकुंचियकेसए मट्ठगंडतलकन्नपीठए देवकुमाहसप्पमए दारए
पयायति, से णं अहं कासवा ! तेणं अहं आउसो ! कासवा ! कोमारिय-
पव्वज्जाए कोमारणं बंभचेरवासेणं अबिद्धकन्नए चेव संखाणं पडिलभामि
सं. २ इमे सत्त पउट्टपरिहारे परिहामि, तं जहा—एणेज्जगस्स, मल्लरामस्स,
मल्लमंडियस्स, रोहस्स, भारद्वाजस्स, अज्जुणस्स. गोयमपुत्तस्स, गोसालस्स
मंखलिपुत्तस्स, तत्थ णं जे से पढमे पउट्टपरिहारे से णं रायगिहस्स नगरस्स
बहिया मंडियकुच्छंसि चेइयंसि उदाइस्स कुंडियायणस्स सरीरं विप्पज्जहामि
उदा० २ एणेज्जस्स सरीरं अणुप्पविसामि एणे० २ बावीसं वासाइं पढमं
पउट्टपरिहारं परिहामि, तत्थ णं जे से दोच्चे पउट्टपरिहारे से उइंदपुरस्स

tall ranges of very high mountains piercing the skies. By the brilliance of this light, dark caves, and intensely dark localities are made perfectly visible like an Āmalaka fruit (fruit of Embellie Myrobalans) resting on one's palm. Worthy Jamāl! The eminent soul in whom this divine illumination has appeared, cannot, in any way, be concealed. I think it absolutely worthless to discuss whether you are a Kévalin or not. I am only asking you two questions, now answer me viz 1. Is this Loka, śāśvata

नगरस्स बहिया चंदोयरणंसि चेइयंसि एणेज्जगस्स सरीरगं विप्पजहामि, २
 ता एणे० मल्लरामस्स सरीरगं अणुप्पविसामि मल्ल० २ एकवीसं वासाइं
 दोब्बं पउट्टपरिहारं परिहरामि, तत्थ णं जे से तच्चे पउट्टपरिहारे से णं
 चंपाए नगरीए बहिया अंगमंदिरं चेइयंसि मल्लरामस्स सरीरगं विप्पजहामि
 मल्ल० मंडियस्स सरीरगं अणुप्पविसामि मल्लमंडि० २वीसं वासाइं तच्चं
 पउट्टपरिहारं परिहरामि, तत्थ णं जे से चउत्थे पउट्टपरिहारे से णं बाणार-
 सीए नगरीए बहिया काममहावणंसि चेइयंसि मंडियस्स सरीरगं विप्पजहामि
 मंडि० २ रोहस्स सरीरगं अणुप्पविसामि रोह० एकूणवीसं वासाइं य चउत्थं
 पउट्टपरिहारं परिहरामि, तत्थ णं जे से पंचमे पउट्टपरिहारे से णं आळमि-
 याए नगरीए बहिया पत्तकालगयंसि चेइयंसि रोहस्स सरीरगं विप्पजहामि
 रोह० २ भारद्वाइस्स सरीरगं अणुप्पविसामि भा० अट्टारसवासाइं पंचमं
 पउट्टपरिहारं परिहरामि, तत्थ णं जे से छट्ठे पउट्टपरिहारे से णं वेसाळीए
 नगरीए बहिया कौंडियायणंसि चेइयंसि भारद्वाइस्स सरीरगं विप्पजहामि
 भा० २ अज्जुणगस्स गोयमपुत्तस्स सरीरगं अणुप्पविसामि अ० २ सत्तर
 वासाइं छट्ठं पउट्टपरिहारं परिहरामि तत्थ णं जे से सत्तमे पउट्टपरिहारे
 सेणं इहेव सावत्थीए नगरीए हालाहलाकुंभकारीए कुंभकारावणंसि अज्जुण-
 गस्स गोयमपुत्तस्स सरीरगं विप्पजहामि अज्जुणगस्स २ गोसाळस्सं मंखलि-
 पुत्तस्सं सरीरगं अलं थिरं धुवं चारणिज्जं सीयसहं उण्हसहं खुहासहं विविहं
 दंसमसगपरीसहोवसग्गसहं थिरसंघयणं तिकट्ठु तं अणुप्पविसामि सं० २ तं

(eternal) or a-śāśvata non-eternal)? 2. Is Jīva (living being śāśvata or a-śāśvata)?

Jamālī could not at all answer any of the two questions of Gaṇadhara Mahārāja Indrabhūti Gautama Śramaṇa Bhagavāna Mahāvira, then, said:—‘Jamālī! A very large majority of my disciples are able to answer these questions quite satisfactorily, although they are ‘chadmastha’ (without Kévala Jñāna). However, they never claim to be Kāvalins. O Beloved of the gods!

सेणं सोलस वासाइं इमं सत्तमं पउट्टपरिहारं परिहरामि, एवामेव आउसो ! कासवा ! एगेणं तेत्तीसणं वाससएणं सत्त पउट्टपरिहारा परिहरिया भवंतीति मक्खया, तं सुट्ठुणं आकसो ! कासवा ! ममं एवं वयासीसाधुणं आकसो ! कासवा ! ममं एवं वयसी-गोसाळे मंखलिपुत्ते ममं धम्मंतेवासिच्चि गोसाळे० (सूत्रं ५५०)

तए णं समणे मगवं महावीरे गोंसालं मंखलिपुत्ते एवं वयासी-गोसाला ! से जहानामए-तेणए सिया गामेळएहिं परब्भमाणे प० २ कत्थय गइं वा दरिं वा दुग्गं वा णिन्नं वा पण्ययं वा विसमं वा अणस्सादेमाणे एगेणं महं उन्नालोमेण वा सणलोमेण वा कप्पासिपम्हेण वा तणमूएण वा अत्ताणं चिद्वेज्जा से णं अणावरिए आवरियंमिति अप्पाणं मन्नइ अप्पच्छाण्णे य पच्छ-ण्णमिति अप्पाणं मन्नति अणिलुक्के णिलुक्कमिति अप्पाणं मन्नति अपकाए पकायमिति अप्पाणं मन्नति एवामेव तुमंपि गोसाला ! अणत्ते सते अब्भमिति अप्पाणं उपलभसि तं मा एवं गोसाला ! सञ्चेव तेसा छाया नो अभा (सूत्रं. ५५१)

तए णं से गोसाळे मंखलिपुत्ते समणेणं मगवया महावीरेणं एवं वुत्ते समाणे आसुरुत्ते ५ समणे मगवं महावीरं उच्चावयाहिं आउसणाहिं आउसति उच्चा० २ उच्चावयाहिं उदंसणाहिं उदंसेति उदंसेत्ता उच्चावयाहिं निब्भंछ-णाहिं निब्भंछेति उ० २ उच्चावयाहिं निच्छोदणाहिं निच्छोदेति उ० २ एवं वयासी-नट्टेसि कदाइ विणट्टेसि कदाइ भट्टोमि कयाइ नट्टविणट्टे भट्टेसि कयाइ अज्ज ! न मभसि नाहि ते ममाहिंतो सुइमत्थि (सूत्रं. ५५२)

Kévala Jñāna (Perfect Knowledge) is not such a trifling object that a Kévalin has to show its presence by shouting loudly with his own mouth.

'Jamāli ! Loka (the Universe) is śāśvata (eternal)', because it was in existence before for ananta (endless) years, it is in existence now, and it will be in existence for eternity.

From another stand-point of view Loka is a-śāśvata (perishable) In the cycle of Time, an Utsarpiṇī is followed by an

तेणं कालेणं २ समणस्स भगवओ म० अंतेवासी पाईणजावए
सब्बाणुभूती णामं अणगा पगइमइए जाव विणीए धम्माणुयरि णुरागेणं
एयमदं असइहमाणे उट्ठाए उट्ठेति ३० २ जेणेव गोसाळे मंखलिपुत्ते तेणेव
उवा० गोसालं मंखलिपुत्तं एवं वयासी-जेवि ताव गोसाळा ! तहारूवस्स
समणस्स वा माहणस्स वा अंतियं एगमवि आरियं धम्मियं सुवयणं निसा-
मेति सेवि ताव वंदति नमंसति जाव कल्लाणं मंगलं देवयं चेइयं पण्णुवासइ
किमंग पुण तुमं गोसाळा ! भगवया चेव पव्वाविए, भगवया चेव मुंडाविए,
भगवया चेव सेहाविए, भगवया चेव सिक्खाविए, भगवया चेव बहुस्सु-
तीकए भगवओ चेव मिच्छं विप्पडिवन्ने तं मा एव गोसाळा ! नारिहसि
गोसाळा ! सच्चेव ते सा छाया नो अस्मा, तए णं से गोसाळे मंखलिपुत्ते
सब्बाणु-भूतिणामं अणगारेणं एवंवुत्ते समणे आमुक्खे ५ सब्बाणुभूतिं
अणगारं तवेण तेएणं एगाहच्चं कूडाहच्चं जाव मासरासिं करेति, तए णं
से गोसाळे मंखलिपुत्ते सब्बाणुभूतिं अणगारं तवेणं तेएणं एगहच्चं कूडाहच्चं
जाव मासरासिं करेत्ता दोच्चंपि समणं भगवं महावीरं उच्चावयाहिं आउ-
सणाहिं आउसइ जाव सुहं नत्थि । तेणं कालेणं २ समणस्स भगवओ
महावीरस्स अंतेवासी कीसल्लजाणवए सुणक्खत्ते णामं अणगारे पगइमइए
वीणीए धम्मायरियाणुरागेणं जहा सब्बाणुभूतिं तहेव जाव सच्चेव ते सा
छाया नो अस्मा । तए णं से गोसाळे मंखलिपुत्ते सुणक्खत्तेणं अणगारेणं
एवंवुत्ते समणे आमुक्खे ५ सुणक्खत्तं अणगारं तवेणं तेएणं परित्तवेइ, तए

Avasarpiṇī era, and an Avasarpiṇī era is followed by an Utsarpiṇī era. In this way, the Cycle of Time goes on eternally. In all the material bodies, there are always changes of form taking place constantly in the Universe. So, the Loka, as well as the material objects existing in the Universe, are a-śāśvata (perishable) because the objects themselves or their component parts undergo changes in form.

In the same manner, Jīva is śāśvata, as well as, aśāśvata. It is śāśvata (eternal) because a jīva (a living being) existed in the

णं से मुनक्खत्ते अणगारे गोसालेणं मंखलिपुत्तेणं तवेणं तेणं परिता-
 विण समणे जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ समणं
 भगवन्तं महावीरं तिव्खुत्तो २ वंदइ नमंसइ २ सयमेव पंच महव्वयाइं आरु-
 भेति स० समणा य समणीओ य खामेइ सम० आलोइयपडिंकिते सणाहिपत्ते
 आणुपुव्वीए कालगए । तएणं से गोसाले मंखलिपुत्ते मुनक्खत्तं अणगारं
 तवेणं तेणं परितावेत्ता तच्चंपि समणं भगवं महावीरं उच्चावयाहिं आउस-
 णाहिं आउसति लव्वं तं चेव जाव सुहं नत्थि । तए णं समणे भगवं महावीरे
 गोसालं मंखलिपुत्तं एवं वयासी-जेवि ताव गोसाला ! तहारुवस्स समणस्स
 वा सहणस्स वा तं चेव जाव पज्जुवासेइ, किमंग पुण गोसाला ! तुमं मए
 चेव पव्वाविण जाव मए चेव बहुस्सुईकए ममं चेव मिच्छं विप्पडिवन्ने ! तं
 मा एवं गोसाला ! जाव नो अन्ना, तए णं से गोसाले मंखलिपुत्ते समणेणं
 भगवया महावीरेणं एवं वुत्ते समणे, आसुक्ते ५ तेयासमुग्घाएणं समोहन्नइ
 तेया० सत्तह पयाइं पच्चोसकइ २ समणस्स भगवओ महावीरस्स वहाए
 सरीरंगंसि तेयं निसिरति से जहानामए वाउकळियाइ वा वायमंडळियाइ
 वा सेलंसि वा कुड्डंसि वा थमंसि वा थूमंसि वा आवरिज्जमाणी वा निवा-
 रिज्जमाणी वा सा णं तत्थेक्खणो कयति नो पक्कमति एवामेव गोसालस्सवि
 मंखलिपुत्तस्स तवे तेए समणस्स भगवओ महावीरस्स वहाए सरीरंगंसि
 निसिद्धे समणे से णं तत्थ नो कयति नो पक्कमति अंबि (यंप्पि) करेत्ति

past, it exists in the present age, and it will exist in future. Besides, the Jiva (living being) is a-sāśvata, because on account of changes in various stages of life, it does not remain the same during all conditions of life. At one time it assumes the form of a Nāraka (a hellish being), at another time, the same living

अंचि० २ आयाहिणपयाहिणं करेति आ० २ उहूँ ब्रह्मासं उप्पइए, से णं तओ पडिहए पडिनियत्ते समाणे तमेव गोसालस्स मंखलिपुत्तस्स सरीरगं अणुदहमाने २ अंतो २ अणुप्पविट्ठे, तए णं से गोसाले मंखलिपुत्ते सएणं तेएणं अन्नाइहे समाणे समणं भगवं महावीरं एवं वयासी-कासवा ! ममं तवेणं तेएणं अन्नाइहे समाणे अंतो छण्हं मासाणं पित्तज्जर परिगयसरीरे दाहवकंतीए छउमत्ये चेव कालं करेस्ससि, तएणं समणे भगवं महावीरे गोसालं मंखलिपुत्तं एवं वयासीनो खल्लु अहं गोसाला ! तव तवेणं तेएणं अन्नाइहे समाणे अंतो छण्हं जाव कालं करेस्सामि अहमं अन्नाइं सोलस वासाइं जिणे सुहत्थी विहरिस्सामि तुमं णं गोसाला ! अप्पणा चेव सयेणं तेएणं अन्नाइहे समाणे अंतो सत्तरत्तस्स पित्तज्जरपरिगयसरीरे जाव छउ मत्ये चेव कालं करेस्ससि, तए णं सात्थीए नगरीए सिंघाढग जाव पहेसु बहुज्जणो अन्नमन्नस्स एवमाइक्खइ जाव एवं परूवेइ,—एवं खल्लु—देवाणुप्पिया ! सावत्थीए नगरीए बहिया कोट्टए चेइए दुबे जिणा संवलंति, एगे वयंति—तुमे पुंवि कालं करेस्ससि, एगे वदंति तुमं पुंवि कालं करेस्ससि, तत्थ णं के पुण सम्मावादी के पुण मिच्छावादी ? तत्थ णं जे से अहप्पहाणे जणे से वदंति—समणे भगवं महावीरे सम्मावादी, गोसाले मंखलिपुत्ते मिच्छावादी, अज्जोति समणे भगवं महावीरे समणे निगंथे आर्यतेत्ता एवं वयासी—अज्जो ! से जहानामए तणरासीइ वा कट्ठरासीइ वा पत्तरासीइ वा तयारासीइ वा तुसरसीइ वा झुसरसीइ वा गोमयरासीइ वा अवकररासीइ वा अगणिझामिए अगणिमूसिए अगणिपरिणामिए इयतेये गयतेये नट्टतेये भट्टतेये छुत्ततेये विणट्टतेये जाव एवामेव गोसाले मंखलिपुत्ते मम वहाए सरीरगंसि तेयं निसिरेत्ता इयतेये गयतेये जाव विणट्टतेये जाए, तं छंदेण अज्जो !

being becomes a tiryanca (a lower animal; a brute). The same living being may become a human being and he may also become a celestial being, On account of a series of originations and destructions, the jīva (living being) is āśāsvata (non-eternal).

Having explained to Jamālī the two questions asked by

तुङ्गो गोसालं मंखलिपुत्तं धम्मियाए पडिचोयणाए, पडिचोएह धम्मि० २
 धम्मियाए पडिसारणाए पडिसारेह, धम्मिएणं पढोयारेणं पढोयारेह
 धम्मि० २ अट्टेहि य हेऊहि य पसिणेहि य वागगरणेहि य कारणेहि य
 निप्पट्ठपसिणवागणं करेह, तएणं ते समणा निग्गंथा समणेणं भगवया
 महावीरेणं एवं वुत्ता समाणा समणं भगवं महावीरं वंदंति नमंसंति वं० न०
 जेणेव गोसाले मंखलिपुत्ते तेणेव उवागच्छंति तेणेव २ गोसाल मंखलिपुत्तं
 धम्मियाए पडिचोयणाए पडिचोएंति ध० २ धम्मियाए पडिसाहरणाए
 पडिसाहरेंति ध० २ धम्मिएणं पढोयारेणं पढोयारेंति ध० अट्टोहि य हेऊहि
 य कारणेहि य जाव वागरणं वागरेति । तए णं से गोसाले मंखलिपुत्ते
 समणेहि निग्गंथेहि धम्मियाए पडिचोयणाए पडिचोतिज्जमाणे जाव निप्प-
 ट्ठपसिणवागरणं कीरमाणे आसुरुत्ते जाव मिसिमिसेमाणे नो संचापति
 समणाणं निग्गंथाणं सरीरगस्स किंचि आवाहं वा वावाहं वा उप्पाएत्तए
 छविच्छेदं वा करेत्तए, तएणं ते आजीविआ येरा गोसालं मंखलिपुत्तं समणेहि
 निग्गंथेहि धम्मियाए पडिचोयणाए पडिचोएज्जमाणं धम्मियाए पडिसारणाए
 पडिसारिज्जमाणं धम्मियाए पढोयारेणं य पढोयारेज्जमाणं अट्टेहि य
 हेऊहि य जाव कीरमाणं आसुरुत्त जाव मिसिमिसेमाणं समणाणं निग्गंथाणं
 सरीरगस्स किंचि आवाहं वा वावाहं वा छविच्छेदं वा अकरेमाणं पासंसि
 पा० २ गोसालस्स मंखलिपुत्तस्स अंतियाओ आयाए अबक्कमंति आयाए
 अबक्कमित्ता २ जेणेव समणे भगवं महावीरे तेणेव उवागच्छंति ते० समणं
 भगवं महावीरं तिक्खुत्तो आ० २ वंदंति नम० २ समणं भगवं महावीरं
 उवसंपज्जित्ताणं विहरंति, अत्थेगइया आजीविआ येरा गोसालं चैव मंखलिपुत्तं
 उवसंपज्जित्ताणं विहरंति । तए णं से गोसाले मंखलिपुत्ते जस्सट्ठाए, इव्वमा-

Caṇadhara Mahārāja Indrabhūti Gautama, the worshipful Lord Śramaṇa Bhagavāna Mahāvīra tried to bring him to the Right Path, but he was very obstinate. He did not leave off his perversity. He went away and passed his days in spreading the tenets of his false doctrine and adding a few to his gang.

गए तमहुं असाहेमाणे रुंदाइं पळोएमाणे दीहुण्हाइं नीसासमाणे दादियाए लोमाए लुंछमाणे अबहुं कंहुंयमाणे पुयलिं पप्फोडेमाणे इत्ये विणिहुणमाणे दोहि वि बाएहिं भूमिं कोट्टेमाणे हाहा अहो ! हओऽहमस्सीतिकहुं समणस्स म० महा० अंतियाओ कोट्टयाओ चेइयाओ पडिनिक्खमति प० २ जेणेव सावत्थी नगरी जेणेव हाळाहलाए कुंभकारीए कुंभकारावणे तेणेव उवागच्छइ ते० २ हाळाहलाए कुंभकारीए कुंभकारावणंसि अंबकूणगहत्यगए मज्जपाणगं पियमाणे अभिक्खणं गायमाणे अभिक्खणं नच्चमाणे अभिक्खणं हाळाहलाए कुंभकारीए अंजलिकम्मं करेमाणे सीयलएणं मट्ठियापाणएणं आयंचणिलदएणं गायाइं परिसिंचमाणे विहरति (सूत्रं ५५३)

अज्जोति समणे मगवं महावीरे समणे निगंये आमंतेत्ता एवं वयासीः जावतिणं अज्जो ! गोसाळेणं मंखलिपुत्तेणं ममं वहए सरीरगंसि तेये निस्सट्ठे सेणं अळाहि पज्जत्ते सोळसण्ह जणवयाणं, तं०—आंगाण वंगाणं मगहाणं मळयाण मालवगाणं अत्थाणं वत्थाणं कोत्थाणं पाढाणं छाढाणं वज्जाणं मोळीणं कासीणं कोसळाणं अवाहाणं सुंभुत्तराणं—घाताए वहाए उच्छादणयाए मासीकरणयाए, जंपि य अज्जो ! गोसाळे मंखलिपुत्ते हाळाहलाए कुंभकारीए कुंभकारावणंसि अंबकूणगहत्यगए मज्जपाणं पियमाणे अभिक्खणं जाव अंजलिकम्मं करेमाणे विहरइ तस्सवि य णं वज्जस्स पच्छादणद्वयाए इमाइं अट्ठचरिमाइ पभवति तं जहा—चरिमेपाणे, चरिमे पाणे, चरिमे गेये, चरिमे नट्टे, चरिमे अंजलिकम्मै, चरिमे पोक्खल्लसंवट्ठए महामेहे, चरिमे सेणयए गंधहत्थी, चरिमे महासिल्लाकरए संगामे अहं च ण इमीसे ओसप्पिणीए चडवीसाए तित्थकराणं चरिमे तित्थकरे सिज्झस्सं जाव अंतं करेस्सति जंपि य अज्जो ! गोसाळे मंखलिपुत्ते सीय-

Out of 500 sādhus of Jamāli and 1000 sādhis of Priyadarśanā, some sādhus and some sādhis joined the doctrine of Jamāli.

One day, Priyadarśanā accompanied by her sādhi-disciples went to Śrāvastī, and stayed at the pottery-house of Potter Dhanka.

लणं मट्टियापाणणं आयंचळिउदणं गायइं परिसिचमाणे विहरइ
तस्सवि य णं वज्जस्स पच्छादणद्वयाए इमाइं पाणगाइं पञ्चवेति, से
किं तं पाणए ? पाणए चउव्विहे पन्नत्ते तं जहा-गोपुट्टए, इत्थमद्वियए, आय-
वत्तए, चउव्विहे पणत्ते, तं जहा-थाळपाणए तयापाणए, सिबलिपाणए,
मुद्धपाणए, । से किं तं थाळपाणए ? २ जणं दाथाळगं वा दावाळगं वा
दाकुंभगं वा दाकळसं वा सीयळगं उल्लगं इत्थेहिं परामुसइ न य पाणियं
पियइ सेत्तं थाळपाणए. से किं तं तयापाणए ? २ जणं अंबं वा अंबाडगं
वा जहा पजोगपदे जाव बोरं वा तिंदुरुयं वा (तरुयं) वा तरुणगं वा आमगं
वा आसगंसि आवीळेति वा पवीवेति वा न य पाणियं पियइ सेत्तं तयापाणए.
से किं तं सिबलिपाणए ? २ जणं कळसंगलियं वा मुगसिगलियं वा
माससंगलियं वा सिबलिसंगलियं वा तरुणियं आमियं आसगंसि आवी-
ळेति वा पवीळेति वा णय पाणियं पिबति सेत्तं सिबलिपाणए. से किं तं
मुद्धपाणए ? सु० जणं छम्भासे मुद्धखाइमं खाइति दो मासे पुढवि
संथारोवगए य दो मासे कट्टसंथारोवगए दो मासे दम्भसंथारोवगए तस्स
णं बहु पडिपुनाणं छणं मासाणं अंतिमराइए इमे दो देवा महड्डिया जाव
महसक्खा अंतियं पाउम्भवंति, तं० पुअमहे य माणिमहेय, तएण ते देवा
सीयळएहिं उल्लयेहिं इत्थेहिं गायइं परामुसति जे णं ते देवे साइज्जति
तस्स णं तंसि सरीरगंसि अगणिकाए संभवति से णं सएणं तेएणं सरोरगं
झामेति स० २ तओ पच्छा सिज्जति जाव अंतं करेति, सेत्तं मुद्ध पाणए ।
तत्थ णं सावत्थीए नयरीए अयंपुळे णामं आजीविओवासए परिवसइ अंडू
जाव अपरिभूए जहा झालाहला जाव आजीवियसमएणं अप्पाणं माक्खमाणे

Dhanka was a devotee of Śramaṇa Bhagavāna Mahāvīra. He was aware of the difference of opinion of Jamālī from the long-established tenets of the Jaina Āgamas. He also knew that Priyadarśanā was a follower of the doctrine of Jamālī. He earnestly wished that Jamālī and his followers should be brought to the Right Path, and their relations with Śramaṇa Bhagavāna

विहरति. तए णं तस्स अयंपुलस्स आजीविओवासगस्स अन्नया कदापि पुब्बरत्तावरत्तकालसमयंसि कुट्टंभियजागरियं जागरमाणस्स अयमेवारूवे अम्म-
त्थिए जाव समुप्पज्जित्था—किं सट्ठिया इत्था पणत्ता ? तए णं तस्स अयंपुल-
स्स आजीविओवासगस्स दोच्चंविं अयमेयारूवे अम्मत्थिए जाव समुप्पज्जित्था
एवं खलु ममं घम्मायरिए घम्मोवदेसए गोसाळे मंखलिपुत्ते उप्पमाणदंसणधारे
जाव सव्वणु सव्वदरिसो इहेव सावत्थीए नगरीए हालाहकाए कुंभकारीए
कुंभकारावणंसि आजीवियसंघसंपारवुद्धे आजीवियसमएणं अप्पाणं भावेमाणे
विहरइ, 'तं सेय' खलु 'मे कल्ल' जाव जलंते गोसाळं मंखलिपुत्तं जाव पण्डु-
वासेत्ता इगं एयारूव' वागरणं वागरित्तए त्तिक्कट्टु एवं संपेहेति एवं ० २
कल्लं जाव जलंते ण्हाए कयजाव अप्पमहग्घामरणा लंकियसरीरे साओ
गिहाओ पढिनिक्खमति सा ० २ पायविहारचारेणं सावत्थि नगरिं मज्झं-
मज्जेणं जेणेव हालाहकाए कुंभकारीए कुंभकारावणे तेणेव उवाग ० २ पासइ
गोसाळे मंखलिपुत्तं हालाहकाए कुंभकारीए कुंभकारावणंसि अंबकूणगहत्थवयं
जाव अंजलिकम्मं करेमाणं सीयकयाएणं मट्ठिया जाव गायाइं परिसिंचमाणं
पासइ २ लज्जिए विळिए विट्ठे सणियं २ पच्चोसकइ, तए णं ते आजीविया
येरा अयंपुलं आजीवियोवासगं लज्जियं जाव पच्चोसकमाणं पासइ पा ० २
२ एवं वयासी—एहि ताव अयंपुला ! एत्तओ, तए णं से अयंपुळे आजीवि-
योवासए आजीविय येरेहि एवं वुत्तं समाणे जेणेव आजीविया येरा तेणेव
उवागच्छइ तेणेव ० २ आजीविए येरे वंदति नमंसति २ नच्चासन्ने जाव
पण्डुवासइ, अयंपुलाइ आजीविया येरा अयंपुलं आजीवियोवासगं एवं व ०
से नूणं ते अयंपुला ! पुब्बारत्तावरत्तकालसमयंसि जाव किं सट्ठिया इत्था

Mahāvira may speedily improve. with that idēa in his mind, Dhanka intentionally threw a burning spark of fire on the saṅghāti (upper cloth) of Priyadarśanā. On seeing her cloth being burnt, priyadarśanā at once cried out:—“O worthy man! what have you done! you have burnt my saṅghāti” Dhanka replied :—“your saṅghati is not burnt. It is being burnt now, To say a thing that is in a state of being burnt, as actually burnt is

पणत्तहि तए णं तव अयंपुला ! दोच्चंपि अयमेया० तं चेव सन्वं माणि
यन्वं जाव सावत्थि नगरि मज्झमज्झे णं जेणेव हाहाहलाए कुंभकारीए कुंभ-
कारावणे चेणेव इहं तेणेव हव्वमागए, से नूणं ते अयंपुला ! अट्टे समट्टे ?
इता अत्थि, जंपि य अयंपुला ? तव धम्मायरिए धम्मोवदेसए धम्मोवदेसए
गोसाळे मंखलिपुत्ते हाहाहलाए कुंभकारीए कुंभकारावणंसि अंबकूणगहत्थगए
जाव अंजलि करेमाणे विहरति तत्थ वि णं भगवं इमाइं अट्टचारमाइं पक्क-
वेति तं० चरिमे पाणे जाव अंतं करेस्सति जे विय अयंपुला ! तव धम्मायरिए
धम्मोवदेसए गोसाळे मंखलिपुत्ते सीयळयाए णं मट्टिया जाव विहरति तत्थ
वि णं मंते ! इमाइ चत्तारि पाणगाइं चत्तारि अपाणगाइं पक्कवेति से, किं
तं पाणए ? २ जाव तओ पच्छासिज्झति जाव अंते करेति, तं गच्छ णं
तुमं अयंपुला ! एस चेव तव धम्मायरिए धम्मोवदेसए गोसाळे मंखलिपुत्ते
इमं एयारूवे बागरणं वागरित्तएत्ति, तए णं से अयंपुळे आजीवियोवासए
आजीविएहिं थेरेहिं एवं वुत्ते समाणे हट्ठु उट्ठाए उट्ठेति उ० २ जेणेव गो
साळे मंखलिपुत्ते तेणेव पहारेत्थ गमणाए, तए णं ते आजीविया थेरा गोसा-
ळस्स मंखलिपुत्तस्स अंबकूणगपट्ठवणट्ठयाए एगंतमंते संगारं कुव्वइ, तए
णं से गोसाळे मंखलिपुत्ते आजीवियाणं थेराणं संगारं पटिच्छइ सं० २ अंब-
कूणगं एतमंते एडइ, तए णं से आयंपुळे आजीवियोवासए जेणेव गोसाळे
मंखलिपुत्ते तेणेव उवाग० २ तेणेव० २ गोसाळे मंखलिपुत्तं तिव्वुत्तो जाव
पज्जुवासति, अयंपुलादी गोसाळे मंखलिपुत्ते अयंपुलं आजीवियोवासणं
एवं वयासी—से नूणं अयंपुला ? पुव्वरत्तावरत्तकालसमयंसि जाव जेणेव ममं
अंतियं तेणेव हव्वमागए, से नूणं अयंपुला ! अट्टे समट्टे ? इता अत्थि, तं

the doctrine of Śramaṇa Bhagavāna Mahāvīra. According to your doctrine, that which is completely burnt is burnt, why did you say that your saṅghātī (upper cloth) was burnt when it was in a state of being burnt ?

Priyadarśanā was soon brought to her senses by this device of Dhanka. she said:—O Noble Man ! you have taught me a good lesson. From that very moment, Priyadarśanā left off the

नो खलु एस अंबकूणग अंबचोयए णं एस, किं संठिया हल्ला पणत्ता ? वंसी मूलसंठिया हल्ला पणत्ता, वीणं वाएहि रे वीरगा वी० २ तए णं से अयंपुळे आजीवियोवासए गोसालेणं मंखलिपुत्तेणं इमं एयारूवं वागरणं वागरिए समाणे इट्ठतुट्ठे जाव हियए गोसालं मंखलिपुत्तं वं० न०२ पसिणाइ पु० प० २ अट्ठाइं परियादियइ अं० २ उट्ठाए उट्ठेति उ० २ गोसालं मंखलिपुत्तं वं० नं० २ जावं पडिगए । तए णं से गोसाले मंखलिपुत्ते अप्पणो मारणं आभोएइ २ आजीविए थेरे सहावेइ आ० २ एवं बयासी—तुज्जे णं देवाणुप्पिया ? ममं कालगयं जाणेत्ता सुरभिणा गंधोदणं ण्हाणेइ सु० २ पम्हलसुकुमालाए गंधकासाईए गायाइं लूहेइ, गा० २ सरसेणं गोससीचंदणेणं गायाइं अणुलिपह स०२ महरिइं हंसलक्खणं पाडसाढनं नियंसेइ, मह० सव्वालंकारविभूसियं करेइ, स० २ पुरिससइस्सवाहिणिं सीयं ईरूहेइ, पुरि० २ साबत्थीए नगरीए सिंघाढगजावपहेसु महया महया सहेणं उग्घो-सेमाणे एवं वदइ एवं खलु देवाणुप्पिया ! गोसाले मंखलिपुत्ते जिणे जिण-प्पलावी जाव जिणसइं पगासेमाणे विहरित्ता इमीसे ओसप्पिणीए चउवी-साए तित्थयराणं चरिमे तित्थयरे सिद्धे जाव सव्वहुक्खप्पहीणे इड्ढि संकार-समुदणं मम सरीरगस्स णीहरणं करेइ, तए णं ते आजीविया थेरस गोसा-लस्स मंखलिपुत्तस्स एयमट्ठं विणएणं पडिसुणेति (सूत्र ५५४) :

तए णं तस्स गोसालस्स मंखलिपुत्तस्स सत्तरत्तंसि परिणममाणंसि पडिल्लसम्मत्तस्स अयमेयारूवे अन्भत्थिए जाय समुप्पज्जित्था णो खलु अहं जिणे जिणप्पलावी जाव जिणसइं पगासेमाणं विहरति, अहं णं गोसाले

doctrine of Jamāli and she entered the Order of Śramaṇa Bhagavāna Mahāvira, along with her own batch of sādhis.

The sādhus who were living with Jamāli, gradually left him and they joined the Order of Ascetics of Śramaṇa Bhagavāna Mahāvira. However, Jamāli did not leave off his obstinacy. He was trying to spread the tenets of his doctrine and he was very often slandering Śramaṇa Bhagavāna Mahāvira.

चेव मंखलिपुत्ते समणघायए समणमारए समणपडिणीए आयरियउवज्झा-
याणं अयसकारए अवक्ककारए अकित्तिकारए बहूहिं असम्भावुग्भावणाहिं
मिच्छताभिनिवेसेहि य अप्पाणं वा परं वा तदुभयं वा जुग्गाहै माण, पुप्पा-
एमाणे विहरित्ता सएणं तेएणं अनाइहे समाणे अंतो सत्तरत्तस्स पित्तज्जरपरि-
मयसरीरे दाहवक्कंतीए छउमत्ये चेव कालं करेस्सं, समणे भगवं महावीरे
जिणे जिणप्पलावी जाव जिणसहं पगासेमाणे विहरइ, एवं संपेहेति एवं
संपेहित्ता आजीविए येरे सदावेइ, आ० २ उच्चावयसवहसाविए करेति उच्चा०
२ एवं वयासी-नो खलु अहं जिणे जिणप्पलावी जाव पगासेमाणे विहरइ,
अहम् गोसाळे मंखलिपुत्ते समणघायए जाव छउमत्ये चेव कालं करेस्सं,
समणं भगवं महावीरे जिणे जिणप्पलावी जाव जिणसहं पगासेमाणे विहरइ तं
तुज्जे णं देवानुप्पिया ! मयं कालंगयं जाणेत्ता वामे पाए सुंवेणं बंधइ वा० २
तिक्खुत्तो मुहे उद्गुहइ ति० २ सावत्थीए नगरीए सिंघादगजावपहेसु आक-
ट्टिविकिट्ठिं करेमाणा महया २ सहेणं उग्घोसेमाणा उ० एवं वदह-नोखलु
देवानुप्पिया ! गोसाळे मंखलिपुत्ते जिणे जिणप्पलावी जाव विहरिए, एस
णं गोसाळे चेव मंखलिपुत्ते समणघायए जाव छउमत्ये चेव कालंगए, समणे
भगवं महावीरे जिणे जिणप्पलावी जाव विहरइ महया अणिड्डीय सक्कार-
समुवएणं मयं सरीरंगस्स नीहरणं करेज्जाइ, एवं वदित्ता कालंगए
(सूत्र-५५५)

तए णं आजीविया येरा गोसालं मंखलिपुत्तं कालंगयं जाणित्ता हाका-
हकाए कुंमकारीए कुंमकारावणस्स दुवाराइं पिहेति दु० २ हाकाहकाए कुंम-

Jamāli led ascetic life for many years. At the end of his life, he remained in religious meditation without food and drink for fifteen days, and after death, he was born as a Kīlbiṣika god (a variety of cruel menial gods) in Lāntaka Déva-loka.

From Méndhika-grāma, the Worshipful Lord Śramaṇa Bhagavāna Mahāvira went to Mithilā Nagari. He lived at Mithilā Nagari during the rainy season of that year.

कारीए कुंभकारावणस्स बहुमज्झदेसभाए सावत्थि नगरिं आलिहंति सा० २ गोसाळस्स मंखलिपुत्तस्स सरीरगं वामे पादे सुवेणं बंधति वा० २ तिवसुत्तो मुहे उधुद्वंति २ सावत्थीए नगरीए सिग्धाडगजाव पहेसु आकट्ठिविकट्ठि करे-
माणा णीयं २ सहेणं उग्घोसेमाणा उ० २ एवं वयासी-नो खलु देवाणुप्पिया गोसाळे मंखलिपुत्ते जिणे जिणप्पळावी जाव विहरइ, एसणं चैव गोसा० मंख-
लिपु० समणघायए जाव छउमत्थे चैव कालगए सम० म० महा० जिणे जिणप्पळावी जाव विहरति सबहपडिमोक्खणगं करेति स० दोच्चंपि पुयास-
कारथिरीकरणद्वयाए गोसाळस्स मंखलि पु० वामाओ पादाओ सुव सुयंति सु० हाळाहळा० कुं० कुं० दुचारवयणाइ अवशणंति अ० २ गोसाळस्स मंख-
लिपुत्तस्स सरीरस्स नीहरणं करेति ॥ (सूत्रं-५५६) ॥

The remaining sections of the Fifteenth Sataka of Śrī Bhagavati Sūtra viz sections from 557 to 560, dealing with the account of Gośālaka are interesting. They are not included as it would materially increase the size of the present volume. The reader is therefore desired to read the original from the Āgama dayā zamiti Edition or any other edition of Bhagavati Sūtra.

CHAPTER VII

Twenty-eighth Year of Ascetic Life (B. C. 541-40).

1. Dialogue between Gaṇadhara Bhagavāna Indraśhūti Gautama and Kéśi Gaṇadhara. 2. Dīkṣā and Avadhi Jñāna of Śiva Rājarsi 3. Dīkṣā of Poṭṭila.

Soon after the close of the rainy season, Śramaṇa Bhagavāna Mahāvīra left Mithilā Nagari, and going westward, he went to several big towns of Koṣala-deśa. There were Samavasaraṇa prepared by gods at Śrāvastī, Ahicchatrā, Hastināpura, and at Mokā Nagari.

At that time, Gaṇadhara Bhagavāna Indraśhūti Gautama accompanied by a number of his disciples, went to Śrāvastī Nagari and put up at Koṣṭaka Caitya of that town.

Śramaṇa Kéśi Kumāra—one of the chief disciples of Śrī Parśva Nātha—the twentieth-third Tirthaṅkara of the Jains accompanied by some of his disciples was staying at the Tinduka Udyāna of the same town.

Some of the disciples of both the Gaṇadharas, on seeing the difference in the rituals in their individual congregation thought, as follows :—

1. What must be the nature of the Religion preached by Tirthaṅkara Bhagavāna Śrī Parśva Nātha, and of that preached by Tirthaṅkara Bhagavāna Śrī Mahāvīra Swāmī. 2. There are Four Great Vows in the Religion promulgated by Tirthaṅkara Bhagavāna Śrī Parśva Nātha and Five Great Vows in the Religion preached by Tirthaṅkara Bhagavāna Śrī Mahāvīra Swāmī

the disciples of the one put on valuable garments, while those of the other, go without clothes. 3. Why should there be any difference in the rituals of both, when the goal-acquisition of Mokṣa-is the same in the accomplishment of the desired object ?

Both Gaṇadhara Bhagavāna Indrabhūti Gautama and Gaṇadhara Kéśi Kumāra had over heard these discussions among their disciples, and both of them thought of meeting with each other and of coming to a right conclusion.

Gaṇadhara Bhagavāna Indrabhūti Gautama was extremely prudent. Knowing that Kéśi Śramaṇa belonged to an old and well-established system of religion, Gaṇadhara Bhagavāna Indrabhūti Gautama, accompanied by his coteri of disciples went to the place of residence of Kéśi Gaṇadhara in Tinduka Udyāna.

On seeing Indrabhūti Gautama advancing towards his āśrama, Śramaṇa Kéśi Kumāra did respectful obeisance to him, and offered him a seat made of Kuśa-grass. Indrabhūti Gautama took his seat on the seat offered to him. Sitting near one another, both of them appeared lustrous like the Sun and the Moon.

The meeting of the Sādhus of Tīrthāṅkara Bhagavāna Śrī Pārśva Nātha, and those of Tīrthāṅkara Bhagavāna Mahāvira Swāmī, was a momentous incident. Numerous ascetics of other Sects, and thousands of people assembled to hear the conversation between the two eminent dignitaries.

*Dialogue

॥ केसिगौतमीयारव्यमध्ययनम् ॥

जिणे पासे त्ति णमेणं अरहाल्लोगपूइए ।

संबुद्धप्पा य सव्वण्णु धम्मतित्थयरे जिणे ॥ १ ॥

तस्स ल्लोगप्पदीवस्स, आसि सोसे महायसे ।

केसीकुमारसमणे, विज्जा-चरणपारगे ॥ २ ॥

* Vide pages 72 to 101 of Vol V Part I Sthavirāvalī of the Serie.

Kéśi Śramaṇa :—O illustrious Gautama ! May I ask You any questions !

Indrabhūti Gautama :—O Worshipful Saint ! With great pleasure, you are at liberty to ask me whatever you are desirous of knowing from me.

Kéśi Śramaṇa :—O Magnanimous Saint ! The Great Saint Tīrthaṅkara Bhagavāna Śrī Pārśva Nātha preached form of religion with Four (4) Great Vows and the Tīrthaṅkara Bhaga-

ओहिनाणमुए बुद्धे, सीससंघ-समाउछे ।

गामाणुगामं रीयंते, सावत्थीपुरीमागए ॥ ३ ॥

तेंदुयनामं उज्जाणं, तम्मि नगरमंडछे ।

फामुए सिज्जसंथारे, तत्थ वासमुवागए ॥ ४ ॥

अह तेणेव काळेणं धम्मतित्थयरे जिणे ।

भयवं वद्धमाणुत्ति सब्बलोगम्मि विस्सुए ॥ ५ ॥

तस्स लोणपईवस्स आसि सीसे महायसे ।

मयवं गोयमं नामं विज्जा-चरणपारमे ॥ ६ ॥

बारसंगविज्ज बुद्धे सीससंघ-समाउछे ।

गामाणुगामं रीयंते से वि सावत्थिमागए ॥ ७ ॥

कोट्ठगं नाम उज्जाणं तम्मि नयरमंडछे ।

फामुए सिज्जसंथारे तत्थ वासमुवागए ॥ ८ ॥

केसीकुमारसमणे, गोयमे य महायसे ।

उमओ वि तत्थ विहरिंसु, अल्लीणा समाहिया ॥ ९ ॥

उमओ सीससंघाणं संजयाणं तवस्सिणं ।

तत्थ चिंता समुपभा गुण्णंताण ताइणं ॥ १० ॥

केरिसो वा इमो धम्मो ? इमो धम्मो व केरिसो ? ।

आयारधम्मप्पणिही इमा वा सा व केरिसा ? ॥ ११ ॥

vana Mahāvira Swāmi advocated a form of religion with Five (5) Great Vows. What must be the cause of difference of opinion in the two practices? Why should there be a difference in the accomplishment of the means, when the goal—Attainment of Mokṣa—is the same in the two practices? O Indrabhūti Gautama! On seeing the difference in the means of accomplishment of the goal in the two practices, are you not inclined to have a doubt or want of confidence in the teachings?

Indrabhūti Gautama:—Worshipful Kumāra Śramaṇa! Everywhere, the solution of the Essence of Religion (Dharma) depends upon keen intellect. The preaching of Dharma, should, therefore, be done to people, strictly in accordance with the capacity of the intellect and environments of the people, for whom the preaching is meant, in relation especially to dēśa (locality), kāla (times), and bhāva (intention).

During the time of the first Tirthaṅkara—Tirthaṅkara Bha-

चाउज्जामो य जो धम्मो, जो इमो पंचसिक्खिओ ।

देसिओ वद्धमाणेण, पासेण य महासुणी ॥ १२ ॥

अवेकगो य जो धम्मो जो इमो संतस्सरो ।

एगज्जप्पवन्नाणं, विसेसे किं जु कारणं ? ॥ १३ ॥

अह ते तत्थ सीसाणं विनाय पविसिक्खियं ।

समागमे कयमई उमओ केसि—गोयमा ॥ १४ ॥

गोयमे पडिरूवण्णू सीससंघ—समाउछे ।

जेहं कुलमवेक्खंतो तंदुयं वणमाणओ ॥ १५ ॥

केसीकुमारसमणो, गोयमं दिस्समाणयं ।

पडिरूवं पडिवत्तिं सम्मं संपडिवज्जई ॥ १६ ॥

पळाळं फामुयं तत्थ पंचमं बुद्धं—तणाणि यं ।

गोयमस्स णिसिज्जाए खिप्पं संपणामए ॥ १७ ॥

gavāna Śrī Rīṣabha Dēva Swāmī, people were straight-forward but dull-witted. They were not, therefore, able to observe the Rules of Conduct in their purity. A large majority of the people of the time of the Last Tirthaṅkara of the present series of Twenty-four Tirthaṅkaras-i-e Śramaṇa Bhagavāna Mahāvira Swāmī, are crooked-minded, as well as, dull-witted. It is very difficult for them to observe the rules of conduct in their purity. It is, therefore, quite natural that the first Tirthaṅkara (Tirthaṅkara Bhagavāna Rīṣabha Dēva Swāmī) and the last Tirthaṅkara (Tirthaṅkara Bhagavāna Mahāvira Swāmī) preached a form of religion with Five (5) Great Vows. While people during the times of the inter-mediate twenty-two Tirthaṅkaras i e (from Tirthaṅkara Bhagavāna Śrī Ajita Nātha to Tirthaṅkara Bhagavāna Śrī Pārśva Nātha) were sincere and clever, and being quick-witted, they were able to observe the rules of conduct with utmost purity. It is, therefore, evident that the intermediate twenty-two Tirthaṅkaras preached a form of religion with Four (4) Great Vows.

. Kṣēṣī Śramaṇa:—O Gautama! Your intellect is praiseworthy! You have removed my doubt. I have some other doubts which you should explain to me, Gautama. The form of religion prea-

केसीकुमारसमणो, गोयमे य महायसे ।

उभओ निसिआ चंदसूरसमणभा ॥ १८ ॥

समागया बहू तत्थ पासंडा कोउगा मिया ।

गिहत्थाण अणेगाओ साहस्सीओ समागया ॥ १९ ॥

देव-दाणव-गंधर्वा जक्ख-रक्खस-किन्नरा ।

अहिंसाण य भूयाणं आसि तत्थ समागमो ॥ २० ॥

पुच्छामि ते महाभाग ! केसी गोअममन्ववी ।

तओ केसीं बुवंठं तु गोअमो इणमन्ववी ॥ २१ ॥

पुच्छ भंते ! जहिच्छं ते, केसी गोअममन्ववी ।

तओ केसीं अणुणाए, गोयमं इणमन्ववी ॥ २२ ॥

ched by Śramaṇa Bhagavāna Mahāvīra forbids the use of clothes, while the religion propagated by Tīrthāṅkara Bhagavāna Śrī Pārśva Nātha allowed free use of costly garments for sādhus. Why should there be a difference in the preachings of the two Prophets for attainment of one particular object? Gautama! Do not entertain any doubt in your mind on seeing the distinction in the apparel of the sādhus?

Gaṇadhara Gautama:—Revered Kēśi Kumāra Śramaṇa! Deciding the matter by their superior knowledge, the Tīrthāṅkaras have fixed what is necessary for carrying out the Law (31). The various outward marks (of religious men) have been introduced in order that people might recognise them as such; the reason for the characteristic marks is their usefulness for religious life and their distinguishing character. Now, the opinion of the Tīrthāṅkaras, is that Knowledge, Faith and Right Conduct are the true causes of Final Liberation (and not the outward marks).

Kēśi Śramaṇa:—Gautama! You are living in the midst of thousands of enemies and they make an attack on you. How have you vanquished them?

Gaṇadhara Gautama:—Kumāra Śramaṇa! By conquering

चाउज्जामो अ जो धम्मो जो इमो पंचसिक्खिओ ।

देसिओ वद्धमाणेणं पासेणं य महामुणी ॥ २३ ॥

एगकज्जप्पवन्नाणं, विसेसे किं नु कारणं ? ।

धम्मो दुविहे मेहावी ! कह विप्पच्चओ न ते ? ॥ २४ ॥

तओ केसिं बुवंतं तु गोअमो इणमन्ववी ।

पण्णा समिक्खए धम्मं तत्तं तत्तं विणिच्छयं ॥ २५ ॥

पुरिमा उज्जुजडा उ वक्कजडा य पच्छिमा ।

मज्झिमा उज्जुपण्णा उ, तेण धम्मो दुहा कए ॥ २६ ॥

one, five are vanquished. By conquering five, ten are vanquished, and by conquering ten, thousands are easily vanquished.

Gaṇadhara Gautama:—O Muni ! Ātmā (Self) is the invincible foe. By restricting one, four more, namely Krodha (anger), Māṇa (pride) Mayā (deceit) and Lobha (greed)—the four passions are vanquished; by conquering five, ten are vanquished and having conquered the ten, I vanquish all the enemies.

Kéśi Śramaṇa:—Who are these enemies ?

Gaṇadhara Gautama:—When the Self is not conquered, the passions and the sense-organs are the enemies. Having judiciously conquered them. O Muni, I move about.

Kéśi Śramaṇa:—Gautama ! Your intellect is excellent. My this doubt is removed. I have another doubt. Please explain it to me. Many persons who are bound with bondages, are seen in this world. How have you got rid of these bondages and are set free, O Muni ?

Gaṇadhara Gautama:—Having cut off these fetters in all ways, and having destroyed them by right means, and becoming free from these fetters, I move about. O sage !

Kéśi Śramaṇa said to **Gautama:**—Which do you call bondages ?

पुरिमाणं दुर्व्विसोज्जो उ, चरिमाणं दुरधुपालओ ।
कप्पो मज्झिमगाणं तु, सुविसोज्जो सुपालओ ॥ २७ ॥

साहु गोअम ! पण्णा ते, छिण्णो मे संसओ इमो ।
अओ वि मज्झं, तं मे कहसु गोअमा ! ॥ २८ ॥

अचेळगो अ जो धम्मो, जो इमो संतरुत्तरो ।
देसिओ वट्ठमाणेणं, पासेणं य महायसा ॥ २९ ॥

एगकज्जप्पवक्काणं, विसेसे किं सु कारणं ।
लिगे दुविदे येहणी ! कसं विप्पवक्को न ते ? ॥ ३० ॥

To these words of Kési Kumāra, Gaṇadhara Gautama made the following reply:-

Gaṇadhara Gautama:-Love, hatred etc are strong and terrible fetters of attachment. Having regularly destroyed them I live in accordance with the rules of conduct.

Kési Śramaṇa:-Gautama etc. In the innermost heart, O Gautama! There grows a creeper which brings forth poisonous fruit. How have you torn it off?

Gaṇadhara Gautama:-I have completely up-rooted that creeper and having turned it out from its root, I am free from the eating of its poison. I live in accordance with the correct rules of conduct.

Kési Śramaṇa:-Which is that creeper? Gaṇadhara Gautama :-Love of existence (in this world) is said to be that dreadful creeper which brings forth terrible fruit; having judiciously, torn it out, I live regularly.

Well, Gautama, etc.

Kési Gaṇadhara:-Gautama! There is blazing up a frightful fire which burns the embodied beings; how have you put it out?

केसिमेव भुवंतं तु गोअग्गो इणमव्वदी ।

विण्णाणेण समागम्म धम्मसाइणमिच्छिअं ॥ ३१ ॥

पक्खयत्थं च लोगस्स, नाणाविइविगण्णं ।

जत्तत्थं गहणत्थं च, कोगे विगण्णओअण्णं ॥ ३२ ॥

अहं मवे पइण्णा उ, भुक्खसक्खसाइणो ।

नाणं च दंसणं चेव, चरित्तं ज्जेव निक्खए ॥ ३३ ॥

साहु गोअय ! पण्णा ते, छिण्णो मे संसओ इओ ।

अओ वि संसओ मज्जां तं मे कइस्स गोअग्गो ! ॥ ३४ ॥

अणेगाण सहस्साणं मज्जे विट्ठसि ओअग्गो ! ।

ते अ ते अभिबड्ढंति, एव ते विजिज्जाह्वे ? ॥ ३५ ॥

Caṇadhara Gautama:—Taking water, excellent water, from the river produced by the great cloud, I always pour it over my body; thus sprinkled, the fire does not burn. **Kéśi Śramaṇa:**—What do you call the fire? etc.

Caṇadhara Gautama:—Passions are the fire; knowledge, a virtuous life and penances are the water sprinkled with the drops of knowledge, the fire of the passions is extinguished and it does not burn me.

Well, Gautama etc.

Kéśi Śramaṇa:—Gautama! The unruly dreadful, bad horse, on which you sit, runs about How comes it to pass that it does not run off with you?

Caṇadhara Gautama:—I govern it well in its course by the bridle of knowledge, it does not go astray with me, it keeps to the right path.

Kéśi Śramaṇa:—Gautama! What you call this horse?

Caṇadhara Gautama:—The mind is that unruly, dreadful, bad horse, I govern it by the discipline of Dharma. So that it becomes a well-trained Kamboja-steed.

Well Gautama etc.

Kéśi Śramaṇa:—There are many bad roads in this world which lead men astray, How do you avoid, Gautama! going as-

एगे जिणं जिया पंच, पंच जिणं जिया दस ।

दसहा उ जिणित्ता णं सच्चसत्तु जिणामहं ॥ ३६ ॥

सत्तु य इह के वुत्ते केसी गोयममब्बवी ।

तओ केसिं वुवंतं तु गोयमो इणमब्बवी ॥ ३७ ॥

एगप्पा अजिणं सत्तु कसाया इंदियाणि य ।

ते जिणित्तु जहानाय विहराणि अहं भुण्णी ॥ ३८ ॥

साहु गोयम ! पप्पा ते छिन्नो मे संसओ इमो ।

अओ वि संसओ मण्णं तं मे कइसु गोयमा ! ॥ ३९ ॥

tray as you are on the road? Caṇadhara Gautama:—They all are known to me, those who are in the right path and those who have chosen a wrong path; therefore, I do not go astray O Sage! Kéśi Śramaṇa:—What do you call the path? Caṇadhara Gautama:—The heterodox and the heretics have all chosen a wrong path; the right path is that taught by the Jinas; it is the most excellent path.

Gautama etc

Kéśi Śramaṇa:—Is there a shelter, a refuge, a firm ground for the beings carried by the great flood of water? Do you know the island, O Gautama?

Caṇadhara Gautama:—There is a large great island in the midst of water, which is not innudated by the great flood

Kéśi Śramaṇa:—What do you call this island?

Caṇadhara Gautama:—The flood is old age and death, which carry away living beings; Dharma is the island, the firm ground the refuge, the most excellent shelter.

Gautama etc.

Kāśi Śramaṇa:—On the ocean with its many currents, there drifts a boat; how will you, Gāutama, on board of it, reach the opposite shore?

दीसंति बहवे लोए पासबद्धा सरीरिणो ।

मुकपासो लहुम्भूओ कहं तं बिहरसी मुणी ? ॥ ४० ॥

ते पासे सब्बसो छित्ता निहंतूण उत्रायओ ।

मुकपासो लहुम्भूओ बिहरामि अहं मुणी ॥ ४१ ॥

पासाय इह के वुत्ता ? केसी गोयमम्बवी ।

केसि एव बुवंतं तु गोयमो णमम्बवी ॥ ४२ ॥

रागदोसाओ तिब्बा नेहपासा मयंकरा ।

ते छिदित्त जहाणायं, बिहरामि जइकमं ॥ ४३ ॥

Gaṇadhara Gautama:—A boat that leaks will not reach the opposite shore; but a boat that does not leak will reach it, **Kéśi Śramaṇa:**—What do you call this boat? **Gaṇadhara Gautama:**—The body is the boat, life is the sailor, and the Circle of Births is the ocean which is crossed by the great sages.

Gautama etc.

Kéśi Śramaṇa:—In this dreadfully dark gloom there live many beings; who will bring light into the world of living beings?

Gaṇadhara Gautama:—The spotless Sun has risen which illuminates the whole world; he will bring light into the whole world of living beings, **Kéśi Śramaṇa:**—What do you call this Sun? **Gaṇadhara Gautama:**—Risen has he who put an end to the Circle of Births, the Omniscient Jina, the luminary, who brings light into the whole world **Gautama etc.**

Kéśi Śramaṇa:—Do you O sage know a safe, happy, and quiet place for living beings which suffer from pains of mind and body? (80)

Gaṇadhara Gautama:—There is a safe place in view of all but difficult of approach, where there is no old age nor death no pain nor disease.

साहु गोअम ! पण्णा ते, छिओ मे संसओ इमो ।

अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥ ४४ ॥

अंतोदिययसंभूआ लया चिट्ठइ गोअमा ।

फळेइ विसमक्खीणि सा उ उद्धरिआ कइ ? ॥ ४५ ॥

तं कयं सच्चसो छित्ता, उद्धरित्ता समूलियं ।

विहरामि जहाणायं, मुक्को मि विसमक्खेणं ॥ ४६ ॥

लया य इइ का बुत्ता, केसी गोअममब्बवी ।

तओ केसिं बुवंतं तु गोअमो इणमब्बवी ॥ ४७ ॥

Kāśī Śramana:—What is this place called ?

Caṇadhara Gautama:—It is what is called Nirvāṇa or freedom from pain, or Perfection which is in view of all; it is the safe happy and quiet place which the great sages reach. This is the eternal place, in view of all, but difficult of approach. Those sages who reach it, are free from sorrows; they have put an end to the stream of existence.

भवतण्हा लया बुत्ता भीमा भीमफलोदया ।

तमुच्छित्तु जहाणायं विहरामि महाशुणी ॥ ४८ ॥

साहु गोअम ! पण्णा ते, छिन्नो मे संसओ इमो ।

अण्णो वि संसओ मज्झं तं मे कहसु गोयमा ? ॥ ४९ ॥

संपज्जलिआ घोरा, अग्गी चिट्ठइ गोअमा ? ।

जे ढहंति सरीरत्थां, कहं बिज्जाविआ तुमे ? ॥ ५० ॥

महामेहप्पसूयाओ गिज्झ वारि जलुत्तमं ।

सिंचामि सययं ते उ, सित्ता नो व ढहंति मे ॥ ५१ ॥

अग्गीय इह के बुत्ते केसी गोयममब्बवी ।

तओ केसिं बुवंतं तु गोअमो इणमब्बवी ॥ ५२ ॥

कसाया अग्गिणो बुत्ता सुय—सील—तवो जलं ।

सुयधाराभिहया संता, मिआ हु न ढहंति मे ॥ ५३ ॥

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।

अण्णो वि संसओ मज्झं तं मे कहसु गोअमा ! ॥ ५४ ॥

अयं साहसिओ भीमो दुट्ठसो परिधावइ ।

जंसि गोयमारुढो कहं तेण न हीरसो ? ॥ ५५ ॥

पहावंतं निगिण्हामि सुयरस्सी समादियं ।

न मे गच्छइ उम्मगं, मगं च पडिबज्जइ ॥ ५६ ॥

अस्से य इह के बुत्ते केसी गोयममब्बवी ।

केसिमेव बुवंतं तु गोअमो इणमब्बवी ॥ ५७ ॥

Kēśi Śramaṇa:—Well, Gautama! You possess wisdom; you have destroyed my doubt; obeisance to you, who are not troubled by doubts, who are the ocean, as it were, of all Śāstras.

After his doubt had been solved, Kēśi of enormous sanctity bowed his head to the famous Gautama.

And in pleasant Tinduka, park he sincerely adopted the Dharma of the Five Vows which was proclaimed by the First Tīrthankara.

मणो साहसिओ भीमो दुट्ठस्सो परिधावई ।
 तं सम्मं तु निगिण्हामि धम्मसिक्खाइ कंथगं ॥ ५८ ॥
 साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
 अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ॥ ५९ ॥
 कुप्पहा बहवो लोए, जेहि नस्संति जंतुणो ।
 अद्दाणे कह बइंतो, तं न नस्ससि गोयमा ! ॥ ६० ॥
 जे य मग्गेण गच्छंति, जे य उम्मगपट्ठिया ।
 ते सव्वे विइया मज्झं, तो न नस्सामहं सुणी ! ॥ ६१ ॥
 मग्गे य इइ के वुत्ते, केसी गोयममब्बवी ।
 केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ६२ ॥
 कुप्पवयणपासंडी सव्वे उम्मगपट्ठिया ।
 सम्मग्गं तु जिणक्खायं, एस मग्गो हि उत्तमो ॥ ६३ ॥
 साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
 अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ६४ ॥
 महाउदगवेगेणं बुज्झमाणाण पाणिणं ।
 सरणं गई पइट्ठा य, दीवं कं मअसी सुणी ? ॥ ६५ ॥
 अत्थि एगो महादीवो वारिमज्झे महालओ ।
 महाउदगवेगस्स गई तत्थ न विज्जई ॥ ६६ ॥
 दीवे य इइ के वुत्ते केसी गोयममब्बवी ।
 केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ६७ ॥

In that meeting of Kéśi and Gautama, knowledge and virtuous conduct were for ever, brought to eminence; and subjects of the greatest importance were settled.

The whole assembly was greatly pleased and fixed their-

जरा-मरणवेगेणं बुद्धमाणाण पाणिणं ।

बम्मो दीवो पइहा य गई सरणमुत्तमं ॥ ६८ ॥

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।

अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ६९ ॥

अण्णवंसि महोहंसि, नावा विपरिधावई ।

जंसि गोयमारुढो, कहं पारं गमिस्ससि ? ॥ ७० ॥

जा उ अस्साविणी नावा न साउ पारस्स गामिणी ।

जा निरस्साविणी नावा सा उ पारस्स गामिणी ॥ ७१ ॥

नावा य इइ के बुत्ते केसी गोयममब्बवी ।

केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ७२ ॥

सरीरमाहु नावा त्ति जीवो बुद्धइ नाविओ ।

संसारो अण्णवो बुत्तो, जं तरंति महेसिणो ॥ ७३ ॥

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।

अण्णो वि संसयं मज्झं, तं मे कहसु गोयमा ॥ ७४ ॥

अंधयारे तमो घोरे, चिट्ठंति पाणिणो बहू ।

की करिस्सइ उज्जोयं, सव्वलोगंमि पाणिणं ॥ ७५ ॥

उग्गओ विमलो भाणू सव्वलोगण्यमं करो ।

सो करिस्सइ उज्जोयं सव्वलोगंमि पाणिणं ॥ ७६ ॥

भाणू य इइ के बुत्ते केसी गोयममब्बवी ।

केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ७७ ॥

उग्गओ खीणसंसारो सव्वण्णु जिणमक्खरो ।

सो करिस्सइ उज्जोयं सव्वलोगंमि पाणिणं ॥ ७८ ॥

thoughts on the right way. They praised Kési and Gautama. May the venerable ones show us favour.

Thus I say.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमे ।

अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ? ॥ ७९ ॥

सारीर-माणसे दुक्खे वज्झमाणाण पाणिणं ।

खेमं सिवं अवावाहं ठाणं किं मन्नसी मुणी ? ॥ ८० ॥

अत्थि एगं धुवं ठाणं लोअगंगमि दुरारुहं ।

जत्थ नत्थि जरा-मच्चू बाहिणो वेयणा तहा ॥ ८१ ॥

ठाणे अ इह के बुत्ते, केसी गोयममन्वी ।

एवं केसिं बुवंतं तु गोयमो इणमन्वी ॥ ८२ ॥

निव्वाणं ति अवाहं ति, सिद्धी लोअगमेव य ।

खेमं सिवं अणावाहं जं चरंति महेसिणो ॥ ८३ ॥

तं ठाणं सासयं वासं लोअगंगमि दुरारुहं ।

जं संपत्ता न सोयंति भवोहंतकरा मुणी ॥ ८४ ॥

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।

नमो ते संसयातीत, सन्वसुत्तयहोदयी ! ॥ ८५ ॥

एवं तु संसए छिन्ने, केसी चोरपरक्कमे ।

अभिवंदिता सिरसा, गोयमं तु महायसं ॥ ८६ ॥

पंचमहव्वयधम्मं पटिवज्जइ भावओ ।

पुरिमस्स पच्छिमंमी मग्गे तत्थ सुहावहे ॥ ८७ ॥

केसीगोयमओ णिच्चं तम्मि आसी समाममे ।

सुय-सील-समुत्तरिसो महत्थ त्यविणिच्छओ ॥ ८८ ॥

तोसिआ परिसा, सन्वा सम्मगं समुवट्ठिया ।

संयुया ते पसीयंतु भगवं केसीगोयमै त्ति वेमि ॥ ८९ ॥

केसी गोयमीयसल्यानइ-उत्तराध्यायन-सूत्र.

Śiva Rājarsi.

When Śramaṇa Bhagavān Mahāvīra was staying at Hastināpura during this year of ascetic life, King Śiva of Hastināpura took Bhāgavatī Dīkṣā from the Worshipful Lord. King Śiva of Hastināpura was happy religious and well contented. He had a handsome queen named Dharinī and a lovely son named Śiva-bhadra. One day, at midnight King Śiva lost his sleep and when he was thinking about state affairs, he entered into deep reflection about his present royal prosperity and its inherent causes. He thought :—"I am, for the present, happy in every way. My happiness with relation to my sons, elephants, horses, kingdom, army, conveyances, treasury, harem, wealth, property etc. is increasing in every way. All this is the result of my good actions of previous life. I have been enjoying the beneficial result of my previous virtuous conduct, but I must do something for the future. Tomorrow I shall have an iron-pan, a copper big spoon and some copper or iron utensils prepared for me. I shall have kumāra Śivabhadra installed as the King of Hastināpura on my throne. Taking the iron-pan, copper spoon, and copper vessels with me, I will go to the Dīśa-proksaka vānaprastha Tāpas (hermits practising penances while sprinkling water in directions) living on the banks of the river Gaṅgā and will accept religious mendicancy from them. I will, also, at that time, take a vow to observe Dīśa-cakravāla Tapa (observance of penance in a cycle of directions) as long as I live'.

Early in the morning, King Śiva ordered his servants to make the necessary preparations. Having installed Yuvārāja Śivabhadra as the king of Hastināpura, the King called a meeting of his kinsmen in which, in addition to his kinsmen, his friends and acquaintances, were invited. Having duly entertained all the guests with highly delicious food and drink-materials and other articles of good hospitality, the king declared his idea of renouncing the world, and with the permission of Śivabhadra and the

guests, King Śiva took his iron-pan, cypper spoon and some other iron and copper utensils with him and went to the Diśā Prokṣaka Tāpasas and having accepted religious mendicancy, he became a Diśā Prokṣaka Tāpasa. Then, Śiva Rājarsi began to observe a two days' fasting, and Diśa Cakravāla Tapa, in accordance with his firm determination. On the completion of the first series of two days' fasting Śiva Rājarsi having put on a garment made of bark went to his cottage and having taken, a pair of strong bamboo baskets suspended at the end of a bamboo pole on his shoulder, he went towards the East direction and sprinkling pure water towards it, he said :—"May king Soma Mahārāja,--presiding deity of the East--protect Śiva Rājarsi and grant him permission to take tubers, roots, barks, leaves, flowers, fruit, green vegetables, green herbage etc. from the East.

Having previously made the requisite request, and having filled his bamboo basket with tubers, roots, bark, leaves, flowers, fruits etc and having also taken darbha, kuśa, fuel etc, he went into his cottage. Having kept the bamboo-basket on one side, he swept the Védicā (Vedi-shaped sacrificial altar) and smeared it with cow-dung. Then, having a water jug filled with darbha grass, he went to Gaṅgā-river. Then, having taken his bath in the river, and having given oblations of water to deities and to the Manes he returned to his cottage with the water-pot filled with pure water. There, he made a preparation with darbha, kuśa and sand produced fire by rubbing two pieces of Araṇi wood and set fire to the fuel.

Śiva Rājarsi then kept his bark-garment, seat, couch, utensils, kamandalu, (ascetics water-pot) wooden staff etc on the right side of the brazier of Sacred Fire, and keeping himself on the right, he offered oblations of honey, ghee (clarified butter) and rice-grains to the Sacred Fire and prepared Caru (oblation of grain boiled in milk, butter or water.) Having given the offering to Vaiśva-dēva (to All-gods), he gave hospitable reception to atithi (guest) and then he took his own meal.

During the second series of two days' fasting, Śiva Rājarsi went to the place of penance and remained in religious meditation as before. On the break-fast day, he came to his hut, and sprinkling the South direction with holy-water containing grains of rice barley) he said:—May Yama Mahārāja (the great king of Death) afford protection to Śiva Rājarsi, who is doing penance. Then, he did all the religious ceremonies that he did on the first break-fast day.

In this way, Śiva Rājarsi did the third series of a two days' fasting and having sprinkled the West direction with holy water, he said:—May Varuṇa Mahārāja (the god of waters, oceans and regent of west) afford protection to Śiva Rājarsi who is doing penance. Then, he did all the religious ceremonies as before.

At the end of the fourth series of a two days' fasting, Śiva Rājarsi sprinkled the North direction with holy water and said:—May Vaisramaṇa Mahārāja (god Kubéra) afford protection to Śiva Rājarsi who is doing penance. He did all the religious ceremonies as before.

Śiva Rājarsi did penance for a long time. He exposed himself to rays of the Sun. He was self-restrained and celibate. He acquired Vibhaṅga Jñāna and he was able to know and see all gross as well as, subtle objects as far as seven continents and seven oceans. By his ability to see this much, Śiva Rājarsi thought that he had attained Kévala Jñāna, I can know and see that there are seven continents and seven oceans in this Loka (universe) and that there are not more than seven continents and seven oceans.

Śiva Rājarsi then went into his hut; he put on bark-garments and took his iron-pan spoon, triple staff kamaṇḍala (water pot) copper vessels, iron forceps etc; to Hastinā-pura Āśrama and leaving them there, he went to Hastināpura town. There, he declared his knowledge about seven continents and seven oceans,

and said that there were only seven continents and seven oceans in the Universe, and nothing more or less.

When Śramaṇa Bhagavāna Mahāvīra came to Hastināpura, Śiva Rājarsi was there and he was propagating his theory of seven continents and seven oceans and there were discussions on this theory among the public. When Gaṇadhara Bhagavāna Indrabhūti Gautama went for alms into the town, he heard the talk about Śiva Rājarsi's seven continents and oceans.

Returning to Sahasrāmra-vana Udyāna, Gaṇadhara Bhagavāna Indrabhūti Gautama questioned Śramaṇa Bhagavāna Mahāvīra :—Bhagavan ! Śiva Rājarsi says that there are only seven continents and seven oceans in the Universe. Is there any truth in his saying ? What is your doctrine in this matter ? Śramaṇa Bhagavāna Mahāvīra said :—What Śiva Rājarsi says that there are only seven continents and seven oceans is false. My saying in this subject is that there are numerous continents like Jambū Dvīpa and there are numerous oceans like Lavaṇa Śanudra (Salt Sea). Their form is similar but there is a difference in the extent of each one of them. At that time, there was a large assembly facing Śramaṇa Bhagavāna Mahāvīra. Towns-people, who had come there either for darśana or for vandana (respectful bowing down or for dharma-śravaṇa (hearing a religious sermon) were sitting there. After hearing the sermon, all the towns-people went home. All were talking about the explanation given by Śramaṇa Bhagavāna Mahāvīra specially in relation to the questioning about the theory of seven continents and seven oceans of Śiva Rājarsi. They said :—The theory of seven continents and seven oceans announced by Śiva Rājarsi is not correct. Śramaṇa Bhagavāna Mahāvīra says that the continents and oceans in the Universe are not seven only, but they are numerous. Śiva Rājarsi was not unfamiliar with the attainments and prowess of Śramaṇa Bhagavāna Mahāvīra. He had heard about the knowledge and greatness of Śramaṇa Bhagavāna Mahāvīra a number of times. On hearing the explanation of Śramaṇa Bhagavāna Mahāvīra about his own theory of seven

continents and seven oceans only, Śiva Rājarsi was in doubt. He thought :-How can it be ? Are continents and oceans numerous ? I sea only seven. But on the other hand, Śramaṇa Bhagavāna Mahāvira says that they are numerous. Or, is my knowledge incomplete ? Śiva Rājarsi became very doubtful on account of various ideas and imaginations. He became alive to his own soul. He changed his ideas. He thought that the saying of Śramaṇa Bhagavāna Mahāvira in this connection must certainly be quite true. He is omniscient. He is a Tīrthaṅkara. He has acquired numerous vibhātis (superhuman acquisitions) through restraint on activities of mind, speech, body. The darśana of such Arhantas (excellent souls who have conquered enemies in the form of Rāga (love), Dvēsa (hatred) and other passions) is not only difficult but it is hard to hear their name even. Now, let me go to that illustrious person and let me hear his preaching.' Śiva Rājarsi then went to the tāpasa āśrama, and taking his iron-pan, copper utensils etc with him and passing through Hasināpura Nagara he went to Śramaṇa Bhagavāna Mahāvira at Sahasrāmba-vana and doing obeisance to the Worshipful Lord by going round three times from right left by way of a pradak-

तेणं कालेणं तेणं समयेणं इत्थिणापुरे नामं नगरे होत्था वन्नओ,
तस्स णं इत्थिणागपुरस्स नगरस्स बहिया उत्तरपुरच्छिमे दिसोमाणे एत्थ णं
सहस्रंनवणे णामं उज्जाणे होत्था सव्वोज्जपुप्फकलसमिद्धे रम्मे णंदणवण-
संनिप्पगासे सुहसीयलच्छाए मणोरमे सादुफले अकंटए पासादीए जाव
पटिरूवे, तत्थ णं इत्थिणापुरे नगरे सिवे नामं राया होत्था, महयाहिमंबतं
वन्नओ, तस्स णं सिवस्स रन्नो धारिणी नामं देवी होत्था सुकुमाल पाणि-
पाया वन्नओ, तस्स णं सिवस्स रन्नो पुत्ते धारणीए अत्तए सिवमंहर नामं
कुमारे होत्था सुकुमालं जहा सूरियकंते जात्र पच्चुवेक्खमाणे पच्चुवेक्ख-
माणे विहरइ, तए णं तस्स सिवस्स रन्नो अन्नया कयावि पुव्वरत्तावरत्तकाल-
समयंसि रज्जधुरं चित्तेमाणस्स अयमेयारूवे अन्नमित्थिए जाव समुप्पज्जित्याः-

śiṇā, he took his seat at a suitable place. Śramaṇa Bhagavāna Mahāvira gave a religious sermon to Śiva Rājarsī and the large assembly. Śiva Rājarsī was greatly rejoiced, He got up from his seat and clasping his both hands in the form of an anjali, he requested the Lord:—Bhagavan! I have much faith in the Religion of the Jinésvaras, Please rescue me with your own hand. Please give me Bhāgavati Dīkṣā and show me the Path of Mokṣa (Final Emancipation).

Śramaṇa Bhagavāna Mahāvira accepted the request of Śiva Rājarsī. Then, having taken his iron-pan, spoon, utensils etc to the North-East and having left them a little far off, Śiva Rājarsī removed the hair of his head and beard in five handfuls and then, he came to Śramaṇa Bhagavāna Mahāvira. The worshipful Lord gave him the Five Great Vows of Ascetic Life, showed him some rituals of daily life and entrusted him to sthaviras (learned ascetics of high repute) for further study. He studied the Eleven Āngas of Jaina Siddhāntas and practised various severe austerities.

अत्थि ता मे पुरा पोरानाणं जहा तामलिस्स जाव पुत्तेहिं वड्ढामि पसूहिं वड्ढामि
 रज्जेणं वड्ढामि एवं रट्ठेणं बल्लेणं वाहणेणं कोसेणं कोट्ठागारेणं पुरेणं
 अंतैजरेणं वड्ढामि विपुलघणकणगरयणजावसंतसारसावणज्जेणं अतीवर अभि-
 वड्ढामि तं किञ्च अहंपुरा पोरानाणं जाव एगंतसोक्खयं उव्वेहमाणे विहरामि ?
 तं जाव ताव अहं हिरक्खेणं वड्ढामि तं चेव जाव अभिवड्ढामि जाव मे सामं-
 तरायाणोवि वसे वट्ठंति ताव ता मे सेयं कल्लं पाउप्पभाए जाव जलंते सुबहुं
 लोहीलोहकडाहकडुच्छुयं तंबियं तावसभंदगं घडावेत्ता सिवमहं कुमारं रज्जे
 ठावेत्ता तं सुबहुं लोहीलोहकडाहकडुच्छुयं तंबियं भंदगं गहाय जे इमे गंगा-
 कुळे बाणपत्था तावसा भवंति तं० होत्तिया पोत्तिया कोत्तिया जर्झई सड्ढई
 थाल्झई जं च उट्ठदंतुक्खंत्तिया उम्मज्जया संमज्जया निमज्जया संपक्खला

At last, Siva Rājaraṣi remained without food and drink-materials for one month, and having destroyed all his previous Karmas, he attained Mokṣa Pada (state of Final Emancipation) with perfect calmness of mind.

3. Dīkṣā of Poṭṭhila.

During this sojourn of Śramaṇa Bhagavāna Mahāvira at Hastināpura, a wealthy man named Poṭṭhila of Hastināpura and several persons took Bhāgavatī Dīkṣā from the Venerable Bhagavāna.

Poṭṭhila,

Poṭṭhila was the son of a very wealthy merchant of Hastināpura. He was handsome and his father had contracted his marriage with thirty-two handsome young girls of wealthy merchants,

उद्धकंइयगा अहोकंइयगा दाहिणकूलगा उत्तरकूलगा संखधमया कूलधमगा
मितलुद्धा इत्थितावसा जलामिसेयकिट्ठिणगाया अंबुवासिणो वाज्जवासिणो
जलवासिणो चेज्जवासिणो अंबुभक्खिणो वायभक्खिणो सेवालभक्खिणो मूलाः
हारा कंदहारा पत्ताहारा पुप्फहारा फलाहारा बीयाहारा परिसडियकंदमूक
पंडुपत्तपुप्फफलाहारा उहंडा रुक्खमूलिया वालपासिणो वक्कपासिणो दिसा
पोक्खिया आयावणाहिं पंचगितावेहिं इंगालसोल्लियंपिब कहुसोल्लियंपिब
कहुसोल्लियंपिब अप्पाणं जाव करेमाणा विहरंति जहा उववाइए जाव कहुसो-
ल्लियंपिब अप्पाणं करेमाणा विहरंति ॥ तत्थ णं जे ते दिसापोकखियतावसा
तेसिं अंतियं मुंडे भवित्ता दिसापोकखियतावसत्ताए पव्वइत्तए, पव्वइएवि
य णं सम्राणे अयमेयारूवं अभिगगहं अभिगिण्हिसामि कप्पइ मे जावज्जीवाए
छट्ठंछट्ठेणं अनिक्खितेणं दिसाचक्राळेणं तबोकम्मेणं उहुं वाद्यओ पणिण्हियं
२ जाव विहरितत्तए तिकहु, एवं संपेहेति संपेहेत्ता कल्लं जाव जल्ले सुबहुं
कोहीलोह जाव घटावेत्ता कोहुंबियपुरिसे सहावेइ सहावेत्ता एवं वयासी-
स्ति प्यामेव भो देवाणुप्पिया ! इत्थिणागपुरं नगरं सम्भित्तं बाहिरियं आसिय

He was enjoying sensual pleasures like a god with his young wives, amidst plenty of wealth and luxuries. Like Dhanya . Śétha of Kākandī, he renounced his immense wealth and abandoning his thirty two wives, he took Bhāgavati Dikṣā from Śramaṇa Bhagavāna Mahāvīra, and joined his Order of Sādhus (Monks). He led ascetic life for many years and did fastings and severe austerities. At last, he remained in religious contemplation without food and drink with great calmness of mind for one month and on death, he was born as an affluent god in Anuttara Vimāna.

From Hastināpura, Śramaṇa Bhagavāna Mahāvīra went to Mokā Nagari and stayed at Nandana Caitya outside the town.

जाव तमाणंनियं पच्चप्पिणंति, तए णं से सिवे राया दोच्चपि कोडुंबियपुरिसे
सहावेति २ एवं वयासी खिप्पामेव भो देवाणुप्पिया ! सिवभइस्स कुमारस्स
मइत्थं ३ विउलं रायाभिसेयं उवट्ठवेह, तए णं से कोडुंबियपुरिसा तहेव
उवट्ठवेति, तए णं से सिवे राया अणेगगणनायगदंडनायग जाव संबिपाल
सुद्धि संपरिवुडे सिवभइं कुमारं सीहा सणवरंसि पुरत्थाभिमुहं निसायावेन्ति २
अट्ठसएणं सोनन्निषाणं कलसाणं जाव अट्ठसएणं भोमेज्जाणं कलसाणं वन्विट्ठीए
जाव रवेणं महया २ रायाभिसेएणं अभिसिंचइ २ पम्हलसुकुमालाए सुरभिए
गंक्कासर्पए गायइं लूहेइ पम्ह० २ सरसेणं गोसीसेणं एवं जहेव जमालिस्स
अलंकारो तहेव जाव कप्पखखगंपिव अलंकियविभूसियं करेति २ करयल
जाव कट्ठु सिवभइं कुमारं जएणं विजएणं वद्धावेति जएणं विजयेणं वद्धावेत्ता
ताहि इट्ठाहि कंताहि पिषाहि जहा उववाइए कोणियस्स जाव परमाउं पाल-
याहि इट्ठजणसंपरिवुडे हत्थिणापुरस्स नगरस्स अभेसिं च बहूणं गामागरनगर
जाव विहराहि तिकट्ठु जयजयसट्ठं पउंजंति, तए णं से सिवभइे कुमारे राया
जाए महया हिमवत्त० वअओ जाव विहरइ, तए णं से सिवे राया अब्बया
कयाइं सोमणंसि तिहिकरणदिवस्सुहुत्तनक्खत्तंसि विपुलं असणपाणस्साइ

At Mokā Nagari, Śramaṇa Bhagavāna Mahāvira, explaining the questions of Agnibhūti and Vayubhūti, described the power of transforming their forms possessed by the gods and gave an account of the previous life of Isāna Indra and of Camaréndra.

Śramaṇa Bhagavāna Mahāvira, then returned from Mokā Nagari and went to Vāṇīya Grāma.

Śramaṇa Bhagavāna Mahāvira lived at Vāṇīya Grāma during the rainy season of the Twenty-eighth year of ascetic life.

Twenty-ninth year of Ascetic Life (B. C. 540-539)

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvira left Vāṇīya Grāma and went in the direction of Magadha-désa. Coming to Rājagriha Nagara, he stayed at Guṇaśīla Caity outside the town.

At that time, there were numerous followers of Jainism at Rājagriha Nagara. There were also many followers of Buddhism, Ājīvika, and of other faiths, and they were trying to refute, as well as, ridicule each other's doctrine.

मसाइमं उवक्खदायेति उवक्खडावेत्ता मित्तणाइनियगजाव परिजणं रायाणो
य खत्तिया आमंतेति आमंतेत्ता तओ पच्छा ण्हाए जाव सरीरे भोयणवेळाए
भोयणमंडवंसि सुहासणवरगए तेणं मित्तणातिनियगसयण जाव परिजणेणं
राएहि य खत्तिएहिं य सिद्ध विपुलं असणपाणखाइमसाइमं एवं जहा तामळी
जाव सकारेति समाणेति सकारेत्ता समाणेत्ता तं मित्तणाति जाव परिजणं
रायाणो य खत्तिए य सिवमहं च रायाणं आपुच्छइ आपुच्छित्ता सुब्रह्म
लोहीलोहकडाहकडुच्छं जाव भंगं गहाय जे इमे गंगाकूलगा वाणपत्त्या तावसा
भवन्ति तं चेव जाव तेसि अंतियं मुंडे भवित्ता दिसापोक्खियतावसत्ताए
पव्वइए, पव्वइए ऽवि य णं समाणे अयमेवाख्खं अभिगगहं अभिगिण्हइ-
कप्पइ मे जावज्जीवाए छट्ठं तं चेव जाव अभिगगहं अभिगिण्हइ २ पढमं
छट्ठकस्समणं उवसंपज्जित्ताणं बिहरइ । तए णं से सिवे रायरिसी पढमछट्ठकस्स-

I.

About Some Tenets of Ajīvika Doctrine One day, Gaṇadhara Mahārāja Indrabhūti Gautama requesting Śramaṇa Bhagavāna Mahāvīra for an explanation regarding Ājīvika ascetics inquired:—Bhagavan! It is said that the followers of Ājīvika doctrine tell their ascetics as follows:—O good souls! Suppose any one steals away an article or a vessel belonging to an adherent of Ājīvika doctrine when he is in Sāmāyika Vrata, then, does he make inquiries about his vessel after the lapse of the time limit of his Sāmāyika Vrata, or not? If he makes inquiries, does he search for his bhāṇḍa or a-bhāṇḍa (ā an utensil or a non-utensil? Even if he makes an inquiry, is it in relation to his own utensil or to that of some other person?

Śramaṇa Bhagavāna Mahāvīra:—Gautama! He is making inquiries for his own utensil But not for some other's. Indrabhūti Gautama:—Bhagavan! Does not his bhāṇḍa (utensil) become an a-bhāṇḍa (non-utensil) when the house-holder is in śīlavrata (vow of celibacy) guṇa-vrata (a meritorious vow), in pratyākhyāna-vrata (vow of abstinence) or in Pausadha-vrata (a vow of (1) Partial or complete abstinence from food. (2) Complete observance of celibacy (3) Avoidance of embellishing one's body and (4) Complete stoppage of all house-hold or commercial dealings for 12 hours or 24 hours or longer)?

मपारणगंसि आयावणभूमिष पच्चोरुहत्ता वागलवत्थनियत्ये जेणेव सये उदए
तेणेव उवागच्छइ तेणेव उवागच्छित्ता किट्ठिणसंकाइयगं गिण्हित्ता पुरच्छिमं
दिसं, पोक्खेइ पुरच्छिमाए दिसाए सोमे महाराया पत्थाणे पत्थियं अमि-
रक्खिउ सिवे रायरिसी अमि० २ जाणि य तत्थ कंदाणि य मूलाणि य
तयाणि य पत्ताणि य पुप्फाणि य फलाणि य बीयाणि य हरियाणि य
ताणि अणुजाणउ चिकट्टु पुरच्छिमं दिसं पसरति पुर० २ जाणि य तत्थ
कंदाणि जाव हरियाणि य तां गेणइ ३ किट्ठिणसंकाइयं भरेइ कट्ठिण०

Bhagavāna:—yes ! The bhāṇḍa (utensil) in case of a house-holder who is in Sāmāyika or Pauṣadha-vrata becomes an a-bhāṇḍa because he has no longing for it.

Indrabhūti Gautama:—Bhagavan ! When the householder's bhaṇḍa becomes an a-bhāṇḍa when he is in Sāmāyika or Pauṣadha-vrata, how can he say that he is making inquiries after the lapse of his vow for bhāṇḍa which was stolen when he was with a vow ? What right has he to make inquiries for a bhāṇḍa which is no longer a bhāṇḍa ? **Bhagavāna:**—Gautama ! When the house-holder is in Sāmāyika or Pauṣadha Vrata, his cherished disire is that all the gold, silver, bronze, iron, lead, or gems, or wealth, or property, or any other object, that he possesses is not his own. He has severed all connections with these articles at that time. He cannot, under any circumstance, use them. But the idea that such articles are his own does not leave him and owing to non-relinquishment of the idea of their being one's own, these articles cannot be other's They are his own.

Indrabhūti Gautama:—Bhagavan ! If any one has sexual intercourse with the bhāryā (wife) of a householder who is in Sāmāyika or Pauṣadha Vrata, is that intercourse with a bhāryā (wife) or a-bhāryā (one who is not a wife) ?

Bhagavāna:—It must be said that he had sexual intercourse with the wife of the house-holder.

Indrabhūti Gautama:—Bhagavan ! Can a bhāryā (wife) become

२ दग्धे य कुसे य समिहाओ य पत्तामोडं च गेण्हइ २ जेणेव सए उडए तेणेव उवागच्छइ २ किट्ठिसंकाइयगं ठवेइ किट्ठिण० २ वेदिं ब्रूइ २ उव-
खेवणसंमज्जणं करेइ उ० २ दग्धसगग्ध कलसा इत्यगए जेणेव गंगा महा-
नदी तेणेव उवागच्छइ गंगा महानदी ओगाहेति २ जलमज्जेणं करेइ २
जल कीडं करेइ २ जलाभिसेयं करेति २ आयंते चोक्खे परमसुइभूए
देवयपित्तिकयकज्जे दग्धसगग्धकलसाइत्यगए गंगाओ महानदीओ पच्चुत्तरइ
२ जेणेव सए उडए तेणेव उवागच्छित्ता दग्धेहि य कुसेहि य वालुयाहि

an a-bhāryā (non-wife) when one is observing Śīla-vrata (a vow of celibacy), guṇa vrata (meritorious vow) or a Pauṣadha-vrata ?

Bhagavāna:—Yes, Gautama ! During the Sāntāyika and Pauṣadha Vrata, a house-holder has a dominant idea in his mind that his mother, father brother, sister, wife, son, daughter, his son's wife etc are none of them, his own. Although he has this idea in his mind his love towards them is not destroyed. Therefore, the intercourse is with bhāryā (wife) and not with an a-bhāryā.

Some Points of Distinction

Followers of the Religion of the Tirthaṅkaras make atonement for transgressions in the Sthūla Prāṇātipāta Vrata after paying attention to the forty-nine (49) varieties of transgressions done in the past; to the forty-nine (49) varieties of transgressions done in the present; and to the forty-nine (49) varieties of such transgressions as may be done in future. They, thus, abstain from one hundred and forty-seven (147) kinds of transgressions of the Sthūla (gross) Prāṇātipāta Viramaṇa Vrata (a vow of abstaining from doing injury to gross living beings).

य वेति रपति वेति रपत्ता सरपणं अरणि महेति सर० २ अग्नि पाडेति
 २ अग्नि सधुक्के २ समिहाकट्टाई पक्खिवइ समिहाकट्टाई पक्खिवित्ता अग्नि
 उज्जालेइ अग्नि उज्जालेत्ता—‘अग्निस्स’ दाहिणे पासे सतंगाई समादहे ।
 तं० सकइ वकळं ठाणं, सिज्जा मंडं कमंडलुं ॥ १ ॥ दंडदारुं तथा पाणं
 अणे ताई समादहे ॥ महुणा य घण य तंदुलेहिं य अग्नि हुणइ, अग्नि
 हुणित्ता चरुं साहेइ चरुं साहित्ता बलिं वइस्सदेवं करेइ, बलिं वइस्सदेवं
 करेत्ता अतिहिण्यं करेइ अतिपूयं करेत्ता तओ पच्छा अप्पणा आहार
 माहारेति, तए णं से सिवे रायरिसी दोच्चं छट्ठक्खमणं उवसंपज्जित्ताणं
 बिहरइ, तए णं से सिवे रायरिसी दोच्चे छट्ठक्खमणपारणगंसि आयावणभू-
 मीओ पच्चोरुइ आयावण० २ एवं जहा पढमपारणगं नवरं दाहिणगं दिसं

In the same manner, they do atonement for and abstain from one hundred and forty-seven (147) forms of transgressions of the Sthūla Mrīṣāvāda Viramaṇa Vrata (a vow of abstaining from gross false-hood; from one hundred and forty-seven (147) forms of transgression of the Sthūle Adattādāna Virmaṇa Vrata (a vow of abstaining from gross theft); from one hundred and forty-seven (147) forms of transgressions of the Sthūla Maithuna Viramaṇa Vrata (a vow of abstaining from gross

पोकखेति २ दाहिणाए दिसाए जमे महाराया पत्थाणे पत्थियं सेसं तं चेव आहारमाहारेइ, तए णं से सिव-रायरिसी तच्चं छट्ठक्खमणं उवसंपब्जित्ताणं विहरति, तए णं से सिवे रायरिसी सेसं तं चेव नवरं पच्चच्छिमाए दिसाए करुणे महाराया पत्थाणे पत्थियं सेसं तं चेव जाव आहारमाहारेइ, तए णं से सिवे रायरिसी चउत्थं छट्ठक्खमणं एवं तं चेव नवरं उत्तरदिसं पोकखेइ उत्तराए दिसाए वेसमणे महाराया पत्थाणे पत्थियं अभिरक्ख सिबं, सेसं तं चेव जाव तओ पच्छा अप्पणा आहारमाहारेइ (सूत्रं ४१७).

तए णं तस्स सिवस्स सयरिसिस्स छट्ठंछट्ठेणं अनिक्खित्तेणं दिसाचक्ख-
वाछेणं आयावेमाणस्स पगइभइयाए जाव विणीययाए अन्नया कयावि तयाव
राणज्जाणं कम्माणं खओवस्समेणं ईद्वपोह-मगगणगवेसणं करेमाणस्स विब्भंगे
नामं अन्नाणे समुप्पन्ने, से णं तेणं विब्भंगनाणेणं समुप्पन्नेणं पासइ अस्सि
छोए सत्तदीवे सत्त समुहं तेण परं न जाणति न पासति, तए णं तस्स
सिवस्स रायरिसिस्स अयमेयारूवे अब्भत्थिए जाव समुप्पज्जित्था-अत्थि णं
ममं अइसेसे नाणदंसणे समुप्पन्ने एवं खलु अस्सि छोए सत्त दीवा सत्त
समुहा तेण परं बोच्छिन्ना दीवा य समुहा य, एवं संपेहइए एवं ० २
आयावणभूमीओ पक्खोरुइ आ० २ वागलवत्थनियत्थे जेणेव सए उटए
तेणेव उवागच्छइ २ सुवहुं लोहीसोहकडाइकडुच्छुयं जाव भंडगं किडिण
संकाइयं च गेणइ २ तेणेव इत्थिणापुरे नगरे जेणेव तावसावसहे तेणेव
उवागच्छइ उवा० २ मंडनिकखेव करेइ २ इत्थिणापुरे नगरे सिंघाडगतिग-
जापहेसु बहुजणस्स एवमाइक्खइ जाव एवं परूवेइ-अत्थि णं देवाणुप्पिया!

kinds of sexual intercourse) and also from one hundred and forty-seven (147) forms of transgressions of the Sthūla Parigraha Vrata (a vow of abstaining from gross varieties of Parigraha (belongings).

Followers of the Religion of the Tirthankaras, thus, invariably observe a number of vows. While adherents of the Ājivikas do not have any vows.

It can, also, be readily seen from the books of the Ājivika Doctrine, that they preach the killing of all kinds of living beings for eating purposes.

ममं अतिसेसे नाणदंसणे समुत्पन्ने, एवं खलु अस्सि कोए नाव दीवा य समुदा य, तए णं तस्स सिवस्स रायरिसिस्स अंतियं एयमट्ठं सोळा निसम्म इत्थिणापुरे नगरे सिंघाडगतिग जाव पहेसु बहुजणो अन्नमन्नस्स एवमाइ-क्खइ जाव परूवेइ-एवं खलु देवाणुप्पिया ! सिवे रायरिसी एवं आइक्खइ जाव परूवेइ-अत्थि णं देवाणुप्पिया ! ममं अतिसेसे नाणदंसणे जाव तेण परं वोच्छिन्ना दीवा य समुदा य, से कहमेयं मन्ने एवं ? तेणं कालणं तेणं समएणं सामी समोसदे. परिसा जाव पडिगया । तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेह्मं अंतेवासी जहा चित्तिसए नियंतुहेसए जाव अट्ठमाणे बहुजणसहं निसायेइ बहुजणो अन्नमन्नस्स एवं आइक्खइ एवं जाव परूवेइ-एवं खलु देवाणुप्पिया ! सिवे रायरिसी एवं आइक्खइ जाव परूवेइ-अत्थि णं देवाणुप्पिया ! तं चेव नाव वोच्छिन्ना दीवा समुदा य, से कहमेयं मन्ने एवं ? तए णं भगवं गोयमे बहुजणस्स अंतियं एयमट्ठं सोळा निसम्म जाव सहे जाव नियंतुहेसए जाव तेण परं वोच्छिन्ना दीवा य समुदा य से कहमेयं मंते ! एवं ? गोयमादि समणे भगवं महावीरे भगवं गोयमं एवं बयासी-जहं गोयमा ! से बहुजणे अन्नमन्नस्स एवमाइक्खइ तं चेव सव्वे भाणियव्वं जाव मंडंनिक्खेव करेति इत्थिणापुरे नगरे सिंघाडग० तं चेव जाव वोच्छिन्ना दीवा य समुदाय, तए णं तस्स सिवस्स रायरि-सिस्स अंतिए एयमट्ठं सोळा निसम्म तं चेव सव्वं भाणियव्वं जाव तेण परं

The following list gives the names of the chief adherents of the Ājīvika Doctrine :—

LIST.

- | | |
|------------------|-------------------|
| 1. Tāla | 7. Nāmudaya |
| 2. Tāla-palamba. | 8. Namodaya |
| 3. Uvviha | 9. Aṇuvālaya |
| 4. Samviha | 10. Śaṅkha-vālaya |
| 5. Ava-viha | 11. Ayampula |
| 6. Udaya | 12. Kāyaraya. |

वोच्छिन्ना दीवा य समुदा य तण्णं मिच्छा, अहं पुण गोयमा ? एवमाइक्खामि जाव परूवेमि-एवं खलु जंबुदीवादीया दीवा लवणदीया समुदा संठाणओ एगविहि विहाणा वित्थारओ अणेगविहि विहाणा एवं जहा जीवाभिगमे नाव सयंभूरमण पज्जवेसाणा अस्सि तिरियलोए असंक्खेतो दीव समुदे पन्नत्ते समणाउसो ! ॥ अत्थि णं भंते ! जंबुदीवे दीवे दब्बाइं सवन्नाइंपि सगंभाइंपि सरसाइंपि अरसाइंपि सफासाइंपि अफासाइंपि अन्नमन्नवदाइं अन्नमन्नपुट्टाइं जाव घटत्ताए चिट्ठंति ? हंता अत्थि । अत्थि णं भंते ! घाय-इसंढे दीवे दब्बाइं सवन्नाइंपि० एवं चेव जाव सयंभूरमणसमुदे ? जाव हंता अत्थि । तए णं सा महत्तिमहाळिया महश्च परिसा समणस्स भगवओ महावीरस्स अंतियं एयमट्ठं सोच्चा निसम्म हट्ठुट्ठा समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता जापेव दिसं पाउब्भूया तामेव दिसं पडिमया, तए णं इत्थिणापुरे नगरे सिंघाडग जाव पहेसु बहुजणो अन्नमन्नस्स एवमाइक्खइ जाव परूवेइ-जन्नं देवाणुप्पिया ! सिवे रायरिसी एवमाइक्खाइ जाव परूवेइ-अत्थि णं देवाणुप्पिया ! ममं अतिसेसे नाणे नाव समुदा ये तं नो इण्ढे समट्ठे, समणे भगवं महावीरे एवमाइक्खइ जाव परूवेइ-एवं खलु एयस्स सिवस्स रारिसिस्स छट्ठंछट्ठेण तं चेव जाव भंडनिकखेइं करेइ भंडनिकखेवं करेत्ता इत्थिणापुरे नगरे सिंघाडग जाव समुदा य, तए णं तस्स सिवस्स रायरिसिस्स अंतियं एयमट्ठं सोच्चा निसम्म जाव समुदा य तण्णं

All these adherents to the Ājīvika Doctrine, had faith in Arihanta Tirthankaras as the true dēva (God). They did affectionate service to their parents. They did not eat fruits of peepal tree, berries, banyana tree, onions, garlic, green tubers etc. They protected trasa (moving) living beings. They did not depend upon blind or maimed animals for their daily maintenance.

When the adherents of the Ā-jīvika doctrine, are particularly careful in adopting harmless procedures in their daily life, why

मिच्छा, समणे भगवं महावीरे एवमाइक्खइ०-एवं खलु जंबुदीवादीया दीवा
 छत्रणादीया समुदा तं चेव जाव असंखेज्जा दीवसमुदा पन्नत्ता समणाडसो!।
 तए णं से सिवे रायरिसी बहुजणस्स अंतियं एयमट्ठ सोच्चा निसम्म संक्षिप
 कंखिए वित्तिगिच्छिए भेदसमावन्ने कलुससमावन्ने जाव यावि होत्था, तए
 णं तस्स सिवस्स रायरिसिस्स संखियस्स कंखियस्स जाव कलुससमावन्नस्स
 से विमंगे अन्नाणे खिप्पामेव परिवडिए, तए णं तस्स सिवस्स रायरिसिस्स
 अयमेयारूवे अब्भत्थिए जाव समुप्पज्जित्था-एवं खलु समणे भगवं महावीरे
 आदिगरे तित्थगरे जाव सव्वन्नू सव्वदरिसी आगासगएणं चक्रेणं जाव
 सहसंबवणे उज्जाणे अहापडिरूवं जाव विहरइ, त महाफलं खलु तहारूवाणं
 अरहंताणं भगवंताणं नामगोयस्स जहा उववाइए जाव गहणयाए, तं गच्छामि
 णं समणं भगवं महावीरं वंदागि जाव पज्जुवासामि, एयं णं इहमवे य पर-
 भवे य जाव भविस्सइ त्तिक्खु एवं संपेहेरिति एवं २ ता जेणेव तावसावसहे
 तेणेव उवागच्छइ तेणेव उवागच्छिता तावसावसहं अनुप्पविसति २ ता
 सुबहुं लोहीलोहकडाइ जाव किट्ठिगसंकातिगं च गेण्हइ गेण्हिता तावसाव-
 सहाओ पडिनिक्खमति ताव० २ परिच्चदियविमंगे इत्थिणागपुरं नगरं
 मज्झमज्जेणं निग्गच्छइ निग्गच्छिता जेणेव सहसंबवणे उज्जाणे जेणेव समणे
 भगवं महावीरे तेणेव उवागच्छइ तेणेव उवागच्छिता सथणं भगवं महावीरं
 तिक्खुत्तोआयाहिणं पयाहिणं करेइ वंदति नमंसति वंदित्ता नमंसित्ता नञ्चा-
 सन्ने नाइदूरे जाव पंजळिउडे पज्जुवासइ, तए णं समणे भगवं महावीरे
 सिवस्स रायरिसिस्स तीसे य महति महालियाए जाव आणाए आराहए

should not followers of the Religion of the Tīrthaṅkaras, do the same ? They should at least avoid the fifteen (15) Karmādāna (sinful trades)

Several blessed Sādhus did Anasana Vrata on Vipula-giri.

Śramaṇa Bhagavāna Mahāvira lived at Rājagriha Nagara during the rainy season of the Twenty-ninth year of his Ascetic Life.

Thirtieth Year of Ascetic Life (B. C. 539-38)

1. Dikṣā of Sāla and Mahā-sāla 2. Eulogy about the fortitude of Kāma-dēva Srāvaka. 3. Dikṣā of king Daśārṇabhadra. 4. Vratagrāhaṇa of Somila Brāhmaṇa at Vāṇijya Grāma.

Soon after the close of the rainy season Śramaṇa Bhagavāna Mahāvira left Rājagriha Nagara and coming to Campā Nagarī he stayed at Priṣṭha Campā.

भवइ, तए णं से सिवे रायरिसी समणस्स भगवओ महावीरस्स अंतियं
धम्मं सोच्चा निसम्म जहा खंदओ जाव उत्तर पुरच्छिमं दिसीभागं अवक-
मइ २ सुबहुं लोहीलोहकडाइ जाव किदिणसंकातिगं एगंते एडेइ ए० २
सयमेव पंचसुद्धियं लोयं करेति सयमे० २ समणं भगवं महावीरं एवं
जहेव उअभदत्ते तहेव पव्वइओ तहेव इकारस अंगाइं अडिज्जति तहेव सव्वं
जाव सव्वदुक्खपहीणे ॥ (सूत्रं ४१८) ॥

भगवतीसूत्र-श० ११-उ० ९ (पृ. ५१४-५१९)

रायणिहे जाव एवं वयासी-आजीविया णं भंते ! येरे भगवंते
एवं वयासी-समणोवासगस्स णं भंते ? सामाइयकडस्स समणोवस्सए
अच्छमाणस्स केइ भंटे अवहरेज्जा से णं भंते ! तं भंटे अणुगवेसमाणे किं
सयं भंटे अणुगवेसइ परायणं भंटे अणुगवेसइ ? गोयमा ! सयं भंटे अणुगवे-
सति नो परायणं भंटे अणुगवेसइ, तस्स णं भेते ! तेहिं सोल्लवयणुणवेर-
मणपच्चक्खाणंपोसडोववासेहिं से भंटे अभंटे भवति ? इंता भवति ॥ से केणं
एवाइ णं अट्ठेणं भंते ! एवं बुचइ सयं भंटे अणुगवेसइ नो परायणं भंटे

Dikṣā of Śāla and Mahā-śāla

When Śramaṇa Bhagavāna Mahāvira came to Pristha Campā Nagari King Śāla and his young brother Uvarāja Mahā-śāla went for his darśana and preaching. On hearing the preaching King Śāla becoming disgusted with the anxieties of governing a kingdom, told the Worshipful Lord :—Bhagavan ! I like the Teachings of the Tirthankaras, I will entrust my kingdom to my younger brother yuvarāja Mahā-śāla and I will take ascetic life at your blessed hands. Śramaṇa Bhagavāna Mahāvira said :—‘Do not delay.

On returning home, King Śāla requested his younger brother Mahā-śāla to accept the throne. But Mahā-śāla not only did not accept the throne, but he said :—Brother, you have heard

अणुगवेसइ ? गोयमा ! तस्स णं एवं भवति—णो मे हिरण्णे नो मे सुवन्ने नो मे कंसे नो मे दूसे नो मे विउलवणकणगहयणमणिमोत्तियसंखसि-
ल्लप्पवालरत्तरयणमादीए संतसारसावदेज्जे, मममावे पुण से अपरिण्णाए भवति, से तेणट्ठेण गोयमा ! एव वुच्चइ—सयं भंडं अणुगवेसइ नो परायणं भंडं अणुगवेसइ ॥ समणो वासगस्स णं भंते सामाइयकइस्स समणोवस्स अच्छमाणस्स केति जायं चरेज्जा से णं भंते ! किं जायं चरइ अजायं चरइ ? गोयमा ! जायं चरइ नो अजायं चरइ, तस्स णं भंते ! तेहिं सील-
वयखुणवंरमणपच्चक्खानपोसहो—ववासेहिं सा जाया अजाया भवइ ? इंता भवइ, से केणं स्वाइ णं अट्ठेणं भंते ! एव वुच्चइ—जायं चरइ नो अजायं चरइ ? गोयमा ! तस्स णं एवं भवइ—णो मे माता, णो मे पिता, णे मे माया, णो मे मणिणी, णो मे मज्जा, णो मे पुत्ता, णो मे धूया, णो मे सुण्हा, पेज्ज-
बंधणे पुण से अबोच्छिन्ने भवइ, से तेणट्ठेणं गोयमा ! जाव अजायं चरइ ॥
(सूत्रम्—३२८) ॥

the preaching and I have also heard the same preaching. You have become disgusted with the miseries of this Samsāra. In the same way, I have become terrified with the miseries of this Samsāra. I will also take Bhāgavatī Dīkṣā.

There was no other person of the royal family who can be entrusted with the government of the kingdom. So, their sister's son named Gaḡali was installed as a king, and both Sāla and Mahā-sāla took Bhāgavatī Dīkṣā at the blessed hands of Śramaṇa Bhagavāna Mahāvira.

2.

2 Eulogy of the Fortitude of Kāma-dēva

From Priṣṭha Cāmpa, Śramaṇa Bhagavāna Mahāvira, went to the Pūrṇabhadra Caitya of Campā Nagari.

Kāma-dēva Śrāvaka of Campā Nagari, having entrusted the care of his merchantile and house-hold affairs to his eldest son, was utilizing the preachings of Śramaṇa Bhagavāna Mahāvira for the welfare of his Soul.

One day, when Kāma-dēva Śrāvaka was observing Pauṣadha Vrata in the Pauṣadha-sāla (place for religious meditation) and when, at midnight, he was in religious meditation, a god, made his appearance there, and tried to divert his mind from the meditation. The god at first appeared as a Piśāca (a kind of demon) and made him molestations by terrifying him. The god again appeared as an elephant and caused some injuries to the body of Kāma-dēva, through his trunk. The god appeared a third time as a huge serpent entwining round Kāma-dēva's body and giving stings on various parts of his body. But when the mind of Kāma-dēva Śrāvaka was not diverted from his religious meditation, although he was intimidated and put to various chastisements and injuries, the god, at last, praised the forbearance of Kāma-dēva and departed.

In the morning, Kāma-dēva Śrāyaka went into the Sramasaraṇa of Śramaṇa Bhagavāna Mahāvira and having done respectful obeisance to the Worshipful Lord, he sat down to hear the sermon

After the sermon, Śramaṇa Bhagavāna Mahāvira, addressing Kāma-dēva Śrāvaka, said :- Kāma-dēva ! Is it true that a dēva (god) assuming form of a piśāca (demon), the elephant, and a serpent, made many molestations to you, with the object of diverting your mind from religious contemplation last night ? Kāma-dēva said :--Yes; My Lord. It is true.

Śramaṇa Bhagavāna Mahāvira, then, addressing the Sādhus and Sādhvis said :-- O Worthy Souls ! When house-holders following the Religion of the Tirthankaras very calmly endure the molestations created by gods, or human beings, or by lower animals, you Sādhus (monks) and Sādhvis (Nuns), who have studied the various Sūtras of the Jaina Siddhāntas and who are aspiring for Mokṣa (Final Emancipation) should patiently suffer molestations, chastisements and miseries from whatever source they may come.

3.

3. Dikṣā of Daśārṇabhadrā

From Campā Nagari, Śramaṇa Bhagavāna Mahāvira went to Daśārṇa-purī

× At Daśārṇapura there was a very powerful and highly religious king named Daśārṇabhadrā. He had in his harem five

× Daśārṇapura--The territories included in Pūrva (East) Mālyā and Bhopāla were known as Daśārṇa-dēśa. During Maurya period, its capital town was Caitya-giri; later on, the Capital was at Bhilsā. According to Jaina authorities, Daśārṇa-dēśa was an Āryan country with its capital as Mrīttikāvati. This Mrīttikāvati Nagari was located in the Southern Mountains of Prayāga in the southern part of Vatsa-dēśa.

hundred handsome young queens who can compete with celestial damsels by their charming beauty. King Daśārṇabhadra was very proud. He was looking upon all other kings as a piece of straw on account of his youth, beauty, prowess, and the might of his army. Being greatly elated with pride, the king was enjoying worldly happiness of his extensive kingdom like an Indra on earth.

At this time, Śramaṇa Bhagavāna Mahāvīra came to Daśārṇa-kūta Parvata (Mount Daśārṇa-kūta) situated near Daśārṇapura. Taking his seat on the lion-seated throne in the Samavasaraṇa, Śramaṇa Bhagavāna Mahāvīra commenced his preaching. The forest-watch becoming greatly delighted, informed King Daśārṇabhadra about the arrival of Śramaṇa Bhagavāna Mahāvīra, saying :—Swāmi ! Jagat Guru—Śramaṇa Bhagavāna Mahāvīra—the Protector of the Three Words—has today arrived on the top of the Daśārṇa-kūta Parvata. On hearing this, King Daśārṇabhadra, becoming greatly pleased, gave away all the valuable ornaments from his body to the forest-guard. The king, then, thought :—To-morrow I shall go to pay my respects to Śramaṇa Bhagavāna Mahāvīra with so much retinue and pomp that none else has ever done before.' He called his family-servants to make ready, hundreds of well-captured elephants, thousands of horses, tens of thousands of beautiful chariots, and the complete infantry equipped with excellent garments and shining weapons. The king's five hundred handsome queens wearing costly garments and valuable ornaments were moving in well-decorated excellent palanquins. King Daśārṇabhadra who was looking upon all other kings as a piece of straw, on account of his pride of youth, pride of beauty, pride of strength and pride of army, attended by his huge retinue, went with great devotion at heart to pay his respects to the Worshipful Bhagavāna. On seeing king Daśārṇabhadra coming to the Samavasaraṇa with great pomp, Saudharmendra thought :—King Daśārṇabhadra is fortunate in this world. He has accomplished the best interest of his life by going to the Samavasaraṇa with the object of

doing obeisance to Śramaṇa Bhagavāna Mahāvira with great devotion. But he defiled his devotion by the pride that he should go to the Worshipful Lord with the retinue and pomp, which no other king has ever done. Tīrthankara Bhagavans are never pleased even if all the sixty-four Indras were to go to them for obeisance with all their united retinue and their divine pomp. Because, Jineśvara Bhagavāns possess ananta jñāna (endless knowledge, ananta vīrya (endless prowess) and ananta ānanda (endless joy). Now is the suitable opportunity to remove the pride of this king.

With this idea in his mind, Saudharmendra ordered Airāvaṇa (Indra's elephant). With the Indra's permission god Airāvaṇa created sixty thousand elephants. Each elephant had five hundred mouths. Each mouth had eight tusks. On each tusk, there were eight oblong tanks filled with pure water. In each water-tank, there were eight lotus-flowers of one hundred thousand petals each. On each petal, there were thirty-two divine dances being performed. On the pericarp on each lotus, there was a paraphernalia. On a commodious lion-seated throne, in the front portion of each palace, an Indra was sitting with his eight agra-mahiṣīs (Chief Consorts). The Indra in company with numerous gods and goddess, is extolling the virtuous qualities of the Jineśvara. With such splendid equipment and pomp, the Indra sitting on Airāvaṇa (Indra's elephant), went three times round Śramaṇa Bhagavāna Mahāvira by way of prādakṣiṇa, and he was thus doing obeisance to the Worshipful Lord. The front feet of the Airāvaṇa elephant who was standing firm on the ground, on his hind feet, reached the top of the mountain Daśārṇa-kūta sanctified by the feet of Śramaṇa Bhagavāna Mahāvira was consequently named as Gaṇārapāda.

On seeing the extensive equipment and dazzling beauty of the paraphernalia of Saudharmendra, King Daśarṇabhadra, being

greatly astonished, thought :—"I extended my equipment and the pomp of my belongings in a way that can astonish the world, but I think that my equipment is greatly inferior to that of the Indra. Ah ! I have decidedly failed in my imagination. It is certain that Saudharméndra has acquired immense meritorious Karmas, but I have not. Hence I have much less equipment. But during this life I will follow the tents of the Religion of Tirthankaras with such devotion that I may not have to remain inferior to any body during my next life. With this idea paramount in his mind, King Daśārṇabhadra removed the hair of his head and beard by five handfuls, and having put on the apparel of an ascetic given by gods, he went three times round Śramaṇa Bhagavāna Mahāvira by way of a pradakṣiṇā and having bowed down at the feet of the Worshipful Lord, he took Bhāgavati Dikṣā—the Bestower of Mokṣa (Final Emancipation)—at his blessed hands.

On seeing King Daśārṇabhadra in the apparel of a Jaina Sādhu, extremely delighted Saudharméndra, praising the virtuous qualities of Daśārṇabhadra Muni, said:—O Rājarsi (royal saint) ! You possess virtuous qualities fit to be praised in the three worlds. May you be victorious ! The pride with which you have immediately renounced the pleasures of an extensive kingdom, has turned out to be the true pride in the three worlds. By fulfilling your promise, you have so easily conquered me. How is it possible for any other worldly being to conquer you ? O Sādhu ! just as you have surpassed me by abandoning the pleasures of this Samsāra, in the same way, you conquer your enemy in the form of Evil Karmas, and may you become a Kévalin (one possessing Perfect Knowledge) very soon.

Having thus devoutly eulogized Daśārṇabhadra Muni and having given him due respects, Saudharméndra heard the religious sermon of Śramaṇa Bhagavāna Mahāvira and then, he went away to his heaven. Daśārṇa Rājarsi practised severe austerities, and having destroyed all his evil Karmas, he acquired

Kévala Jñāna (Perfect Knowledge). Is there any other person as proud as King Daśārṇabhadra or will there be any such person in the three worlds was with the object of fulfilling his promise, renounced the sovereignty of the entire world and took Bhāgavati Dikṣā from the Jinésvara Bhagavāna, and who receiving praises from Saudharméndra, attained the Eternal Happiness of Mokṣa (Final Emancipation) !

3.

3. Vrata-grahaṇa of Brāhmaṇa Somila.

From Daśārṇa-pura, Śramaṇa Bhagavāna Mahāvira went in the direction of Vidéha-désa and arrived at Vāṇijya Grāma.

At Vāṇijya Grāma there was a learned Brāhmin named Somila. He was wealthy, respectable, the principal member of his large family; and he was an adhyāpaka (teacher) of five hundred pupils. On hearing about the arrival of Śramaṇa Bhagavāna Mahāvira at Dyūtipalāsa Caity, Somila thought of going there and asking a few questions to the Venerable Lord.

Accompanied by his one hundred pupils, Somila started from his house and passing through Vāṇijya Grāma, he reached Dyutipalāsa Caitya. Standing a little far from Śramaṇa Bhagavāna Mahāvira, he said :--Bhagavan ! What do your Siddhāntas say about (1) Yātrā, (2) Yāpaniya (3) Avyābādha, and about (4) Prāsuka Vihāra ?

Bhagavāna :--Yes, Somila ! We have Yātrā 2 Yāpaniya 3. Avyābādha and 4. Prāsuka Vihāra.

Somila :--Bhagavan ! What is your Yātrā ?

Bhagavāna :--Tapa (penance) Niyama (limitation) Saṃyama (self-control) Svādhyāya (repetition of study) Dhyāna (religious meditation) and activity in daily necessary rites--these constitute my yātrā.

Somila :--Bhagavan ! What is your yāpanīya ?

Bhagavāna :--Somila ! Yāpanīya is of two kinds. viz. 1. Indriya Yāpanīya, and 2. No-indriya Yāpanīya--I have complete control over my five organs of sense viz 1. Hearing. 2. Sight. 3. Smell 4. Taste and 5 Touch--and, it is my Indriya Yāpanīya Besides, my Krodha (anger) Māna (pride) May (deceit) and Lobha (greed) have been torn asunder. These passions never appear in me. That is my No-indriya Yāpanīya.

Somila :--Bhagavan ! What is your Avyābādha ?

Bhagavāna :--Somila ! All the diseases arising in my body by vitiation of wind, bile, and phlegm, have been completely subdued. They never appear again. That is my Avyābādha.

Somila :--Bhagavan ! What is your Prāsuka Vihāra ?

vāna :--Somila ! Whenever I move about to gardens pleasure-gardens, temples, assembly-halls, water-huts for travellers, and to dwellings free from females, brutes and eunuchs, I sometimes accept a wooden back-rest or a wooden couch or a bedding which is perfectly free from living creatures and which is generally acceptable to us. That is my Prāsuka Vihāra.

Somila :--Bhagavan ! Is sarisavaya eatable for you or uneatable ?

Bhagavāna :--Sarisavaya is eatable, as well as, un-eatable.

Somila :--How is it eatable, as well as, un-eatable ?

Bhagavāna :--The word sarisavaya has two meanings. One meaning of the word is-sarīsavayāḥ (friends who are of the same age), and the other meaning is sarśapaḥ (mustard seed). The sarīsavayāḥ (friends of the same age) are of three kinds viz. 1. Saha-jāta (born at the same time) 2. Saha-vardhita (who grow up together), and 3. Saha-prāṁsu kṛdita (who have played in dust together). This is a-bhaksya (un-eatable). Now with regard to the second meaning, Corn mustard is of two

kinds viz (1) Śastra pariṇata (transformed by an instrument. 2. A-śastra-pariṇata (transformed without the help of an instrument). Out of the two, a-śastra pariṇata is uneatable for ascetics Śastra-pariṇata (transformed by an instrument) sarisavaya is either 1. Eṣaṇīya (desirable) or 2. Anēṣaṇīya (undesirable). Anēṣaṇīya sarisāvay (undesirable mustard seeds) uneatable, for ascetics. Again, Eṣaṇīya sarisavaya (desirable mustard seeds) are either (1) Yācita (begged) or, 2 A-yācita (un-begged). A-yācita sarisavayas (un-begged mustard seeds are uneatable for asce-

तेणं काळेणं २ वाणियगामे नामं नगरे होत्था वन्नओ, दूतिपळासए
 चेइए वन्नओ, तत्थ णं वाणियगामे नगरे सोमिळे नामं माहणे परिवसति
 अट्ठे जाव अपरिभूए रिउवेहजाव सुपरिनिट्ठिए पंचण्ह खंडियसयाणं, सयस्स
 कुडुंबस्स आभेवच्चं जाव विहरति, तए णं समणे भगवं जाव संमोसडे
 जाव परिसा पज्जुवासति, तए णं तस्स सोमिलस्स माहणस्स इमीसे कहाए
 कद्धस्स समाणस्स अयमेयारूवे जाव समुप्पज्जित्था-एवं खल्ल समणे नाय-
 पुत्ते पुब्बाणुपुब्बि चरमाणे गामाणुगामं दूज्जमाणे सुहंसुहेणं जाव इहमागए
 जाव दूतिपळासए चेइए अहापडिरूवं जाव विहरइ तं गच्छामि णं समणस्स
 नायपुत्तस्स अंतियं पाउब्भवामि इमाइं च णं एयारूवाइं अट्ठाइं जाव वागर-
 णाइं पुच्छिस्सामि, तं जइ इमे से इमाइं एयारूवाइं अट्ठाइं जाव वागरणाइं
 वागरेहति ततो णं वंदीहामि नयंसीहामि जाव पज्जुवासीहामि, अहमेयं
 से इमाइं अट्ठाइं जाव वागरणाइं नो नागरेहति तो णं एएहिं चेव एट्ठेहिं य
 जाव वागरणेहिं य निप्पट्ठ पसिणवागरणं करेस्सामीति कट्ठु एवं संपेहेइ २
 ण्हाए जाव सरीरे साओ गिहाओ पडिनिक्खमति पडि० २ पायविहार
 चारेणं एणेणं खंडियसएणं सद्धिं संपरिवुडे वाणियगामं नगरं मज्झमज्जेणं
 निगच्छइ २ जेणेव दूतिपळासए चेइए जेणेव समणे भग० महावीरं तेणेव
 ववा० २ समणस्स ३ अदूरसामंते ठिच्चा समणं भगवं महावीरं एवं
 वयासी-जत्ता ते मंते ! जवणिज्झं० अच्चावाहं० फासुयविहारं० ? सोमिका !
 जत्तावि मे जवणिज्झंपि मे अच्चावाहंपि मे फासुयविहारंपि मे, किं ते मंते !
 जत्ता ? सोमिका ! जं मे तव नियमसंजयस्स ज्जायद्वाणावस्सयमादीपसु जोगेसु

tics. Again yācita sarisavayas (begged mustard seeds) are of two kinds viz. 1. Labdha (obtained) and 2. A-labdha (un-obtained). A-labdha sarisavayas (un-obtained mustard seeds are uneatable for ascetics—Only (a) Śastra pariṇata (transformed by an instrument (b) Eṣaṇiya (desirable) (c) Yācita (asked for) and Labdha (obtained) mustard seeds are eatable for ascetics. Therefore sarisavayas (mustard seeds) are bhakṣya (eatable), as well as, abhakṣya (un eatable)

जयणा सेत्तं जत्ता, किं ते भंते ! जवणिज्जं ? सोमिल ! जवणिज्जे दुविहे पं०, तं० इंदियजवणिज्जे य नोइंदिय जवणिज्जे य, से किं तं इंदिय जवणिज्जे ? २ जं मे सोइंदिय चक्खिंदियघाणिंदियजिन्मिंदिय फासिंदियाइं निरुवहयाइ वसे वटंति सेत्तं इंदियजवणिज्जे. सेत्तं किं नोइंदियजवणिज्जे ? २ जं मे कोहमाणमायालोमा वोच्छिन्ना नो उदीरेंति सेत्तं नो इंदियजवणिज्जे, सेत्तं जवणिज्जे, किं ते भंते ! अच्चावाहं ? सोमिल ! जं मे वातियपित्तियसिंमियसन्निवाइया विविहा रोगायंका सरीरगया दोसा उवसंता नो उदीरेंति सेत्तं अच्चावाहं, किं ते भंते ! फामुयविहारं ? सोमिल ! जन्नं आरामेसु उज्जाणेसु देवकुलसु सभासु पयासु इत्थीपमुपंडगविविज्जियासु वसहीसु फामुएसणिज्जं पीढफलगसेज्जासंथारगं उवसंपज्जिताणं विहरामि सेत्तं फामुयविहारं ॥ सरिसवा ते भंते ! किं भक्खेया अभक्खेया ? सोमिल ! सरिसवा भक्खेया वि अभक्खेया वि, से केणहे० सरिसवा मे भक्खेया वि अभक्खेया वि ? से नूनं ते सोमिल ! कंभमएसु नएसुदुविहा सरिसवा पक्कत्ता, तं जहा—मित्तसरिसवा य भन्नसरिसवा य, तत्थ णं जे ते मित्तसरिसवा ते तिविहा पं० जहा—सहजायया सहवड्डियया सहपंतुकीळियया, ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते भन्नसरिसवा ते दुविहा पं०, तं० सत्थपरिणया य असत्थपरिणया य, तत्थ णं जे ते असत्थपरिणया ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते एसणिज्जा ते दुविहा पं० तं० जाइया य अजाइया, तत्थ णं जे ते अजाइया ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते जातिया ते दुविहा पं० तं० छद्धा य अछद्धा य, तत्थ णं जे ते अछद्धा

Somila—Bhagavan ! Is ' māsa ' eatable or un-eatable for you ?

Bhagavāna :—According to Brāhmaṇya Nayas, 'māsa' is of two kinds viz. 1. Dravya Māsa and 2. Kāla-Māsa. Out of these two, Kāla-māsa related to the twelve months of the year from Śrāvana to Āṣāḍha. It is a-bhaksya (un-eatable), Dravya Māsa are of two kinds viz. 1. Artha Māsa 2 Dhānya Māsa. Now, Artha Māsa are either 1 Suvarna Māsa or 2. Rupyā-māsa. Both these are a-bhaksya (un-eatable) for ascetics. Last of all,

ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते लद्धा ते णं समणाणं निग्गंथाणं भक्खेया, से तेणट्ठेणं सोमिल्ला ! एवं वुच्चइ जाव अभक्खेया वि । मासा ते भंते ! किं भक्खेया अभक्खेया ? सोमिल्ला ! मासा मे भक्खेया वि अभक्खेया वि, से केणट्ठेणं जाव अभक्खेया वि, से नूनं ते सोमिल्ला ! बंभन्नएसु नएसु दुविहा मासा ५० तं० दव्वमासा य कालमासा य, तत्थ णं जे ते कालमासा ते णं सावणादीया आसादअज्जवसाणा दुवालस तं० सावणे मइवए आसोए कत्तिए मग्गसिहे पोसे माहे फागुणे चित्ते बहसाहे जेट्टामूळे आसादे, ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते दव्वमासा ते दुविहा ५० तं० अत्यमासा य धणमासा य, तत्थ णं जे ते अत्यमासाते दुविहा ५० तं० सुवन्नमासा य रुप्पमासा य, ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते धन्नमासा ते दुविहा ५० तं० सत्थ परिणया य असत्थपरिणया य एवं जहा धन्नसरिसवा जाव से तेणट्ठं जाव अभक्खेया वि । कुलत्था ते भंते ! किं भक्खेया अभक्खेया ? सोमिल्ला ! कुलत्था भक्खेया वि अभक्खेया वि, से केणट्ठेणं जाव अभक्खेया वि ? से नूनं सोमिल्ला ! ते बंभन्नएसु नएसु दुविहा कुलत्था ५० तं०—इत्थि कुलत्था य धन्नकुलत्था य । तत्थ णं जे ते इत्थि कुलत्था ते तिविहा ५० तं०—कुलकन्नयाइ वा कुलवहूयाति वा कुलमाडयाइ वा, ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थे णं जे ते धन्नकुलत्था एवं जहा धन्नसरिसवा से तेणट्ठेणं जाव अभक्खेया वि ॥ (सूत्रं ६४६) ।

the question rests with Dhānya Māṣas. Dhānya Māṣa is, śaṣṭar pariṇata, as well as, a-śaṣṭar, a-pariṇata; it is eṣaṇiya as well as aneṣaṇiya; it is yācita, as well as an-yācita; it is labdha as well as a-labdha. Out of these varieties, śaṣṭraparinata, eṣaṇiya, as well as, yācita and labdha dhānya māṣa is eatable for ascetics. The other varieties of Dhānya māṣa are a-bhakṣya (uneatable) for ascetics.

Somila :--Bhagavan ! Is kulatthi bhakṣya or a-bhakṣya ?

Bhagavāna :--Kulatthi is bhakṣya as well as a-bhakṣya

Somila :--How can it be ?

Bhagavāna :--According to Brāhmaṇiya books, Kulatthi has two meanings. It means (1) Kulatthi Dhānya and (2) A female of a noble family. A kula-tthi (female of a noble family) is a kula-kanyā (a girl of good family) 2. Kulavadhu (a married woman of a noble family and 3. Kulamātā (mother of a noble family). As such it is a bhakṣya. Kulatthi Dhānya like mustard seed is of various kinds. Only kulatthi dhānya which is (śaṣṭar pariṇata (transformed by an instrument (b) Eṣaṇiya (eatable) (c) yācita (asked), and (d) labdha is bhakṣya for ascetics. The remaining varieties of Kulatthi are a-bhakṣya (un-eatable)

Somila:--Bhagavan ! Are you one or two ! Also, are you akṣaya (imperishable), avyaya (immutable), avasthita (staying). Or do you assume various forms in past, present and future ?

Bhagavāna:--Somila ! In relation to Ātmā, I am one; in relation to Jñāna and Darśana I am composed of two categories. I am Jñānamaya and I am Darśana-maya. With regard to my Ātma-prades'as, I am akṣaya (imperishable) avyaya (immutable) and avasthita (permanent). With regard to Paryāya (change of form) I assume different forms in past, present, and future.

On hearing the religious discussion, Somila Brāhmaṇa had an essence of the knowledge of the True Religion. Bowing down low at the feet of Śramaṇa Bhagavāna Mahavira, Somila said:-

Bhagavan ! Whatever you have said is quite true. I have faith on your Jaina Siddhāntas. I am unable to take Bhāgavati Dīksā like many kings, millionairs, and merchants, but I am ready to accept the vows of a House-holder from you. With the permission of the Worshipful Lord, Somila Brāhmaṇa took the Twelve Vows of a House-holder and having done respectful obeisance to the Venerable One, he went home.

Having duly taken the vows, Somila Brāhmaṇa acquired more detailed knowledge of Jaina Siddhāntas. Dying with perfect calmness of mind he was born as a god in heaven.

Śramaṇa Bhagavāna Mahāvīra lived at Vāṇijya Grāma during the rainy season of his Thirtieth year of Ascetic Life.

(Thirty-first year of Ascetic Life (B. C. 538-537)

At the close of the rainy season, Śramaṇa Bhagavāna Mahāvīra, passing through Sāketapura Nagara, Śrāvastī Nagarī and other towns and villages of Kośala-dēśa went in the direction of Pāncāla-dēśa and had his lodgings at Sahasrāmṛavana of Kāmpilya Nagara.

A Samavasaraṇa was arranged by gods.

Ambaḍa Parivrājaka

At Kāmpilya-pura Nagara, there lived a Brāhmaṇa Parivrājaka (mendicant hermit) named Ambaḍa. He was the preceptor of seven hundred (700) parivrājaka (hermit) disciples. Parivrājaka Ambaḍa and his disciples, became followers of the Jaina Religion by the preaching of Śramaṇa Bhagavāna Mahāvīra. Although they were putting on the apparel of a parivrājaka (mendicant hermit) they were following the religious rites of a Jaina Śrāvaka (layman).

Gaṇadhara Maharāja Indrabhūti Gaṇātama becoming suspicious on hearing some talk about Ambaḍa parivrājaka, respectfully asked Śramaṇa Bhagavāna Mahāvīra, saying:—Bhagavan ! many

persons say and propound that Ambaḍa Parivrajaka is taking his meals at one hundred houses and he is living at one hundred houses, at the same moment, at Kāmpilya-pura. Bhagavan ! How is it possible !

Bhagavāna:—Gautama ! What the people say about Ambaḍa is true.

Indrabhūti Gautama:—Bhagavan ! How can it be ?

Bhagavāna—Gautama ! Ambaḍa Parivrajaka is very polite and honest. He is constantly doing a fasting of two days. Keeping his face steady towards the Sun, with his arms raised up, he is exposing himself to the heat of the Sun in a standing posture. Closely combined with difficult penance, good intentions, and extremely praise-worthy thought tints, he has destroyed and subdued a large majority of his Karmans and he has attained Virya labdhi (acquisition of valour) vaikriya-labdhi (power of changing forms) and he has acquired Avadhi Jñāna (Visual Knowledge.) Through the medium of these super-human powers, Ambaḍa Parivrajaka is able to show to the people the miracle that he can assume one hundred forms and that he assumes one hundred forms and he takes his meals at one hundred houses.

Indrabhūti Gautama--Bhagavan ! Will Ambaḍa. Parivrajaka take Bhāgavata Dikṣā and become your ascetic-disciple ?

Bhagavāna--No Quatama ! Ambaḍa will not become my disciple. He is well-versed in the philosophy of Jiva, A-jiva, Punya Pāpa etc. and he will remain a devout householder, throughout his life. He abstains from sthūla himsā (injury to gross animals) sthūla a-satya (gross falsehood) and from sthūla a-dattādāna (gross thefts; taking of things not given). He observes celibacy and he leads a contented life. During his journey, he does not enter any other river, lake, pond or reservoir of water, except the one he has to pass through on the way. He

does not ride a carriage or a chariot or a palanquin or a boat, or a horse or an elephant or a camel, or a bull or a buffalo or an ass. Ambaḍa does not see dramatic performances or shows. He avoids (stri-kathā (talk about females) bhojana kathā (talk about food and eating) deśa kathā; politics) rāja kathā (talk about kings) caura-kathā (talk about robbers) and such other sinful talks. He does not cut green vegetation. He does not touch it. He keeps only gourd utensils or wooden utensils or clay vessels. He does not use utensils or vessels made of iron, tin, copper, lead, silver or of gold. He does not keep any other coloured cloth except a bed sheet coloured with ochre. He wears a tiny religious symbol made of copper on his neck. He does not wear a-neck lace or a half-necklace or one stringed necklace or a necklace of pearls or a gold necklace or a necklace of gems or an armlet or a neck-band or a garland hanging from the neck or neck-lace of three strings, or a sacred thread or a ring or a armlet or a bracelet on the upper arm or an ear-ring or a diadem or a crest-jewel or any other ornament on his body. He did not wear any flower-garland on his ears except his small ear-ring on each ear. He applied only the clay of the Gangā river, on his body for cleaning purposes. He did not apply camphor, or sandal or saffron on his body. He does not accept food-material that has been cooked for himself or brought for himself or bought for himself and he does not accept food-material that has been defiled in any other way. He avoids the four sinful acts viz (a) Apa-dhyāna (evil meditation) (b) Pramāḍacarita (careless conduct) (c) Himsra-pradāna (inflicting of injury) and (d). Pāpa-karmaupadēśa (preaching of sinful acts). He uses one aḍhaka (measure of capacity-32 Palas) pure flowing river-water for his bath and he uses half-anāḍhak (16 Palas) for drinking purposes and other extra uses. He uses the water given by some other person, but he does not bring it from the river or any reservoir of water.

He worships Tirthankaras or their images. He does not bow down before or worship deities of other faiths, and he does not

worship the images taken away and defiled by persons of other faiths.

Indrabhūti Gautama:—Bhagavan ! In which gati (kind of existence) will Ambaḍa Parivrājaka go after finishing his age-limit in this life ?

Bhagavāna:—Gautama ! Peacefully observing the vows of celibacy, Samāyika Vrata, and Pauṣadha Vrata, and remaining in religious meditation during this life, he will live as a householder for many years. At the end of his life, Ambaḍa Parivrājaka will remain in religious meditation without food and drink for one month, and after death, he will be born as a god in Brahma Déva-loka. Descending thee in Mahā Videha-kṣétra, as a human being, he will attain Mokṣa (Final Emancipation).

From Kāmpilya-pura Nagara, Śramaṇa Bhagavāna Mahāvira went the direction of Vidéha-désa and reached Vaiśali.

Śramaṇa Bhagavāna Mahāvira lived at Vaiśali during the rainy season of the Thirty-first year of his Ascetic Life.

Thirty-second year of Ascetic Life. (B. C. 537-536).

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvira, moved about in the territories of Kāśi and Kośala and in the summer season he went to Vāṇijya Grāma in Vidéha-désa.

At Vāṇijya Grāma, Śramaṇa Bhagavāna Mahāvira was staying at Dutipalāsa Caitya, outside the town. He was preaching religious sermons daily.

संतरं भंते ! नेरइया उववज्जंति, निरंतरं नेरइया उववज्जंति, संतरं
असुरकुमारा उववज्जंति निरंतरं असुरकुमारा जाव संतरं वेमाणिवा उवव-
ज्जंति, निरंतरं वेमाणिवा उववज्जंति संतरं नेरइया उववज्जंति निरंतरं
नेरइया उववज्जंति जाव संतरं बाणमंतरा उववज्जंति निरंतरं बाणमंतरा उव-

Gāṅgēya Muni

One day, when, after the close of the preaching, the assembly had dispersed, an ascetic named Gāṅgēya—a disciple of Tirthāṅkara Bhagavāna Śrī Pārśva Nātha Swāmī—came into the Samavasaraṇa and standing at some distance from Śramaṇa Bhagavāna Mahāvira, he said:—Bhagavan ! Do hellish beings appear in hellish regions, with an interval or without an interval ?

Bhagavāna:—Gāṅgēya ! Hellish beings are born sāntara (with an interval) as well as nirantara (without an interval).

Gāṅgēya:—Bhagavan ! Do Asura Kumāra and other Bhuvana-pati Dévas appear sāntara (with an interval, or nirantara (without an interval) ?

Bhagavāna:—Gāṅgēya ! Bhuvana-pati dévas (gods) are born sāntara (with an interval,) as well as nirantara (without in interval.

Gāṅgēya:—Bhagavan ! Are Prithvi Kāyika and other one-sensed beings produced sāntara (with an interval) or nirantara (without an interval) ?

Bhagavāna: Gāṅgēya ! Prithvi Kayika and other one-sensed beings are produced nirantara (without an interval) in their innividual breeding places.

Gāṅgēya:—Bhagavan ! Are dvi-indriya (two sensed) beings produced sāntara (with an interval) or nirantara (without an interval) ?

बहुंति संतरं जोइसिया चयंति निरंतरं जोइसिया चयंति संतरं वेमाणिया चयंति निरंतरं वेमाणिया चयंति ? गंगेया ! संतरंपि नेइया उववज्जंति निरंतरं नेरतिया उववज्जंति जाव संतरंपि यणिय कुमारा उववज्जंति निरंतरं याणिय कुमारा उववज्जंति नो संतरंपि पुढवीकाइया निरंतरं पुढवीकाइया उववज्जंति एवं जाव वणस्सइकाइया सेसा जहा नेइया जाव

Bhagavāna :—Cāṅgēya ! Dvi-indriya (two-sensed) beings are produced sāntara (with an interval), as well as, nirantara (without an interval). Similarly, Tri-indriya (three sensed) Caturindriya (four-sensed), and Pancendriya (five-sensed) tiryancas, manuṣyas (human beings) and Dévas (gods) are produced sāntara (with an interval), as well as nirantara (without an interval)

Cāṅgēya : Bhagavān ! Do Nāraka jivas (hellish beings) come out from their hellish regions sāntara (with an interval) or nirantara (without an interval) ?

Bhagavāna :—Cāṅgēya ! Hellish beings come out sāntara (with an interval), as well as, nirantara (without an interval). Similarly two-sensed, three sensed, four-sensed, and five-sensed tiryancas (beasts), manuṣyas (human beings) and dévas (gods) come out from their existing life and enter outhier existences of life sāntara (with an interval), as well as, nirantara (without an interval). But Prithvi Kayika and other one-sensed beings are produced nirantara (without an interval).

Cāṅgēya :—Bhagavan ! How many kinds of pravéṣana (entering into a kind of existence) are there ?

Bhagavāna :—Cāṅgēya ! There are four kinds of pravéṣana, viz' 1. Nairayika Pravéṣana (entering into an existence as a hellish being) 2. Tiryag-yonika Pravéṣana (entering into an existence as a brute.) 3. Manuṣya Pravéṣana (birth as a human being) and. 4 Déva Pravéṣana (birth as a celestial being).

संतरपि वेमाणिया उववज्जंति निरंतरपि वेमाणिया उववज्जंति संतरपि
नेरइया उववज्जंति निरंतरपि नेरइया उववज्जंति एवं जाव थणियकुमारा
नो संतर पुढविकाइया उववज्जंति निरंतर पुढविकाइया उववज्जंति एवं जाव
वणस्सइकाइया सेसा जाव नेरइया, नवर जोइसिया वेमाणिया चयंति
अमिलावो, जाव संतरपि वेमाणिया चयंति निरंतर वेमाणिया चयंति ॥
संतो मंते ! नेरविया उववज्जंति असंतो मंते ! नेरविया उववज्जंति ?

Gāṅgēya :—Bhagavan ! Are hellish beings, who are sat (really existing as a dravya) produced, or those who are a-sat (non-existent) produced ? Similarly are tiryancas (brutes) manuṣyas (human beings) and dévas (gods) who are sat (really existing as a dravya) produced, or those who are a-sat (non-existent) produced ?

Bhagavāna :—Gāṅgēya ! All of them are produced from sat; none is produced from a-sat.

Gāṅgēya :—Bhagavan ! Do Nārakas (hellish beings) tiryancas (lower animals) and manuṣyas (human beings) die sat or do they die a-sat ? Do the dévas die sat or do they die a sat ?

Bhagavāna :—Gāṅgēya ! All of them die or leave heavens as sat; none dies or leaves the heaven as a-sat.

Gāṅgēya :—Bhagavan ! How can it be ? How is sat produced and where is the sat (existence) of those who have died ?

Bhagavāna :—Gāṅgēya ! Tirthaṅkara Bhagavāna Śrī Pārśva Nātha Swāmī has said that—Lokha is, śāśvata (eternal). In it, sarvathā āsat (that which is totally non-existent) cannot be produced and sat (that which is existing) cannot be destroyed

Gāṅgēya :—Bhagavan ! Do you know, and see with your own eyes the nature of all objects or do you know it by logical inference, or through the medium of Sayings of Saints ?

गंगेया ! संतो नेरइया उववज्जंति नो असंतो नेरइया उववज्जंति, एवं जाव वेमाणिया, संतो मंते ! नेरतिया उववहंति असंतो नेरइया उववहंति ? गंगेया ! संतो नेरइया उववहंति नो असंतो नेरइया उववहंति, एवं जाव वेमाणिया, नवरं जोइसियवेमाणिएसु चयंति भाणियव्वं ॥ सओ मंते । नेरइया उववहंति असंतो मंते ! नेरइया उववहंति संतो असुरकुमारा उववहंति जाव संतो वेमाणिया उववज्जंति असंतो वेमाणिया उववज्जंति संतो नेरतिया उववहंति

Bhagavāna :-¹Āngēya ! I know all these things by my own Self. I do not depend on logical inferences or on the Sayings of Saints. I say out things which I have experienced by my own sense-organs.

असतो नेरतिया उववज्जंति संतो असुरकुमारा उववज्जंति जाव संतो वेमाणिया चयंति असतो वेमाणिया चयंति ? गंगेया ! सतो नेरइया उववज्जंति नो असओ नेरइया उववज्जंति, सओ असुरकुमारा उववज्जंति नो असतो असुरकुमारा उववज्जंति जाव सओ वेमाणिया उववज्जंति नो असतो वेमाणिया उववज्जंति, सतो नेरइया उववज्जंति नो असतो नेरइया उववज्जंति जाव सतो वेमाणिया चयंति नो असतो वेमाणिया० से केणट्ठेणं भंते ! एवं वुच्चइ सतो नेरइया उववज्जंति नो असतो नेरइया उववज्जंति जाव सओ वेमाणिया चयंति नो असओ वेमाणिया चयंति ? से नूनं भंते ! गंगेया ! पासेणं अरइया पुरिसादाणीएणं सामए लोए वुइए अणादीए अणवयगो जहां पंचमसह जे लोकइ से लोए, से तेणट्ठेणं गंगेया ! एवं वुच्चइ जाव सतो वेमाणिया चयंति नो असतो वेमाणिया चयंति सयं भंते ! एवं जाणइ उदाहु असयं असोच्छा एते एवं जाणइ उदाहु सोच्छा सतो नेरइया उवज्जंति नो असतो नेरइया उवज्जंति जाव सओ वेमाणिया चयंति नो असओ वेमाणिया चयंति ?, गंगेया ! सयं एते एवं जाणामि नो असयं असोच्चा ते एवं जाणामि नो सोच्चा सतो नेरइया उववज्जंति जाव सतो वेमाणिया चयंति, नो असतो वेमाणिया चयंति, से केणट्ठेणं भंते ! एवं वुच्चइ तं चेव जाव नो असतो वेमाणिया चयंति ? गंगेया ! केवलीणं पुराच्छिमेणं मियंपि जाणइ, अमियंपि जाणइ दाहिणेणं एवं जहा रागडु बेसइ जाव निव्वुडे नाणे केवल्लिस्स, से तेणट्ठेणं गंगेया ! एवं वुच्चइ तं चेव जाव नो असतो वेमाणिया चयंति ॥ सयं भंते ! नेरइया नेरइएसु उववज्जंति असयं नेरइएसु उववज्जंति ? गंगेया ! सयं नेरइया नेरइएसु उववज्जंति नो असयं नेरइया नेरइएसु उववज्जंति, से केणट्ठेणं भंते ! एवं वुच्चइ जाव उववज्जंति ? गंगेया ! कम्मोइएणं, कम्मगुहयत्ताए, कम्ममादि

Gāṅgēya :- Bhagavan ! How is it possible ? How can such subjects be known without logical inferences or without the medium of Sayings of Saints ?

Bhagavāna :- Gāṅgēya ! Kēvalins (excellent souls possessing Kēvala Jnāna (Perfect Knowledge) know the inner nature of all objects from the East and the West. They know it from the North and the South, as well as, from all other directions Kēvalins know all objects in a limited form, and they know all objects in an extensive form. Kēvalins clearly see the inner nature of all objects because their knowledge is pratyakṣa (direct).

Gāṅgēya :- Bhagavan ! Do the Nārakas (hellish beings) appear in hellish regions, or the tiryancas (lower animals in tiryānca gati (existence as a brute) or manuṣyas (human beings) appear in manuṣya gati (existence as a human being) or the dévas (celestial beings) take form as a déva (celestial being) by themselves or is it through the instigation of some other

यत्ताए, कम्मगुरुसंभारियत्ताए, असुभाणं कम्माणं उदएणं, असुभाणं कम्माणं विवागेणं, असुभाणं कम्माणं फलविवागेणं सयं नेरइया नेरइएसु उववज्जंति, नो असयं नेरइया नेरइएसु उववज्जंति, से तेणट्ठेणं गंगेया ! जाव उववज्जंति ॥ सयं भंते ! असुरकुमारा पुच्छा, गंगेया ! सयं असुरकुमारा जाव उववज्जंति नो असयं असुरकुमारा जाव उववज्जंति, से केणट्ठेणं तं चेव जाव उववज्जंति ? गंगेया ! कम्मोदएणं कम्मोवसमेणं कम्मविगतिए कम्मविसोदीए कम्मविसुदीए सुभाणं कम्माणं उदएणं सुभाणं कम्माणं विवागेणं सुभाणं कम्माणं फलविवागेणं सयं असुरकुमारा असुरकुमारत्ताए जाव उववज्जंति नो असयं असुरकुमारा असुरकुमारत्ताए उववज्जंति, से तेणट्ठेणं जाव उववज्जंति एवं जाव थणिककुमारा ॥ सयं भंते ! पुढविकाइया० पुच्छा, गंगेया ! सयं पुढविकाइया जाव उववज्जंति नो असयं पुच्छा जाव उववज्जंति, से केणट्ठेणं भंते ! एवं पुच्छा जाव उववज्जंति ? गंगेया ! कम्मोदएणं कम्मगुरुत्ताए

agency ? Besides, do they leave their present existence by themselves or is there any agent which prompts them ?

Bhagavāna :—**Ārya Gaṅgēya** ! All beings appear in good or bad conditions of existence strictly in accordance with their good or bad Karmas, and they leave their existence also accordingly. There is no agency which prompts them.

Anagāra Gaṅgēya now had some insight about the Supernatural powers of **Śramaṇa Bhagavāna Mahāvira**. He was convinced that **Śramaṇa Bhagavāna Mahāvira** was really a **Sarvajña** (omniscient) and **Sarva darṣi** (all seeing).

Dikṣā of Gaṅgēya

Having gone three times round **Śramaṇa Bhagavāna Mahāvira** by way of a **pradakṣiṇā**, and having bowed down at

कर्मभारियत्ताए कम्मगुरुसंभारियत्ताए सुभासुभाणं कम्माणं उदण्णं सुभासुभाणं
कम्माणं विवागेणं सुभासुभाणं कम्माणं फलविवागेणं सयं पुढविकाइया जाव
उववज्जंति नो असयं पुढविकाइया जाव उववज्जंति, से तेणट्ठेणं जाव उवव-
ज्जंति, एवं जाव मणुस्सा, बाणमंतर जोइसिया वेमाणिया जहा असुरकुमारा
से तेणट्ठेणं गंगेया ! एवं बुद्धइ सयं वेमाणिया जाव उववज्जंति नो असयं
जाव उववज्जंति (सूत्र ३७८) तप्पमिहं च णं से गंगेये अणगारे समणं भगवं
महावीरं पच्चमि जाणइ सवन्नु सव्वदरिसी, तए णं से गंगेये अणगारे समणं
भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ करेत्ता बंदइ नमंसइ बंदित्ता
नमंसित्ता एवं वयासी—इच्छामि णं भंते ! तुज्झं अंतियं चावज्जामाओ
धम्माम्भो पंचमइन्वइयं एवं जहा काळासवेसियपुत्तो तहेव माणियम्भं जाव
सव्वदुक्खप्पहीणे ॥ सेयं भंते ! सेयं भंते (सूत्र ३७९) गंगेयो
समत्तो ॥ ९ ॥ २२ ॥

भगवतीसूत्र-अ. ९ ॥ ७०३२-॥

(पृ० ४५३-४५४).

the feet of the Worshipful Lord, greatly delighted Gāṅgēya Anagāra willingly accepted the Bhāgavati Dīkṣa of the Religion of the Five Great Vows of Śramaṇa Bhagavāna Mahāvira. Gāṅgēya Anagāra thus, led ascetic life for many years and on death he attained Mokṣa (Final Emancipation)

Śramaṇa Bhagavāna Mahāvira then went to Vaiśālī and he lived at Vaiśālī during the rainy season of the Thirty-second year of his Ascetic Life.

• Thirty-third year of Ascetic Life (B. C. 536-535).

1. Samavasaraṇa at Rājagriha Nagara 2. Dīkṣā of Gāgali and Pīthara at Priṣṭha Campā Nagarī 3 Samavasaraṇa at Rājagriha Nagara. Madduka Śrāvaka 4. Dradha-prahari Muni.

Early in the winter Śramaṇa Bhagavāna Mahāvira, left Vaiśālī and went in the direction of Magadha-dēśa Coming to Rājagriha Nagara, the Worshipful Lord put up at Guṇa Śīla Caitya outside the town.

1.

Samavasaraṇa at Rājagriha.

A Samavasaraṇa was arranged by gods. Śramaṇa Bhagavāna Mahāvira was preaching religious sermons daily.

During those days, many followers of various religious faiths were living at Guṇa Śīla Udyāna and they were propounding their own beliefs and refuting the tenets of their adversaries.

Caṇadhara Bhagavāna Indrabhūti Gautama addressing respectfully Śramaṇa Bhagavāna Mahāvira inquired saying:-Bhagavan! Some followers of other faiths say that Śīla (morality) is the best principle; some say that Śruta Jñāna (philosophical knowledge) is the best; and some others say that Śīla (morality) and Śruta Jñāna (philosophical knowledge) are each of them individually the best principle. Bhagavan! What must be the truth in these statements?

Bhagavāna: Gautama! What the followers of other faiths

say is not true. People are of four kinds:—viz. 1. Some persons are morally good, but they are not well-versed in philosophical knowledge. 2. Some persons are well-versed in philosophical knowledge, but they are not morally good. 3. Some persons are morally good and they are well-versed in philosophical knowledge, and 4. Some persons are not morally good, and they are not well-versed in philosophical knowledge.

Out of these four kinds :—1. Those who are morally good but who are not well-versed in philosophical knowledge that is to say, who abstain from sinful acts but who are ignorant of

रायगिहे नगरे जाव एवं वयासी—अन्नउत्थिया णं भंते ! एवमाइक्खंति जाव एवं पख्वेति—एवं खलु सीलं सेयं ? सुयं सेयं २ सुयं सेयं ३ सीलं सेयं ४, से कहमेयं भंते ! एवं ? गोयमा ! जन्नं ते अन्नउत्थिया एवमाइक्खंति जाव जे ते एवमाहंसु मिच्छा ते एवमाहंसु, अहं पुण गोयमा ! एव माइक्खामि जाव पख्वेमि, एवं खलु मए चत्तारि पुरिसजाया पणत्ता, तं जहा सीलसंपन्न णामं एगे णो सुयसंपन्ने ? सुयसंपन्ने नामं एगे नो सीलसंपन्न. २. एगे सीलसंपन्ने वि सुयसंपन्ने वि ३ एगे णो सीलसंपन्ने नो सुयसंपन्ने ४ तत्थ णं जे से पढमे पुरिसमाए से णं पुरिसे सीलवं असुयवं, उवरए अबिन्नायधम्मे, एस णं गोयमा मए पुरिसे देसाराहए पणत्ते, तत्थ णं जे से दोच्च पुरिसंजाए से णं पुरिसे सीलवं सुयवं, अणुवरए विन्नायधम्मे एस णं गोयमा ! मए पुरिसे देसविराहए पणत्ते, तत्थ णं जे से तच्चे पुरिसमाए से णं पुरिसे सीलवं सयव, उवर ए विन्नायधम्मे एस णं गोयमा ? मए पुरिसे लब्धाराहए पणत्ते तत्थ णं जे से चउत्थे पुरिसंजाए से णं पुरिसे असीलवं असुतवं, अणुवरए अबिन्नायधम्मे, एस णं गोयमा ! मए पुरिसे सव्वाविराहए पणत्ते ॥ (सूत्रं ३५४) ॥

philosophical knowledge, are called *Déśa-ārādhaka* (Partial devotees) of Dharma 2. Those who are not morally good but who are well-versed in philosophical knowledge, that is to say, who are not free from sinful acts but who are well-versed in philosophical knowledge, are *Déśa-virādhaka* (Partial Violators) of Dharma 3. Those who abstain from sinful acts and who are well-versed in philosophical knowledge, that is to say, who are free from sinful acts and who are well-versed in philosophical knowledge, are *Sarva-ārādhaka* (complete devotees) of Dharma, and 4. Those who are not morally good and who are not well-versed in philosophical knowledge, are called *Sarva-virādhaka* (complete violators) of Dharma.

Indrabhūti Gautama :—Bhagavan ! The followers of other faiths say that those who do sinful acts such as killing of animals, telling falsehood, thefts, sexual intercourse, longing for other's property, anger, pride, deceit, greed, love, hatred, quarrelling, slander, joy, sorrow, abuse, deceitful talk, *mithyātva* etc. and who create evil intentions have a different *jīva* (principle of life). They have a separate *jīvātmā* (individual soul) also. Similarly, those, who having abandoned evil intentions, walk on the path of Righteousness, have a different *jīva* and they have a separate *jīvātmā* (individual soul). Those who possess innate intellect, and who have developed intellect have a different *jīva* and they have a separate *jīvātmā*. Those who have a knowledge of categories, who have a knowledge derived from speculation, who have exact knowledge and those who possess ascertained knowledge, have a different *jīva* and they have a separate *jīvātmā*. Also, those who are accustomed to exertion and valour, have a different *jīva* and a separate *jīvātmā*. *Nāraks* (hellish beings), *tiryancas* (lower animals), *manuṣyas* (human beings) and *dévas* (celestial beings) have a different *jīva* and a separate *jīvātmā*. They also say that, those who possess *Jñānavarṇiya* and other *Karmans*; who possess *kṛiṣṇa-léśyā* and other *léśyās* (thought-tints); who have Right Perception; who

have Wrong Belief; who have Darśana (Perception) and who have Jñāna (knowledge), have all of them, a different jīva and a separate jīvātmā. Bhagavan ! What can any one infer from such statements ?

Bhagavāna: Gautama ! This belief of followers of other faiths is false. The jīva (principle of life) and the jīvātmā (individual soul) of persons who do sinful acts such as killing of living beings, telling false-hood, committing of thefts etc. are one and the same category. Similarly, the jīva and jīvātmā of persons who abstain from such sinful acts belongs to the same category. What is jīva is jīvātmā.

*अन्नउत्थिया णं भंते ! एवमाइक्खन्ति जाव परूवेति-एवं खलु पाणातिवाए सुसावाए जाव मिच्छादंसणसल्ले वट्टमाणस्स अन्ने जीवे अन्ने जीवाया पाणाइवयवेरमणे जाव परिग्गहवेरमणे कोहविवेगे जाव मिच्छादंसणल्लविवेगे वट्टमाणस्स अन्ने जीवे अन्ने जीवाया, उत्पत्तिवाए जात्र परिणामियाए वट्टमाणस्स अन्ने जीवे अन्ने जीवाया, उत्पत्तियाए उग्गहे ईहा अवाए धारणाए वट्टमाणस्स जाव जीवाया, उट्ठाणे जाव परक्कमे वट्टमाणस्स जाव जीवाया, नेरइयत्ते तिरिक्खमणुस्सदेवत्ते वट्टमाणस्स जाव जीवाया, नाणावरणिज्जे जाव अंतराइए वट्टमाणस्स एवं कण्हेसाए जाव सुकल्लेसाए सम्मदिट्ठीए ३ एवं चक्खुदंसणे ४आभिणिबोहियनाणे ५मतिअन्नाणे ३आहार सन्नाए ४एवं ओराळियसरीरे ५ एवं मणजोए ३ सागरोवओगे अणागारोवओगे वट्टमाणस्स अण्ण जीवो अन्ने जीवाया, से कहमेयं भंते ! एवं ? गोयमा ! जण्णं ते अन्न-उत्थिया एवमाइक्खन्ति जाव मिच्छं ते एवं माहंस्सु, अहं पुण गोयमा ! एवमाइक्खामि जाव परूवेमि-एवं खलु पाणातिवाए जाव मिच्छादंसणसल्ले वट्टमाणस्स सत्थेव जीवाया जाव अणागारोवओगे वट्टमाणस्स सत्थेव जीवे सत्थेव जीवाया ॥ (सूत्रं ५९६) ॥

भगवती सूत्र-सू० १७ उ० २.

पृ० ७२३.

*With regard to another belief of the followers of other faiths, Āpadhara Mahārāja Indrabhūti Gautama asked Śramaṇā Bhagavāna Mahāvira saying:—Bhagavan ! Is there any truth in what the followers of other faiths say that even * Kēvalins, subdued under the pernicious influence of an Yakṣa (a demon) speak out a falsehood or a speech which is a mixture of truth and falsehood ? Do Kēvalins utter a speech which is of two kinds ?

Bhagavāna :—Gautama ! What the followers of other faiths say is not true. Kēvalins never come under the influence of an yakṣa (a demon) and they never say out a falsehood or say out a word that is a mixture of truth and falsehood. Kēvalins always say out a truth that is perfectly free from sinful intentions or injury and they invariably say out what is neither an untruth nor a falsehood.

Dīkṣā of Gāgali and Piṭhara.

From Rājagriha Nagara, Śramaṇa Bhagavāna Mahāvira went to Campā Nagari. We have seen that Sāla and his younger brother Mahāsāla, entrust the kingdom of Aṅga-dēśa to their sister's son Gāguli

*रायगिहे जाव एवं वयासी-अन्नउत्थिया णं मंते ! एवमाइक्खंति जाव पख्वेति-एवं खलु केवली जक्खाएसेणं अतिट्ठ समाणे आहच्च दो भासाओ भासति, तं मोसं वा सच्चामोसं वा से कहमेयं मंते । एवं ? गोयमा ! जणं ते अन्नउत्थिया जाव जे ते एवमाहंसु मिच्छं ते एवमाहिंसु अहं पुणं गोयमा ? एव माइक्खंति-४ नो खलु केवली जक्खाएसेणं आइस्सति, नो खलु केवली जक्खाएसेणं अतिट्ठ समाणे आहच्च दो भासाओ भासति तं. मोसं वा सच्चा-मोसं वा, केवली णं असावज्जाओ अपरो वधाइयाओ आहच्च दो भासाओ भासति तं. सच्चं वा असच्चा मोसं वा ॥ (सूत्रं ६३२) ॥ ५० ॥ १८ उद्वेय० ७, पृ. ७४८-४९ ॥

and both of them had taken Bhagavati Diksā at the blessed hands of Śramaṇa Bhagavāna Mahāvira. Now, at this time Gaṇadhara Mahārāja Indrabhūti, with the permission of the Venerable One, went to Priṣṭha Campā, accompanied by Sāla Muni and Mahāsāla Muni.

At Priṣṭha Campā, King Gāgali, very respectfully bowed down before Śramaṇa Bhagavāna Mahāvira. Also, Pithara and Yaśomati—the father and mother of king Gāgali,—and the king's ministers and a number of citizens paid respects to the Gaṇadhara Bhagavāna. Indrabhūti Gautama then, delivered a religious sermon. On hearing the sermon, king Gāgali renounced the world and he took Bhāgavati Diksā, after entrusting the government of the kingdom to the care of his own son. Pithara and Yaśomati—the father and mother of Gāgali—also took Diksā.

Then accompanied by Sāla, Mahāsāla, Gāgali, Pithara and Yaśomati, Gaṇadhara Bhagavāna Indrabhūti Gautama started for Campā Nagarī. On the way to Campā Nagarī, the recently initiated ascetics viz Gāgali Pithara, Yaśomati and Sāla and Mahāsāla—becoming absorbed in bright religious meditation, attained Kēvala Jñāna, (Perfect Knowledge). When all of them came near Śramaṇa Bhagavāna Mahāvira, Gaṇadhara Mahārāja Indrabhūti Gautama, who had not, till then, attained Kēvala Jñāna (Perfect Knowledge) told the five “Do obeisance to the Venerable Lord”. On hearing these words Śramaṇa Bhagavāna Mahāvira said:—Do not disrespect these Kēvalins A Kēvalin. (one having Kēvala Jñāna) cannot be instructed to do respect to a Kēvalin.

Gaṇadhara Mahārāja Indrabhūti Gautama was greatly astonished and a little grieved. He thought:—‘Those who have only recently received Diksā from me, attained Kēvala Jñāna (Perfect Knowledge), while I am, till now, without it’. He became very

impatient and doubted whether he will have Kévala Jnāna (Perfect Knowledge) during this life or not.

Śramaṇa Bhagavāna Mahāvīra, who had gone to Rājagriha Nagara with the object of living there during the rainy season, which was drawing near, on seeing the mental disturbance of Gaṇadhara Mahārāja Indrabhūti Gautama, told him, after the assembly had dispersed, saying,—O Gautama ! You have been adoring me for a very long time, O Gautama ! You have followed me since a very long time. O Gautama ! You have acted very agreeably with me. O Gautama ! You have been rendering service to me for a long time. O Gautama ! You are bound with me by sincere devotion and affection *O Gautama ! There was a mutual relation during our previous bhava (existence) as gods and there is a relation in this bhava as human beings. There is no reason to be, thus, disappointed. After death, we both of us, will be equal with the same motive and we shall live in the same Happy Bliss of Siddha Kṣétra (Abode for Liberated Souls) where there is no distinction between individuals.

On hearing the above fore-telling of his Final Emancipation from the mouth of Śramaṇa Bhagavāna Mahāvīra himself, Gaṇadhara Mahārāja Indrabhūti Gautama became greatly satisfied.

*रायगिहे जाव एवं वयासी-परिसा पडिगया गोयमादी सभणे भगवं महा-
वीरे भगवं गोयमं आमंतेत्ता एवं वयासी-चिरसंसिद्धोऽसि मे गोयमा ।
चिरसंशुओऽसि मे गोयमा । चिरपरिचिओऽसि मे गोयमा ! चिरशुसिओऽसि
मे गोयमा ! चिरणुअओऽसि मे गोयमा ! चिराणुवंचिसि मे गोयमा !
अणंतरं देवलोए अणंतरं माणुस्सए भवे, किं परं मरणा कायस्स मेदा इओ
चुत्ता दोवि तुल्ला एगद्धा अविसेससमणाणत्ता भविस्सामो ॥ (सूत्रं ५२१) ॥

3 Samavasaraṇa at Rājagriha Nagara

From Campā Nagari, Śramaṇa Bhagavāna Mahāvira went to Rājagriha Nagara and had his lodging at Guṇa Śīla Caitya outside the town.

At some distance from Guṇa Śīla Caitya, there were living numerous followers of other faiths, the chief of whom were—Kālodāyi, Śailodāyi, Śaivālodāyi, Udaka, Nāmodaka, Anna-pāla, Śaivāla, Śaṅkha-pāla, Suhasti, Qāthāpati, etc.

One day when they were discussing the subject of Pancās-tikāya promulgated by Śramaṇa Bhagavāna Mahāvira, some said :—Śramaṇa Jnataputra propagates the following five Asti-Kāyas viz 1 Dharmāstikāya, 2 A-Dharmāstikāya, 3. Ākāśāstikāya, 4 Jivāstikāya, and 5. Pudgalāstikāya Out of these five astikāyas, he styles Jivāstikāya, as Jivakāya (embodied as a living being) and the remaining four as A-Jiva-kāya (life less

*तेणं कालेणं २ रायगिहे नामं नगरे गुणसिल्लए वेइए वन्नओ जाव पुढवि-
सिक्खापट्ठओ, तस्स णं गुणसिल्लस्स वेइयस्स अदूरसामंते बहवे उन्नउत्थिया
परिवसंति, त० कालोदायी, सेल्लोदायी एवं जहा सत्तमसए अन्नउत्थि उहे-
सए जावसे कहमेयं मन्ने एवं ? तत्थणं रायगिहे नगरे महुए नामं समणो
वासए परिवसति अट्ठे जाव अपरिभूए अभिगजीवा जाव विहरति, तए णं
समणे भगवं महावीरे अन्नया कदायि पुब्बाणुपुब्बि चरमाणे जाव समोसडे
परिसा पडिगया जाव पज्जुवासति, तए णं महुए समणोवासए क्हाए क्ख-
इंत समाणे इहउट्ठ जाव हियए जाव सरीरे सयाओ गिराओ पडिनिक्खमति
स० २ पादविहार चारेणं रायगिहं नगरं जाव निग्गच्छति नि० २ तेसि
अन्न उत्थियाणं अदूर सामंतेण वीयीवयति, तए णं ते अन्नत्थिया महुयं
समणो वासयं अदूरसामंतेण वीयीवयमाणं पासंति २ अन्तमन्नं सरोवेतिरचा
एवं वयासी-एवं सल्ल देवाणुप्पिया ? अम्हं इमा कहा अबिउप्पकहा इमं चणं

bodied). Also, he says that, the following four viz. Dharmās-
tikāya 2. A-dharmāstikāya 3. Ākāśastikāya and 4. Jīvāstikāya are
A-rûpikāya (formless bodied) ; and only one astikāya viz. Pudga-
lāstikāya is Rupi-kāya (one having a corporeal body. O learned
people ! Is, what Śramaṇa Jnātaputra propagates true ? What
must be the actual think in his saying ?

When these followers of other faiths were discussing this
subject, the news of the arrival of Śramaṇa Bhagavāna Mahā-
vira at Guṇa Śīla Caitya, had already reached Rājagriha
Nagara, and crowds of people were going to Guṇa Śīla Caitya
with the object of having a darśana of the Worshipful Lord, and
also of hearing his religious sermon. Among the crowd there
was a house-holder named Madduka. Madduka was a staunch
devotee of Śramaṇa Bhagavāna Mahāvira and he had made a
careful study of the chief tenets of Jaina Siddhantas. He was

मद्दुपं समणोवासए अम्हं अइर सामंतेणं वीइवयइ तं सेयं खलु देवाणुप्पिया !
अम्हं मद्दुयं समणोवसयं एयमद्दं पुच्छितए त्तिकद्दु अन्नमन्नस्स अंतियं एयमद्दं
पडिमुणेति अन्नमन्नस्स २ ता जेणेव मद्दुए समणोवासए तेणेव उवा० २
मद्दुयं समणोवासयं एवं वदासी-एवं खलु मद्दुया ! एवं धम्मारिए धम्मो-
वदेसए समणे णायपुत्ते पंच अस्तिकाये पन्नवेइ जहा सत्तमे सए अन्नउत्थि
उद्दुसए जाव कहमेयं मद्दुया ! एवं ?, तए णं से मद्दुए समणोवासए ते अन्न
उत्थिए एवं वयासी-जति कज्जं कज्जति जाणामो पासामो जहे न कज्जं न
कज्जति न जाणामो न पासामो, तए णं ते अन्नउत्थिया मद्दुयं समणो
वासयं एवं तयासी-केस णं तुमं मद्दुया ? समणोवासगणं भवसि जे णं तुमं
एयमद्दं न जाणसि न पाससि ? तए णं से मद्दुए समणोवासए ते अन्नउत्थिए
एवं वयासी-अत्थि णं आउसो । वाऊयाए वाति ? इंता अत्थि, तुज्जे.णं
आउसो ! वाउवायस्स वायमाणस्स रूवं पासह ? णो तिण्ढे समद्दे, अत्थि
णं आउसो ! घाणसइगया पोग्गका ? इंता अत्थि, तुज्जे.णं आउसो ! घाणसइग-

walking on foot, to the Samavasaraṇa of Śramaṇa Bhagavāna Mahāvira. When he was passing by the place where the followers of other faiths were discussing the subject of Pañcāstikāya, some of them, on seeing Madduka said :—O Beloved of the gods ! See, Madduka Śrāvaka is going there. Let us go and get his opinion on this subject. He is a keen student of the tenets of Jnātaputra". With these words, they hurriedly went to Madduka Śrāvaka, and stopping him, said :—O Madduka ! Your religious preceptor Śramaṇa Jnātaputra propagates five astikāyas, and some of them he declares as Jivakāya and some as A-Jivakāya, and some, he says, are rūpi (corporeal) and some, are a-rūpi (formless). O Madduka ! What is your opinion in this matter ? Do you know or see this Dharmāstikāya etc ?

Madduka—They are inferred to exist by the various kāryas (acts) done by them. Dharmāstikāya and other such categories being a-rūpi (formless), are not known or seen.

याणं पोगलाणं रूपं पासइ ? गो तिणट्ठे, अत्थि णं भंते ! आउसो ! अरणिसइ-
गये अगणिकाये ? इंता अत्थि, तुज्जे णं आउसो ? अरणिसइगयस्स अगणि-
कायस्स रूपं पासइ ? गो ति. अत्थि णं आउसो ! समुहस्स पार गयाइं
रूवाइं ? इंता, अत्थि, तुज्जे णं आउसो ! समुहस्स पारगयाइं रूवाइं पासइं ?
गो ति० अत्थि णं आउसो ! देवलोगगयाइं रूवाइं ? इंता अत्थि, तुज्जे णं
आउसो ! देवलोगगयाइं रूवाइं ? पासइ ? गो ति० एवामेव आउसो ! अइ
वा तुज्जे वा अन्नो वा छट्ठमत्थो जइ जो जं न जानइ न पासइ तं सव्वं न
भवति एवं ते सुबहुए कोए ण भविस्सवीतिकट्ठ ते णं उच्चत्थिए एवं पडिह-
णइ एवं प० २ जेणेव शुलसि० चेइए जेणेव समणे भ० मेहा० तेवेण उवाग०
२ समयं भगवं महावीरं पंचविहेणं अभिगमेणं जाव पज्जुवासति । मइयाही !
समणे भ० महा मइयं समयो वासगं एवं वयासी—सुहुणं मइया ! तुमं ते
अन्नचत्थिए एवं वयासी, साहु णं मइया ? तुमं ते अन्न, उ० एवं वयासी,

Other Faiths—O Madduka ! What a follower of Jaina Sādhus are you that you do not know and see the Dharmastikāya and other categories promulgated by your religious preceptor ?

Madduka:—O Long-lived ! Is it true that air exists ?

Other Faiths:—Yes ! Air exists. But what about it ?

Madduka—O Long-lived ! Do you see the colour as well as the form of air ?

Other Faiths:—No, the form of air cannot be seen.

Madduka:—O Long-lived ! Are there extremely minute particles of scented substance coming in contact with smell-organs ?

Other Faiths:—Yes, there are minute particles of scented substance coming in contact with smell-organs.

Madduka:—O Long-lived ! Have you seen the form of minute particles of scented substance coming in contact with smell-organs ?

Other Faiths:—No, the form of the minute particles of a scented substance cannot be seen.

जे णं मद्दुया अट्ठं वा हे उं वा पासिणं वा वागरणं वा अन्यायं अदिट्ठं अस्सुतं
अययं अविण्णायं बहुजणं मण्णे आधवेति पन्नवेति जाव उवदंसेति से णं
अरिहंताणं आसायणाए वट्ठति केवलीणं आसायणाए वट्ठति अरिहंतपन्नत्त-
स्स धम्मस्स आसायणाए वट्ठति केवल्लिपन्नत्तस्स धम्मस्स आसायणाए वट्ठति
तं सुद्धं णं तुमं मद्दुया ! ते अन्नउ० एवं वयासी साहू णं तुमं मद्दुया ! जाव
एवं वयासी, तए णं मद्दुए समणोवासए समणेणं मग० महा० एवं बु० समाणे
इह तुह्मे समणं भ० महावीर म० मद्दुयस्स वं० न० २ णवासन्ने जाव पञ्चु-
वासं, तए णं सम० भ० मद्दुयस्से समणोवासगस्स तीसे य जाव परिखा
पडिगया, तएणं मद्दु० समणस्स भ० म० जाव निसम्म इहत्तुह पसिणाइं
वागकुमाइं तुण्णत्तिप० २ महाइं परिखात्तिप २ उट्ठाए वट्ठे० २ समणं भ० महा०
वं० नमं० २ जाव पडिगए । मंतेति मगवं गोयमे समणे भ० महा० वं० नमं०
एवं वयासि—पथू णं मंते । मद्दुए समणोवासए देवाणुणियाणं अंतियं जाव

Madduka:—O Long-lived ! Can there be fire associated with araṇi wood-fuel ?

Other Faiths:—Yes, fire exists in araṇi wood-fuel.

Madduka:—O Long-lived ! Do you see the form of the fire existing in araṇi wood-fuel ?

Other Faiths: No, being concealed it is not seen.

Madduka: O Long-lived ! Is there any form existing, across the ocean ?

Other Faiths:—Yes, there is some form accross the ocean.

Madduka:—O Long-lived ! Do you see the form of anything that exists accross the ocean ?

Other Faiths: No we do not the form of any thing that may be existing accross the ocean.

Madduka:—O Long-lived ! Do you see the form existing in Déva-loka (celestial regions) ?

Other Faiths:—No we cannot see the form of the déva-lokas (celestial regions).

Madduka:—Similarly, O Long-lived ! It cannot really happen that, an object that I, or you or any other ignorant person cannot see, cannot be said to be non-existing. If you refuse to accept the existence of objects which cannot be seen by eyes, you shall have to admit the non-existence of a number of substances which really do exist; and in that case, you shall have to acknowledge the non-existence of a large majority of objects existing in the Universe.

Having refuted the arguments of the followers of Other Faiths by sound reasoning, Madduka went to Śramaṇa Bhagavāna Mahāvira and having bowed down before the Worshipful Lord, he took his seat near his feet.

Approving the correct reply given by Madduka on the bad speculation of followers of Other Faiths, Śramaṇa Bhagavāna

Mahāvira, told him :—Madduka ! You have given a very suitable reply to the followers of Other Faiths. One should not say out anything on any subject unless he is perfectly familiar with it. One who carries on discussions among the public about the direct or indirect proofs or inferences about the nature of subject of which he is perfectly ignorant, or who propounds a theory of his own without having an actual accurate comprehensive knowledge of the subject, does an injustice to Arhanta Kévalins and the Religion promulgated by them. O Madduka ! Whatever you said, is correct, appropriate and reasonable Madduka became greatly satisfied. On hearing his own praises from the mouth of the Sarvajña Śramaṇa Bhagavāna Māhāvira himself, and after having received explanation about some other religious topics, he went home.

Soon after the departure of Madduka, from there, Gaṇadhara Mahārāja Indrabhūti Gautama asked:—Bhagavan ! Is Madduka Śrāvaka fit for Bhāgavati Dīkṣa ?

Bhagavāna:—Gautama ! Madduka is not able to take Bhāgavati Dīkṣa from me. But remaining as a house-holder he will very carefully observe the Twelve Vows of a house-holder, and after completing his full term of age-limit he will die, and will become a god in Aruṇābha-Déva-vimāna (celestial aerial car named Aruṇābha). Descending from heaven he will be born in a very wealthy family and will attain Mokṣa (Final Emancipation).

4. Draḍhaprahārī Muni.

At a very prosperous town named * Mākandī Nagari in Bharata-kṣétra, there lived a great millionaire named Subhadra who had acquired extensive fame and prosperity. He had a lovely

* Mākandī Nagari was one of the five big towns of South Pañcāla, destroyed by Śrī Kriṣṇa on behalf of King Duryodhana of the Pāṇḍavās.

son named Datta, who was handsome with all his bodily organs elegantly formed, charming like cupid (God of Love) and possessed of many virtuous qualities. Datta was entrusted to a clever kalācārya (teacher) and he studied many arts and sciences. When he attained youth, he was married with a very handsome young girl of a noble family. But under the influence of his evil Karmāns of previous life, Datta became a gambler. Becoming intensely attached to gambling, one day, he lost all his wealth and property in a game of gambling. Then, in company with thieves, Datta, began to enter secretly houses of other persons for the purpose of committing wholesale thefts. When his father Subhadra Śeṭha came to know about the nefarious deeds of his only son, he becoming afraid of State penalty, took him to the royal assembly.

Now, Datta, who had acquired vulgar habits by association with thieves and robbers, and who was entirely destitute of polite manners, becoming afraid of punishment from the King, went away to a gang of robbers and lived with them. By constant company with robbers, Datta became very cruel-hearted. He became unusually clever in hitting. With one blow, he was cutting an object into two pieces. He was consequently named Dradhāprahāri by the robbers. Now, Datta maintained himself by committing thefts of various kinds.

One day, Dradhāprahāri went to Mākandī Nagari in company with other robbers with the object of committing thefts. The other robbers entered different houses and Dradhāprahāri entered the house of a Brāhmaṇa. As soon as the Brāhmaṇa the owner of the house—who had suddenly got up from his sleep, ran towards him, Dradhāprahāri cut him into two with his sharp dagger. The Brāhmaṇ's wife who was pregnant created a great noise. She was similarly cut. Dradhāprahāri also killed a cow who was running towards him with her horns up-lifted.

But when, on his way back, Dradhāprahāri, saw the foetus

of the wife of the Brāhmaṇa, rolling violently on the ground, he had great abhorrence towards the life he was then leading. He thought :— Ah ! What a heinous act have I done ? Pie on me who is doing such wicked deeds even after attaining manuṣya-bhava (existence as a human being). Having done such wicked deeds, which can only be rewarded by innumerable miseries of Hell, where should I now go ? With this idea prominent in his mind, Draḍha-prahāri went to Rājagriha Nagara, and respectfully approaching Śramaṇa Bhagavāna Mahāvira, he himself removed the hair of his head and beard with his own hands, and took Bhāgavati Dīkṣā from the Worshipful Bhagavāna. Draḍha-prahāri, also took a vow :—“I will not take food and drink-materials as long as I have a remembrance of my wicked deeds”. Having taken this difficult vow and having sincerely repented for having ruthlessly killed. 1 A Brāhmaṇa 2. His wife 3. Her Child, and 4. A cow, he went to his own town and very steadily remained in Kāyotsarga (religious meditation) for one month without food and drink. Some silly persons insulted him with abusive language and beat him with their fists, sticks etc. but the great Muni was not in the least angry with them, but, on the contrary, he was moreover, censuring his own Soul saying that he was a very wicked man. Having calmly suffered severe molestations from various sources and having destroyed all his previous Karmans, the excellent Muni Draḍhaprahāri acquired Kēvala Jnāna within six months and he attained Mokṣa (Final Emancipation). It was in this way, that cruel-hearted Draḍhaprahāri the slaver of a. 1. Brāhmaṇa 2. His wife. 3. Her child, and 4. A cow, renounced the world on seeing a foetus painfully rolling on the ground, and attained Mokṣa (Final Emancipation) within six months.

Skanda Kātyayana did Anasana Vrata on Vipula Girl during this year.

Śramaṇa Bhagavāna Mahāvira lived at Rājagriha Nagara, during the rainy season of the Thirty-third year of his Ascetic Life.

Thirty-fourth year of Ascetic Life (B. C. 535-534)

1. Kālodāyī 2. Dikṣā of Kālodāyī 4. Lēpa Śrēṣṭhi 4. Dikṣā of Lēpa Śrēṣṭhi 5. Pēdhāla-putra Udaka 6 Dikṣā of Pēdhāla-putra Udaka.

During the winter Śramaṇa Bhagavāna Mahavīra left Rājagriha Nagara and went to a number of villages and towns for preaching. During the summer, he returned to Rājagriha Nagara and had his lodging at Guṇa Śīla Caitya of the town.

1.

1. Kālodāyī.

One day when Gaṇadhara Mahārāja Indrabhūti Gautama was coming back to Guṇaśīla, Caitya after taking his alms from Rājagriha Nagara, Kālodāyī, Śailodāyī and other followers of various Faiths were carrying discussions on the Pañcāstikāya categories promulgated by the Tirthankaras, on the way to Guṇa Śīla Caitya. On seeing Indrabhūti Gautama passing by the road, some of them said :—“O Beloved of the gods ! We are discussing about Dharmāstikaya etc. See, the Gaṇadhara Mahārāja Indrabhūti Gautama,—the chief disciple of Śramaṇa Jnāta-putra is passing near-by. Let us go and ask him, on this subject”. Immediately Kālodāyī, Śailodāyī, Śāilodāyī and others, went to Indrabhūti Gautama and stopping him on the road, they said :—O Gautama ! Your religious teacher and preacher Śramaṇa Jnāta-putra propagates the theory of Pañcāstikāyas commencing with Dharmāstikāya. Out of these five, he says that four are a-jīva-kāya (lifeless bodied) and only one is Jiva-kāya (embodied with a living soul). Again, he says that the four are a-rūpi kāya (formless bodied) and one is a rūpi kāya (with a body having a form). O Gautama ! What are we to know about this matter ? What is the real truth about the theory of Astikāya ?

Indrabhūti Gautama :—O Beloved of the gods ! We do not call anything as existing, which is non-existent, and we do

not call a non-existing object as existing. We always say out, that which is existing as existing, and we say that which is non-existent as non-existing. O Beloved of the gods ! You think over the subject with care, and you will know its true meaning". Having given this valuable explanation to Kālodāyi and others, Gaṇadhara Mahārāja Indrabhūti Gautama went to Śramaṇa Bhagavāna Mahāvira, but Kālodāyi could not arrive at the truth. As a result, he followed Indrabhūti Gautama and respectfully approached Śramaṇa Bhagavāna Mahāvira who was giving a religious sermon to a large gathering. Addressing Kālodāyi at a suitable opportunity, Śramaṇa Bhagavāna Mahāvira told him :--Kālodāyin ! Is it true that you were discussing in your assembly, the subject of Pañcāstikāya propounded by me ?

Kālodāyi—Yes, My Lord ! You have been propounding the principle of Pañcāstikāya and from the day that we have heard about it, we have been discussing about it whenever we get a suitable opportunity.

Bhagavāna :-- ‘ Kālodāyin ! I have been propounding the principle of Pañcāstikāya and it is a fact that four astikāyas are a-jīva-kāya (lifeless bodied) and only one is jīva-kāya (with a living body). I also believe that four astikāyas are a rūpikāya (with a corporeal body).

*तेणं काळेणं तेणं समणं रायगिहे नामं नगरे होत्या वन्नओ गुणसिक्खे
 चेइए वन्नओ, जाव पुढविसिलापट्टए वणओ, तस्स णं गुणसिक्खंस्स चेइयस्स
 अदूरसामंते वइवे अन्नउत्थिआ परिवसंति, तं जहा-कालोदाई, सेलोदाई,
 सेबालोदाई, उदए नागुदए, तम्मूदए, अन्नवालए, सेक्कवालए, संखवालए,
 सुइत्थी, गाहावई, तए णं अन्नउत्थियाणं भंते ! अन्नया कयाइं एगयओ समु-
 वागयाणं सन्निविट्ठाणं सत्तिसंन्नाणं अयमेयारूवे मिहो कइसमुत्तकावे
 समुप्पज्जित्था-एवं खल्लु समणे नायपुत्ते पंच अत्थिकाए पन्नेवेति, तं जहा-
 धम्मत्थिकायं जाव आगासत्थिकायं, तत्थ णं समणे नायपुत्ते चत्तारि
 अत्थिकाए अजीवकाए पन्नवेति, तं जहा-धम्मत्थिकायं अधम्मत्थिकायं

Kālodāyī—Bhagavan ! Can any one sleep on or sit or stand, through the help of dharmāstikāya, a-dharmastikāya, ākāstikāya or jīvastikāya ?

Bhagavāna :—Kālodāyin ! It cannot happen. The various acts of lying down or of sitting or of standing up, cannot be done on Dharmāstikāya and other astikāyas, which are formless. All these acts can be done on Pudgalāstikāya which is rūpi (having a form) and which is a-jīvakāya (possessed of a non-living body). They cannot be brought about anywhere else.

Kālodāyī—Bhagavan ! Can sinful acts resulting in evil con-

आगासत्थिकायं पोग्गळत्थिकायं, एवं च समणे णायपुत्ते जीवत्थिकायं अरुविकायं जीवकायं पन्नवेत्ति, तत्थ णं समणे णायपुत्ते चत्तारि अत्थिकाए अरुविकाये पन्नवेत्ति । तं जहा धम्मत्थिकायं अधम्मत्थिकायं आगासत्थिकायं जीवत्थिकायं, एगं णं समणे णायपुत्ते पोग्गळत्थिकायं रुविकायं अजीवकायं पन्नवेत्ति, से कहमेयं मन्ने एवं ? तेणं काळेणं तेणं समणं समणे भगवं महावीरे जाव गुणसिळए चेइए समोसठ जाव परिसा पडिगया तेणं काळेणं समणं समणस्स भगवओ महावीरस्स जेहे अंतेवासी इंदधूणामं अन्नगारे गोयम मोत्तेणं एवं जहा वित्तियसए नियंतुवेसए जाव भिक्खायरियाए अदमाणे अहापज्जत्तं भत्तपाणं पडिगहिता रायगिहाओ जाव अतुरियमवळमंसंमंत जावरियं सोहेमाणे सोहेमाणे तेसिं अन्नउत्थियाणं अदुरसामंतणे वीइवयति, तए णं ते अन्नउत्थिया भगवं गोयमं अदुरसामंतणे वीइवयमाणं पासंति पासेत्ता अन्नमन्नं सहावेत्ति अन्नमन्नं सहावित्ता एवं वयासी-एवं खलु देवाणुप्पिया ! अम्हं इमा कहा अविप्पकडा अयंच णं गोयमे अम्हं अदुरसामंतणे वीइवयइ तं सेयं खलु देवाणुप्पिया ! अम्हं गोयमं एयमहुं पुच्छितए तिकहुं अन्नमन्नस्स अंतिए एयमहुं पडिसुणेंति २ ता जेणेव भगवं गोयमे तेणेव उवागच्छेंति तेणेव उवागच्छित्ता ते भगवं गोयमं एवं वयासी एव खलु गोयमा ! तव धम्मायरिए धम्मोवदेसए समणे णायपुत्ते पंच अत्थिकाए पन्नवेत्ति, तं जहा—धम्मत्थिकायं जाव आगासत्थिकायं, तं चेव जाव रुविकायं अजीवकायं पन्नवेत्ति से कहमेयं भंते ! गोयमा ! एवं ? तए णं से भगवं गोयमे ते अन्नउत्थिए एवं

sequences be produced in Pudgalāstikāya living bodies ? .

Bhagavāna:—No Kālodāyin ! It does not happen

Kālodāyi:—Bhagavan ! Can sinful acts resulting in evil consequences be produced in Jivāstikāya living bodies ?

Bhagavāna—Yes, Kālodāyin ! All varieties of good or evil Karmans, are done in jivāstikāya living bodies

By the explanation given by Śramaṇa Bhagavāna Mahāvīra on the subject of Pañcāstikāya, the doubt of Kālodāyi was removed. He was willing to hear more about the tenets of Jaina Religion. Having bowed down at the feet of Śramaṇa Bhagavāna

वयासी—नो खलु वयं देवाणुप्पिया ! अत्थिभावं नत्थिति वदामो, नत्थिभावं अत्थिति वदामो, अम्हे णं देवाणुप्पिया ! सब्बं अत्थिभावं अत्थीति वदामो सब्बं नत्थिभावं नत्थीति वयामो, तं चेव सा खलु तुम्हे देवाणुप्पिया ! एयमट्ठं सयमेयं पट्ठुवेवसह तिकट्ठु ते अमउत्थिए एवं वयासी—एवं २ जेजेव गुणसिलिए चेइए जेजेव समणे भगवं महावीरे एवं जहा निर्यतुहेसए जावं भत्तपाणं पडिदंसेति भत्तपाणं पडिदंसेत्ता समणं भगवं महावीरं वंदइ नमंसहर २ नन्दीसन्ने जाव पज्जुवासंति । तेणं काळोदं तेणं संसएणं समणे भगवं महावीरे महाकहापडिबन्ने वावि होत्थां, काळोदाइ य तं दैसं इव्वोमंगिए, काळोदाइ ति समणे भगवं महावीरे काळोदाइ एवं वयासी—से नूणं (मिंते !) काळोदाइ अन्नवा कंयाइ एगयओ संहियाणं समुवांगयाणं सन्निविट्ठाणं तहैव जाव से कहयेयं मन्ने एवं ? से नूणं काळोदाइ अत्थे समट्ठे ? इत्ता अत्थि तं, सब्बे णं एसमट्ठे काळोदाइ अहं पंचत्थिकायं पन्नवेमि, तं जहा—धम्मत्थिकायं जावं पोम्मलत्थिकायं तत्थ णं अहं चत्तारि अत्थिकाए अजीवत्थिकाए अजीवतया पन्नवेमि तहैव जाव एगं च णं अहं पोम्मलत्थिकायं रुविकायं पन्नवेमि, तए णं से काळोदाइ समणं भगवं महावीरं एवं वयासी—एयसिं णं मंते ! धम्मत्थिकायंसि अधम्मत्थिकायंसि आगासत्थिकायंसि अरुविकायंसि अजीवकायंसि चकिंया केइ आसइत्तए वा १ सइत्तए वा २, विट्ठइत्तए वा ३ निट्ठइत्तए वा ४ तुयट्ठइत्तए वा णो सिण्हे, काळोदाइ एगसि

Mahāvira and having gone three times round the Venerable Lord, by way of a pradakṣiṇā, Kālodāyī said—Bhagavan! I am desirous of having a religious sermon from you. There-upon, Śramaṇa Bhagavāna Mahāvira preached a religious sermon. Kālodāyī liked it very much. He took Bhāgavati Dikṣā at the pious hands of Śramaṇa Bhagavāna Mahāvira. Gradually Kālodāyī Anagāra studied the Eleven Angas of the Jaina Siddhāntas.

2.

2. Lépa Śrēṣṭhī.

At Rājagriha Nagara, there lived a wealthy merchant named Lépa Śrēṣṭhī. He was deeply attached to Mithyātva (False Belief). He had a Guru (preceptor) named Śivabhūti, who was a staunch preacher of False Belief. Whenever his Guru came to Rājagriha Nagara, Lépa Śrēṣṭhī was going with great pomp for a distance of four or five yojanas for the purpose of receiving him. Lépa Śrēṣṭhī had much confidence in the teachings of his Guru and he was faithfully observing them.

When Śramaṇa Bhagavāna Mahāvira was staying at Rājagriha Nagara, Lépa Śrēṣṭhī, at the instigation of his friend

णं पोग्गलत्थिकायंसि रुविकायंसि अजीवकायंसि चक्रिया केइ आसाइ इत्थं
वा सइत्थए वा जाव तुयट्ठित्थए वा एयंसि णं भंते ! पोग्गलत्थिकायंसि
रुविकायंसि अजीवकायंसि जीवाणं पावकम्मा पावकम्मफलविवागसंजुता
कज्जंति ? णो इणट्ठे समट्ठे कालोदाई ! एयंसि णं जीवत्थिकायंसि अरुवि-
कायंसि जीवाणं पावा कम्मा पावकम्मफलविवागसंजुता कज्जंति ? इत्ता
कज्जंति एत्थ णं से कालोदाई संबुद्धे समणं भगवं महावीरं वंदइ नमंसइ
वंदिता नमंसित्ता एवं वयासी-इच्छामि णं भंते ! तुम्हं अंतियं धम्मं निसा-
येत्तए एवं जहा खंदए तहेव पव्वइए तहेव एक्कारस अंसाइ जाव विहरइ ॥
॥ (सूत्रं ३०५) ॥

भगवतीसूत्र-सप्तके० ७ उ० १०

(पृ. ३२३-३२४)

Jinādatta Śrāvaka, went to Guṇa Śīla Caitya, out of curiosity. Lēpa Śrēṣṭhī told Śramaṇa Bhagavāna Mahāvira saying:—Bhagavan ! Is the explanation given about Adhyātma (supreme soul) by my Guru Śivabhūti, true or false ?

Bhagavāna:—O Śrēṣṭhī ! There are four kinds of Adhyātma viz 1. Nāma Adhyātma 2. Sthāpanā Adhyātma 3. Dravya Adhyātma and 4. Bhāva Adhyātma. A clear understanding of the first three varieties of Adhyātma leads to Bhāva Adhyātma. Persons with Bhāva Adhyātma can only attain 'accomplishment' of their cherished object. The other three do not do so. It is not correct to say I know Adhyātma and I have been experiencing its happiness. Adhyātma is not a corporeal substance like a pot or a cloth, and it cannot be utilized for giving or taking. With such an Adhyātma there may be genuine Adhyātma or there may be no Adhyātma at all. Useful Adhyātma has genuine Adhyātma closely incorporated in it. None except satya-adhyātma (genuine adhyātma) is serviceable for the elevation of the Soul. The happiness of the Indra or of the Dogunduka god is like a drop in an ocean when compared with the wide ocean of Adhyātma Jñāna (knowledge of the Soul). Without the true knowledge of the nature of the Soul, persons well-versed in Logic and in Vairāgya (disgust towards worldly enjoyments) may advance a number of assertions in support of their well-cherished hypothetical theories, but they are all worthless arguments. They all increase the wandering in the Samsāra.

Lēpa Śrēṣṭhī:—Bhagavan ! What must be the nature of the Adhyātma that you are talking about ?

Bhagavāna:—O Śrēṣṭhī ! Keeping oneself engaged in observing correct religious rituals for the elevation of his Soul, after avoiding the various side-ways of Mithyātva (False Belief) is called Adhyātma dāsa (a condition of life suitable for the elevation of one's Soul). Mental concentration commences after the attainment of the Fourth Stage of Spiritual Development, named A-

punarbandhaka. All the meritorious deeds done from the Ninth to the Fourteenth Stage of Spiritual Development lead to the elevation of the Soul. All the acts done by individuals delighting in worldly pleasures, for the gratification of their desires relating to food-materials, possessions, hospitable reception etc, prove destructive to the noble virtues of the Soul. All the meritorious acts combined with Samyak Jñāna (Right Knowledge) begin with the Fifth Stage of Spiritual Development. Śūśruṣā (service rendered to deserving virtuous ascetics) and other benevolent acts have a place in the Fourth Stage. Such acts are salubrious for the welfare of the Soul. They resemble a body decorated with ornaments of silver instead of those made of gold. Persons desirous of the happiness of Mokṣa, should always depend upon a Guru (preceptor) who is calm and free from passions.

There are eleven (11) series of stages of conduct. They are:--1. Samyaktva pratyayikī (Creating Samyaktva or Right Belief) 2. Dēṣa-virati pratyayikī (Producing a condition capable of taking minor vows). (3) Sarva-virati Pratyayikī (Producing a condition capable of taking the Five Great Vows of ascetic life). 4. Anantānu-bandhi Viśamyojanā-(Getting separated from the influence of passions. 5. Darṣana-Mohanīya Kṣapaka (Destruction of the Infatuation Karmas causing False Belief.) 6. Cāritra mohaniya Kṣapaka (Destruction of Infatuation Karma obstructing Cāritra-dharma (ascetic life). 7. Upaśānta Mohaniya (a stage in which there is tranquillisation of Infatuation Karma) 8. Kṣapaka Śrēṇī (a stage of cessation of falling down from the series). 9. Kṣiṇa-Moha Guṇaśrēṇī (Stage of destruction of Infatuation Karma) 10. Sa-yogī Kēvalī Guṇa Śrēṇī (stage of acquisition of Kēvala Jñāna-Perfect Knowledge with activity of mind, speech and body) 11. A-yogī Kēvalī Guṇa Śrēṇī (Stage of a Kevalin with cessation of activity of mind, speech, and body). Each successive stage of the series, produces a shredding of karmans in numerous ways. One should always try for the elevation of his soul through the various stages of spiritual Development.

Lēpa Śrēṣṭhī, then, requested Śramaṇa Bhagavāna Mahā-

vira to explain him the definition and nature of Vairāgya (disgust to worldly enjoyments).

Vairāgya

Replying to the request of Lépa Śrēṣṭhī, Śramana Bhagavāna Mahāvira, said :--O Śrēṣṭhin ! Undisturbed Adhyātma (indifference towards worldly enjoyments) indicative of the worthlessness of wordly existence is caused by not getting oneself entangled in so-called pleasures of the senses in this Saṁsāra which greatly increase wanderings in various conditions of life. Those who do not abandon pleasures of the senses, and who, at the same time, desire to acquire Vairāgya daśā (a state of indifference to worldly enjoyments), desire to cure a disease without abstaining from unwholesome diet. They walk with their eyes directed to the ground out of shame or hypocrisy, but they do not leave off their wicked pursuits, and such defrauders always drag themselves and others, into brutish and hellish lives. Persons, having Samyak Jñāna (Right Knowledge) look upon sensual pleasures in their true light and they are not enticed by them, and they also, do not leave off their Vairāgya daśā (state of indifference towards worldly enjoyments.). With attainment of mature knowledge, a condition of utter renunciation for worldly objects is produced in them. Such a state exists in the *Fourth Stage of Spiritual Development.

Vairāgya (indifference to worldly enjoyments) is of three kinds viz. (1) Du-khaṅgarbhita (caused by some worldly calamities) 2. Moha-garbhita (caused by False Belief) and 3. Jñāna-garbhita (derived from Right Knowledge).

I. Duḥkha-garbhita Vairāgya--An indifference to worldly enjoyments caused, by not acquiring one's most cherished objects such as a wife, a son, a friend, wealth, etc which are thought to be capable of giving happiness or caused by acute pangs of misery arising from the destruction of such cherished objects after their acquisition, is technically called Duḥkha-garbhita

Vairāgya. Even when a person with this variety of Vairāgya obtains his much-desired objects, he soon abandons his newly-created feeling of disgust. Whatever such an individual declares by means of groundless arguments, rhetorical composition, a song, metaphor etc. or meditates about, is all caused by non-acquisition of his most cherished object. Persons with such fraudulent tendencies very often openly say out :—"Ah ! There is none, one's own in this Samsāra. Cruel Fate snatched away everything that was mine. Death devoured every one. Fie on this miserable Samsāra " The repeatedly say out these things. Their utterances are worthless because they all result from non-accomplishment of their desired object. A Vairāgya with such low tendencies, is not a Parmārthik Vairāgya (disgust to worldly enjoyments leading to accomplishment of the Eternal Happiness of Mokṣa (Final Emancipation).

It develops with a large number of living beings in a variety of ways. However, the reason why this low form of Vairāgya is counted upon as a kind of Vairāgya is that even from this low form of Vairāgya as the root-source, some fortunate individuals have attained Paramārthika Vairāgya. This is a low form of Vairāgya in itself.

2. **Moha-garbhita Vairāgya**-This variety of Vairāgya is acquired from the reading of the Teachings of Atheists or some kinds of non-believers. Young persons are generally led astray by their preaching of the worthlessness of worldly objects. On account of their interpreting Jiva, A-Jiva, and other excellent categories in a distorted way, their Vairāgya is combined with ignorance resulting from their Infatuation. The Vairāgya (disgust towards worldly objects) of those who propagate their knowledge of the meanings of the Jaina Religion in a distorted way owing to their want of accurate knowledge of the various categories, who maintain their family on their study of the Jaina Siddhāntas, who make a show of their religious knowledge or religious rituals, with the object of concealing their defect although they may

have very little ability, and who make an external manifestation of their religious knowledge and good moral character with the object of creating a high opinion about themselves in the minds of devout individuals simply by their gerrulous talks, is not *Paramārthika Vairāgya* (a disgust towards worldly enjoyments leading to the accomplishment of the Eternal Happiness of *Mokṣa* [Final Emancipation]). The *Vairāgya* of such persons, only nourishes a number of their blameworthy evil faults like chronic fever invading a healthy body. Some persons are very often led to an obstinate belief of a particular theory by their being drawn by any one-sided Doctrine. Those, whose minds have been disturbed by discussions about General Rule and Exception, by Common Usage and Actual Condition, and by Right Knowledge and Right Conduct, who do not understand the actual state of these objects and those who have no hearty conviction about them, can be placed under the category of this variety of *Vairāgya*. They cannot be included in *Paramārthik Vairāgya*.

3. *Jnāna-garbhita Vairāgya*—This variety of *Vairāgya* is attained by those intelligent persons who have acquired a deep knowledge of their religion and of other religious systems with the aid of the *Syādvāda*—Logical Method of Reasoning of the Jains. “Wise persons imbibed with this variety of *Vairāgya* never make unjust imputations on others. They do not listen to such imputations and they do not have such a desire at heart. Being always impartial, they are invariably desiring the good of others. They look to the inner nature of objects and to the varieties of *Karmas* influencing living beings. They care very little for the acts of living beings. They are obedient. They have staunch faith in Teachings of the *Jinésvaras*. They do not swerve from the natural quality of Infinite Knowledge and Infinite Bliss of the Soul. They always endeavour for the welfare of their Soul. They do not meddle into the affairs of others, and they never desire to do it.”

On hearing the above described explanation of *Vairāgya*,

Lépa Śrēṣṭhī again asked Śramaṇa Bhagavāna Mahāvīra, saying:—
Bhagavan! In which of the three varieties of persons with Vairāgya, is Bhāvā Adhyātma to be found?

Bhagavāna :—O Śrēṣṭhin! In some variety of Vairāgya, there is a preponderance of passions, and in another, there is a preponderance of virtuous qualities. The Vairāgya with a preponderance of passions is of an inferior nature, while the one with excellent virtuous qualities is of a superior type. In the first variety, the Vairāgya is caused by the non-acquisition of a desired object and it is of an inferior variety associated with sinful notions of Mithyatva (False Belief). Duḥkha-garbhita Vairāgya and Moha-garbhita Vairāgya are included in this variety of Adhyātma. The other variety of Vairāgya results from the presence of virtuous qualities. Jñāna garbhita Vairāgya results in a superior variety of Adhyātma.

The bodies of yogins (devotees of yoga) are sweet-smelling from the fragrance of their excellent virtuous qualities, and, therefore, they are not delighted with such fragrant substances like musk, white sandal wood, flowers of Mālatī (Jasmine flowers) etc. They are rejoiced with the presence of excellent virtuous qualities, and they remain contented with the pleasure derived from such associations. They are not influenced even by a long contact with the turbulent waves of wordly passions. They do not abandon the fragrance of virtuous qualities and they do not desire worldly pleasures. Other sweet juices do not influence wise persons who drink the nectar of Adhyātma, and these wise persons do not at all desire them. Their mind remains perfectly absorbed in the Jñāna-garbhita Vairāgya (disgust towards wordly pleasures caused by Right Knowledge). Wise men with a disgust towards wordly pleasures do not take delight in sensual pleasures of this world, and they, being accustomed to the happiness of Eternal Bliss, do not at all aspire even for the pleasures of celestial life. These fortunate persons with a disgust towards wordly pleasures, generally acquire Vipula-mati and other Labd-

his super-human powers). But they are not proud of their acquisitions, and they have not the least desire to make use of them. Besides, they are not very greedy after attaining Mokṣa. All their good actions increase their disinterestedness. The minds of such fortunate persons become pervaded with the waves of their natural joy of Ever-lasting Bliss.

On hearing the valuable preaching of Śramaṇa Bhagavāna Mahāvira, Lēpa Śrēṣṭhi was greatly pleased. With a further request, Śramaṇa Bhagavāna Mahāvira told him:—‘O Śrēṣṭhin ! Some excellent individuals are born in this world with a large mass of meritorious acts done in their previous lives and during their present life also, they earn for themselves a heavy mass of meritorious deeds. At the end of their highly meritorious life, they invariably attain the Eternal Happiness of Mokṣa (Final Emancipation) like Bharata Cakravartin, Bāhūbali, Abhaya Kumāra, and a number of Saintly Personages. 2. There are some persons who obtain a high royal rank in society on account of meritorious deeds done in previous lives, but who like King Kūṇika of Magadha-dēśa, die without doing any meritorious act. 3. Some persons are born in this world without any meritorious act to their credit, and like a very unfortunate man, they die without doing any meritorious act during their whole life. They are unhappy during their present life, and after death, they have to suffer terrible miseries of hellish life. Those who are afraid of public censure, and those who are desirous of pleasing all the individuals of this world, cannot do anything for the welfare of their Soul. There is not a single remedy which can satisfy all. Everybody should, therefore, try for the up-lift of his Soul. 4. Besides, there are some individuals in this world, who are born without any meritorious act but who like Sulasa – the son of butcher Kālīka – amass a heavy load of meritorious deeds during their present life’.

Having heard the religious preaching, Lēpa Śrēṣṭhi took the Twelve Vows of a House-holder from Śramaṇa Bhagavāna

Mahāvira and he left off all his former dealings as a **False Believer**.

On seeing this change in the behaviour of **Lépa Śrésṭhī**, his friends and acquaintances, told him :—"Ah ! **Lépa** ! You are a fool. Why there is a change in your thoughts. Having left off your hereditary custom, what have you done ?" They, now, began to censure all his good actions. However, **Lépa Śrésṭhī** was not at all moved by their gerrulous talks. He was very firm in the observance of the vows taken by him. At last, his former **Guru Śivabhūti** came to **Rājagriha Nagara**, with the object of changing his views, but **Lépa Śrásṭhī** did not go to him even out of formal courtsey. When his **Guru Śivabhūti** sent some of his pupils to **Lépa Śrésṭhī** saying that he was wanted by the **Guru**, **Lépa Śrésṭhī** told them :—He, who accurately knows the nature of the **Loka** (Universe) pervaded with the Six Varieties of Living Beings including **Prithvi Kāya**, **Ap Kāya** etc, and the six Varieties of **Dravyas**, who preaches the noble principles for the elevation and purification of the **Soul**, and who also clearly advises the adoption of these noble principles in daily life is called a **Guru** (preceptor), and I adore him as my **Guru**. Others cannot deserve to be a **Guru**. Why does your **Guru** call me ? If you require corn, money, fruits etc, for your **Guru**, there is plenty here. You can take anything you require. Formerly, I was giving you tubers, roots, and blameworthy vegetables of cheap value but now I can offer you very harmless and expensive articles. My present **Guru** does not prohibit **Anu-kampā Dāna** (giving out of compassion). You should never censure the Religion preached by the **Jinésvaras** in my presence.

On hearing this reply of **Lépa Śrésṭhī**, the pupils of **Śivabhūti** returned to the house of **Śivabhūti** and gave him the account of **Lépa Śrésṭhī**, **Śivabhūti** himself, then, went to the house of **Lépa Śrésṭhī** but **Lépa Śrésṭhī** did not respect him as his **Guru**. **Śivabhūti** was greatly enraged and he told **Lépa Śrésṭhī** :—"O **Śrésṭhin** ! By what rogue have you been cheated that you did

not even stand up when I came to you ? What you have done does not at all befit you. You have not as yet seen my supernatural powers. Some of my devotees are quite evidently enjoying the pleasures of Svarga (heavens). Others have become denizens of Hell. You can see that with your own eyes.' So saying, he presented before Lépa Śrēṣṭhī a picture of heaven and hell by his mystic powers.

On seeing this picture, Lépa Śrēṣṭhī thought:—This is a feat of magic. To go to Heavens or to be a denizen of Hell, depends on good or evil acts of previous life. But look at the fortitude of Śramaṇa Bhagavāna Mahavīra, that he does not bear the slightest feeling of pride or arrogance, although he possesses innumeral superhuman powers. With this idea in his mind, Lépa Śrēṣṭhī told Śivabhūti:—If any one does not abandon Mamatva (sense of 'mine') although he may have a number of excellent Labdhis (supernatural acquisitions), all his attainment become worthless. Owing to your association with Mamatvā, you have not the least knowledge of Adhyātma (welfare of the Soul). On hearing these words of Lépa Śrēṣṭhī Śivabhūti, soon went away.

4

4. Dīkṣā of Lépa Śrēṣṭhī

Although Lépa Śrēṣṭhī was carrying on all his household affairs, he always kept an eye on acquiring fresh knowledge of Jaina Siddhāntas and doing good acts every day. In this way, all the family-members of Lépa Śrēṣṭhī became deeply interested in the principles of the Jaina Religion. Lépa Śrēṣṭhī, then took, Bhāgavati Dīkṣā. Having led ascetic life for some time, and having destroyed all his evil Karmans, Lépa Śrēṣṭhī, in due course of time, acquired Kēvala, Jnāna and he attained Mokṣa (Final Emancipation).

5

5. Peḍhāla-putra Udaka

In the North-East of Rājagriha Nagara, there was a small

prosperous town named Nālandā, which looked extremely beautiful with hundreds of elegant mansions of wealthy towns-people. In the North-East of Nālandā, there was a 'water-room' named Śāsadravika belonging to Lēpa Śrēṣṭhī, and near it there was an Udyānā (pleasure-garden) named Hastiyāma.

*When Śramaṇa Bhagavāna Mahavira was living at Hastiyāma Udyāna, an ascetic of Tirthaṅkara Bhagavāna Śrī Pārva-Nātha, named Peḍhāla-putra Udaka of Mētārya Gotra, met Gaṇadhara Mahārāja Indrabhūti Gautama, and addressing him, said:—Gautama ! I am desirous of asking you a few questions O Long-lived ! you can answer me with proofs.

Indrabhūti Gautama :—Yes, you can ask them with pleasure.

*तेणं कालेणं तेणं समएणं रायगिहे नामं नयरे होत्था, रिद्धित्थिमित्तसमिद्धे वण्णओ, जाव पडिरूवे, तस्स णं रायगिहस्स नयरस्स बहिया उत्तरपुरच्छिमे दिसीभाए, एत्थ णं नालंदाणामं बाहिरिया होत्था, अणेगभवमसयसन्निविद्धा जाव पडिरूवा ॥ (सू० ६८) ॥

तत्थ णं नालंदाए बाहिरियाए लेवे नामं गाहावई होत्था, अट्ठे दित्ते वित्ते विच्छिण्णविपुलमवणसयणासणजाणवाहणाइण्णे बहुधणबहुजायरुवरजते आओगपओगसंपजत्ते विच्छिद्धियपउरभत्तपाणे बहुदासीदासगोमहिसगवेळ-गप्पभूए बहुजणस्स अपरिभूए यावि होत्था, से णं लेवे णामं गाहावई सम-णोवासए यावि होत्था, अभिगयजीवाजीवे जाव विहरइ, निगंये पावयणे निस्संकिए निक्खिण्णि विव्रित्तिगिच्छे लद्धे गहिपट्ठे पुच्छियट्ठे विणिच्छियट्ठे अभिगहियट्ठे अट्ठिमिजापेमाणुरागरत्ते, अयमाउसो ? निगंये पावयणे अयं अट्ठे अयं परमट्ठे सेसे अणट्ठे, उत्तिसयफलहे अप्पावयंदुवारे चियत्तंतेउरप्पवेसे चाजहसद्वुट्ठि पुण्णमासिणीसु पडिपुन्नं पोसहं सम्मं अणुपाळेमाणे समणे निगंये तहाविहेणं एसणिज्जेणं असणपाणस्वाइमसाइमेणं पडिळायेमाणे बहूहि सीलच्चयगुण विरमणपक्खस्वाणपोसहोववासेहिं अप्पाणं भावेमाणे एवं च णं विहरइ ॥ (सूत्र-६७) ॥

Udaka:-Long-lived Gautama ! Kumāra-putra Śramaṇa preaching your principles mentioned vow to a house-holder, coming to him for such a Vow :-

“ I take a vow not to injure any trasa (moving) living being except with the object of putting on fetters on any householder, or on a robber, or of removing such fetters from them in execution of orders from a king or any officer appointed by him. ”

O Noble Man ! Such a vow becomes an indiscrete vow. One who gives such a vow, does an unjust disavowal. One who takes such a vow and one who gives such a vow, violate their vows. Because, all the living beings move about in this Samsāra (Universe). Sthāvara (immovable) living beings, after death, are produced as tras (moving) living bodies, and trasa living beings, after death, are produced as Sthāvara living beings. In this way,

तस्स णं छेवस्स गाहावइस्स नालंदाए बाहिरियाए उत्तरपुरच्छिमे
दिसिभाए एत्थ णं सेसदविया नामं उदगसाला होत्था, अणेगखंभसयस-
निविद्धा पासादीया जाव पडिक्खा तिसेणं सेसदवियाए उदगसालाए उत्तर
पुरच्छिमे दिसिभाए, एत्थ णं हत्थिजामे नामं वणसंडे होत्था, किण्हे वण्णओ
वणखंडस्स ॥ (सूत्र-७०) ॥

तस्सि च णं गिहपदेसंमि भगवं गोयमे विहरइ, भगवं च णं अहे आरा-
मंसि । अहे णं उदए पेढालपुत्ते भगवं पासावच्चिज्जे नियट्ठे मेयज्जे गोत्तणं
जेणेव भगवं गोयमे तेणेव उवागच्छइ, उवागच्छइत्ता भगवं गोयमं एवं
वयासी-आउसंति ! गोयमा अत्थि खलु मे केइ पदेसे पुच्छियचे, तं च
तं च आउसो ? अहासुयं अहादरिसियं मे वियागरेहि सवायं, भगवं गोयमे
उदायं पेढालपुत्तं एवं वयासी-अवियाइ आउसो ! सोळा निसम्म जाणि-
स्सामो सवायं, उदए पेढालपुत्ते भगवं गोयमं एवं वयासी-॥ (सू० .७१) ॥

a living being which is a-ghātya (not fit for killing) as a trasa (moving) living being, becomes ghātya (fit for being killed) when it is produced as a sthāvara (immovable) living being. Therefore, one should take or give the said vow with a qualifying clause in the following manner :-

“ I take a vow not to injure any Trasa-bhūta (moving living being and created being) except with the object of putting on fetters on any householder or on a robber or of removing such fetters from them in execution of orders from a king or any officer appointed by him”.

आउसो ! गोयमा अत्थि कुमारपुत्तिया नाम समाणा निगंथा तुम्हाणं तुम्हाणं तवयणं पवयमाणा गाहावइं समणो वासगं उपसंपन्नं एवं पच्चक्खावेति-णणत्थ अभिओणं गाहावइ चोरगहणविभोक्खणयाए तसेहि पाणेहि णिहाय दंड, एवं णं पच्चक्खंताणं दुप्पच्चक्खायं भवइ, एवं णं पच्चक्खावेमाणाणं दुप्पच्चक्खवियं भवइ, एवं ते परं पच्चक्खावेमाणा अतिरंयति सयं पतिणं, कस्स णं तं हेउं ? संसारिया खलु पाणा थावरवि पाणा तसत्ताए पच्चायंति, तसावि पाणा थावरत्ताए पच्चायंति, थावरकायाओ विप्पमुच्चमाणा पासवच्चिज्जो पुच्छियाओ अज्जगोयमं उदगो । सावगपुच्छा धम्मं सोउं कहियंमि उवसंता ॥ २०५ ॥

निर्युक्तिकार—Niryuksikāra

तसकायंसि उववज्जंति, तसकायाओ विप्पमुच्चाणा थावरकायंसि उववज्जंति तेसि च णं थावरकायंसि उववण्णावं ठाणमेयं धत्त ॥ (सूत्र-७२) ॥

एवं णं पच्चक्खायं पच्चक्खंताणं सुप्पच्चक्खायं भवइ, एवं णं पच्चक्खावेमाणाणं सुप्पच्चक्खवियं भवइ, एवं ते परं पच्चाक्खावेमाणा पातियरंति सयं पइणं, पणत्थ अभिओणेणं गाहावइचोरगहणविमुक्खणयाए तसभूएहि पाणेहि णिहाय दंड एवमेव सइ भासाए पूरकमे विज्जमाणे जे ते कोहा वा

By the use of the qualifying word 'bhūta', the occurrence of a fault can be avoided. Also, to give such a vow without the use of the qualifying word 'bhūta' is not right. Well, Gautama ! Do you like my suggestion or not ?

Indrabhūti Gautama: - Longlived Udaka ! It seems to me that what you say is not true. I am of opinion that the person giving such a vow does not say out the truth. He uses painful language and he makes false imputations on others. Not only that: but on the contrary, 'he finds faults with persons who abstain from the killing of living beings. move about in the Samsāra. From their existence as a trasa

लोहा वा परं पच्चक्खावेति अयंति णो उवप्से णो जेआउए भवइ, अचियाइं आउसो ! गोयमा ! तुम्भं पि एवं रोयइ ? ॥ सू-७३ ॥

सवायं भगवं गोयमे ? उदयं पेढालपुत्तं एवं वयासी-आउसंतो ! उदगा नो खल्ल एवं अम्हे रोयइ, जे ते समणा वा एवमाइक्खंति जाव परूवेति णो खल्ल ते समणा वा णिग्गंथा वा एव भासं भासंति; अणुतावियं खल्ल ते भासं भासंति, अम्माइक्खंति खल्ल ते समणे समणोवासए वा जेहिं वि अन्नेहिं जीवेहिं पाणेहिं भूएहिं सत्तेहिं संजमयंति ताणवि ते अम्माइक्खंति, कस्स णं तं हेउं ?, संसारिया खल्ल पाणा, तसावि पाणा थावरत्ताए पच्चायंति थावरावि पाणा तसत्ताए पच्चायंति, तसकायाओ विप्पमुच्चमाणा थावरकायंसि उववज्जंति, थावरकायाओ विप्पमुच्चमाणा तसकायंसि उववज्जंति, तेसि च णं तसकायंसि उववन्नाणं ठाणमेयं अद्यत्तं ॥ (सूत्र-७४) ॥

सवायं उदए पेढालपुत्ते भगवं गोयमं वयासी-कयरे खल्ल ते आउसंतो गोयमा ? तुम्हे वयइ तसा पाणा तसा आउ अन्नाहा ?, सवायं भगवं गोयमे उदयं पेढालपुत्तं एवं वयासी-आउसंतो उदगा ! जे तुम्हे वयइ तसभुता पाणा तसा ते वयं वयामो तसा पाणा, जे वयं वयामो तसा पाणा ते तुम्हे वयइ तसभुता पाणा, एए संति तुम्हे ठाणा तुल्ला ए एगद्धा, किमाउसो ?

(moving) living being they are produced as a sthāvāra (immovable) living being and from their sthāvāra state, they are produced as a trasa (moving) living being. Such is the usual condition of all living beings. Therefore, when they are produced as a trasa-kāya (trasa-bodied living being, they are called trasa (moving) living beings, and then, they are a-ghātya (not fit to be killed) by persons who have taken a vow to abstain from killing trasa (moving) living beings. In that case, there is no necessity of adding a qualifying word 'bhūta,' while taking or giving a vow.

Udaka :-Long-lived Gautama ! What is your explanation for the word 'trasa'. Is trasa prāna (one with a moving living body) a trasa. Or is it something else ?

इसे मे सुप्पणीयतराए भवइ तसभूया पाणा तसा, इमे मे सुप्पणीयतराए भवइ—तसा पाणा तसा, ततो एगमाउसो ! पडिकोसइ एकं अमिणंदह अयंपि भेदो से णो ने आउए भवइ ॥ भगवं च णं उदाहु संतेगइआ मणुरसा भवंति, तेसि च णं एवंवुत्तपुब्बं भवइ—णो खलु वयं संचाएमो मुंडा भवित्ता अगाराओ अणगारियं पव्वेइत्तए, सावयं णं अणुपुव्वेणं गुत्तस्स लिसिस्सामो ते एवं संखवेति ते एवं संखं ठवयंति नत्थ अमिओएणं गाहावइचोरगह-णविमोक्खणयाए तसेहि पाणेहि निहाय दंडं, तंपि तेसि कुसलमेव भवइ ॥ (सूत्र० ७५) ।

तसावि वुच्चंति तसा तससंभारकडेणं कम्मणा णामं च णं अब्भुवगयं भवइ, तसाउयं च णं पल्लिकखीणं भवइ, तसकायट्ठिया ते तओ आउयं विप्पजंति, ते तओ आउयं विप्पजहिता थावरताए पचायंति । थावरावि वुच्चंति थावरा थावरसंभारकडेणं कम्मणा णामं च णं अब्भुवगयं भवइ, थावराउयं च णं पल्लिकखीणं भवइ, थावरकायट्ठिया ते तओ आउयं विप्पजंति ते तओ आउयं विप्पजहिता भुज्जो वरलोइयत्ताए पचायंति, ते पाणावि वुच्चंति, ते तसावि वुच्चंति, ते महाकाया ते चिरट्ठिया ॥ (सूत्र० ७६) ॥

Indrabhūti Gautama :-Long-lived Udaka, ! The same thing which you call trasa-bhātaprāṇa is called trasa-prāṇa by us. The same thing called trasa-prāṇa by us is named trasa-bhūta prāṇa by you. The two words are synonymous. But Ārya Udaka ! You think that the inter-pretation trasa-bhūta prāṇa trasa is free from faults and trasa-prāṇa trasa is faulty. O Long-lived ! Is it justifiable for you to propound one assertion and to reject the other, out of the two propositions which are perfectly, sound ? O Udaka ! There are some persons who say that they are unable to quit their house-holder life and adopt ascetic life. For the present, they say that they are observing the Rules of Conduct for a Śrāvaka, but in course of time they will advance towards duties of ascetic life. Such persons limiting their vowless tendencies, do take the undermentioned vow :-

सवायं उदए पेढालपुत्ते भवयं गोयमं वयासी-आउसंतो गोयमा !
 णत्थि णं से केइ परियाए जणं समणोवसगस्स एगपाणातिवायविरएवि दंडे
 निक्खित्ते, कस्स णं तं हेउ ? संसारिया खलु पाणा थावरावि पाणा तस
 त्ताए पच्चायंति, तसावि पाणा थावरत्ताए पच्चायंति, थावरकायाओ विप्प-
 मुच्चमाणा सव्वे तसकायंसि उव्वज्जंति, तसकायाओ विप्पमुच्चमाणा सव्वे
 थावरकायंसि उव्वज्जंति, तेसिं च णं थावरकायंसि उव्वक्काणं ठाणमेयं घत्तं ॥
 सवाये भगवं गोयमे उदयं पेढालपुत्तं एवं वयासी-णो खलु आउसो !
 अस्माकं वत्तघएणं तुढं चेव अणुप्पवादेणं अत्थि णं से परियाए जे णं
 समणोवासगस्स सव्वपाणेहिं सव्वभूएहिं सव्वजीवेहिं सव्वसत्तेहिं दंडे
 निक्खित्ते भवइ, कस्स णं तं हेउ ? संसारिया खलु पाणा, तसावि पाणा
 थावरत्ताए पच्चायंति, थावरवि पाणा तसत्ताए पच्चायंति, तसकायाओ
 विप्पमुच्चमाणा सव्वे थावरकायंसि उव्वज्जंति, थावरकायाओ विप्पमुच्च-
 माणा सव्वे तसकायंसि उव्वज्जंति, तेसिं च णं तसकायंसि उव्वक्काणं ठाण-

“ I take a vow not to injure any trasa (moving) living being except with the object of putting on fetters on any householder, or on a robber, or of removing such fetters from them in execution of orders from the king or any officer appointed by him.” This vow is for his own welfare. Ārya Uadaka ! What you say that the vow of a person who has taken a vow to abstain from injuring a trasa (moving) living being, is violated by that person killing a trasa living being because a trasa (moving) living being becomes a sthāvara (immovable) living being, is not correct. A living being is known as a trasa living being by its udaya (occurrence) of its Trasa Nāma Karma (a state existence placed under the category of Trasa Nāma Karma). But with the completion of its period of existence as a trasa living being, it leaves that state and is produced as a sthāvara-kāya living being. At that time, there is an occurrence of Sthāvara Nāma Karma and it is named Sthāvara-kāyika. In the same way, with the completion of its period of existence as a sthāvara-kāya living being, it is produced as a trasa-kāyika living being, and it is then called a trasa prāṇa (a moving living being). Its body is extensive and its period of existence is very long.

Uadaka :—Long-lived Gautam ! Hence, there will be no change

मेयं अधत्तं, ते पाणावि वुच्चन्ति, ते ससावि वुच्चन्ति, ते महाकाया ते चिर-
ठिइया, ते बहुयरंगा जेहि समणोवासगस्स सुपच्चक्खायं भवति, ते अप्पय-
रागा पाणा जेहि समणोवासगस्स अपच्चक्खायं भवइ, से महाकायसकायओ
उवसंतस्स उवट्ठिधस्स पटिविरयस्स जन्मं तुम्हे वा अन्नो वा एवं वद्ध—
णात्थि णं से केइ परियाए जंसि समणोवासगस्स एगपाणापवि दंडे. णिकि-
खत्ते, अयं पि भेदे सेणो जेयाडए भवए ॥ (सूत्रं ७७) ॥

सूत्रकृताङ्गे-२ श्रुतस्कन्धे-नालं दीयाध्ययने

(पृ-४०६-४१५)

of existence of a living being which can be regarded as an object from which killing can be avoided, and there being no object from which killing is to be prevented, for whose injury or killing will a Śrāvaka (a layman devotee of the Jinésvaras) take a vow of abstinence from Himsā (killing)? All the living beings move about in the Samsāra (Universe). All sthāvara living beings, after death, become trasa beings, and all trasa living beings, after death, will become sthāvara living beings. Now, if all trasa living beings be converted into sthāvara living beings, how can a Śrāvaka manage to fulfil his vow of abstinence from killing trasa living beings? Because all the trasa beings from whose killing he had taken a vow to abstain, have been converted into sthāvara living beings.

Indrabhūti Gautama :- Long-lived Udaka ! It never happens that all the sthāvara living beings are converted into trasa beings, or that all trasa living beings are transformed into sthāvara beings. Taking your view-point into consideration only for a moment, there is no impediment in the Śrāvaka's vow of abstaining from killing of trasa living beings because by the killing of sthāvara living beings there is no breach of his' vow of abstaining from killing trasa living beings, and he carefully avoids killing of trasa living beings to a great extent. Ārya Udaka ! Is your assertion that there is no vow suitable for a Śrāvaka which can enable him to abstain from injuring or killing any type of various forms of living beings, for a person who is desirous of avoiding the injuring or killing of the trasa kind of living beings, justifiable? O Long-lived ! It is not appropriate that you should create a different doctrine in the teachings of the Siddhāntas.

At this time, some other learned and more experienced Sādhus of Tirthaṅkara Bhagavāna Śrī Pārśva Nātha came there and addressing Śramaṇa Udaka, Gaṇadhara Mahārāja Indrabhūti Gautama said.—Ārya Udaka ! You can consult your learned Sādhus and know their opinion in this matter. O Long-lived Śramaṇas (ascetics) ! There are some persons in this Samsāra

(world) who have taken a vow that they will not kill any mendicant recluse as long as they live. Now if an ascetic, after leading an ascetic life for four, five, or more years, leaves off his ascetic life and becomes a householder, then if a householder with a vow of not killing a Sādhū, were to kill that man, will there be a violation of his vow of abstaining from killing a Sādhū ?

Sthavira: No, There will be no violation of his vow.

Indrabhūti Gautama:--Long-lived Sādhūs ! Similarly, a householder with a vow of abstaining from the killing of trasa (moving) living beings, does not create a violation of his vow, when he has been killing sthāvara kāya (immovable) living beings. O Fortunate Ascetics ! If a house-holder or his son renounces the world after hearing a religious sermon and adopts ascetic life taking a vow of abstaining all sinful acts, then, in that case, can he not be called one who has abstained from all sinful acts at that time ?

Sthavira :--Yes. At that time, he can certainly be called as one who has abstained from all sinful acts.

Indrabhūti Gautama:--If the same ascetic became a householder after leading ascetic life for four, five, or more years, can, he be designated as one absolutely abstaining from all sinful acts ?

Sthavira:--No. Being a house-holder, he cannot be called an ascetic abstaining from all sinful acts.

Indrabhūti Gautama:--He is the same living being who abstained from all sinful acts before, but becoming a householder, he is no longer a saṃyamī (self-controlled). He is a saṃyāta (unrestrained). In the same manner, a living being which has been produced as a sthāvara kāya living being from its previous trasa-kāya existence, is a sthāvara being, and not a trasa living being. O Long-lived Śramaṇas ! If a Parivrajaka (a wandering

mendicant ascetic) or a Parivrājikā (a female Parivrājaka) enters an Order of Jaina Sādhus and carefully observes all the religious rites of ascetic life prescribed in the Jaina Siddhāntas, will the Jaina Sādhus take food and drink-materials with him?

Sthavira:—Yes. There is not the least objection in taking food and drink-materials with him.

Indrabhūti Gautama:—Long-lived Śramaṇas ! Now, if the Parivrājaka who had taken Bhāgavati Diksā, becomes a householder will you take food and drink-materials with him ?

Sthavira:—No such dealings can be at all effected with him.

Indrabhūti Gautama:—O Long-lived Śramaṇas ! He is the same person with whom you were taking food and drink-materials before, but you cannot do it because at that time he was a Jaina Sādhu and now he is a house-holder. Similarly, a sthāvara-kāya living being produced from a trasa living being is not the subject of vow for a person who has taken a vow of abstinence from killing trasa living beings.

By means of the above-mentioned examples, Gaṇadhara Mahārāja Indrabhūti Gautama removed the wrong idea of Śramaṇa Udaka, that—“I take a vow not to injure any trasa (moving) living being except with the object of putting on fetters on any house-holder or on a robber, or of removing such fetters from them, in execution of orders of a king or any officer appointed by him.

Now, refuting an assertion of Śramaṇa Udaka that—“When all trasa living beings are produced as sthāvara living beings, the vow of a person taking a vow of abstaining from killing trasa living beings, will become meaning-less”—Gaṇadhara Mahārāja Indrabhūti Gautama said:—Of what sort of death must be the death of a house-holder who carefully observes the Partial Vows of a House-holder, and who, at the end of his life, dies very calmly after taking the vow of remaining without food and drink

till death or of a house-holder who does not observe any vow or religious rites throughout his life, but who dies very calmly after taking a vow of remaining without food and drink till death ?

Sthavira—Such deaths are praise-worthy.

Indrabhūti Gautama :—Persons dying with such a death are born as *trasa* (moving) living beings and such *trasa* living beings become the subject-matter of a house-holder's vow of abstinence from killing of *trasa* living beings. A large majority of people in this world, are very avaracious, engaged in undertakings involving the destruction of thousands of living beings, and much inclined towards hoarding of wealth and belongings, and they, being devoid of a leaning towards righteous conduct, are invariably born in existences of life full of miseries and torments owing to their evil *Karmans* of previous lives. Intelligent *Sādhus* who always keep themselves aloof from such sinful undertakings, and house-holders who try to carefully avoid sinful acts, are born after death, as celestial beings or as happy human beings. *Tāpasas* (hermits) such as *Āraṇyakas* (hermits living in forests) *Āvasathikas* (hermits living near cities and towns), *Grāma-nīyantrikas* (hermits confined to villages) and *Tāpasas* of other kinds are born as *Asūras* (demi-gods) after death, and after remaining as *asūras* (demi-gods) for their individual period of time, they are again born as deaf or dumb-mutes during their next existence as human beings. Also living beings with very long periods of age-limit, living beings with an age-limit of a middling nature, and living beings with a very small period of age-limit, are all born as *trasa* living beings after death. Living beings of the above-named *trasa* varieties are *trasa* living beings during their present existence and after death they will again be born as *trasa* living beings. All such *trasa* living beings are fit to be the subject-matter for a house-holder's vow of abstinence from killing *trasa* living beings.

Some house-holders are not able to observe all the Partial

Vows of a House-holder, but they take a vow named "Désāva-kāsika vrata" (a vow of limiting one's movements within a certain distance in different directions). They take a vow to confine their movements within a certain limitation, beyond which they cannot go. A house-holder with a vow of abstaining from killing trasa living beings, does not kill any variety of living beings existing outside his limited area because he does not go beyond it. But within his limited area, he will avoid the killing of trasa living beings which are already there or of trasa living beings which are being produced as trasa living beings after their death from trasa kāya bodies or which are being produced as trasa living beings after their death from sthāvara kāya bodies, and he does not needlessly kill sthāvara kāya living beings. Such are his own view-points. O Worthy Sādhus ! It never happens that all the trasa living beings are produced as Sthāvara-kāya beings or that all sthāvara-kāya living beings are produced as trasa living beings. Such being the conditions of existence in this Samsāra is it, any way, fair to say that—There is no condition of existence in this world which can become a subject-matter for a house-holder having a vow of abstinence from killing trasa living beings? Besides, are you justified in creating a number of conflicting ideas in Jaina Siddhāntas by inventing such talks? O Long-lived Udaka! He, who even lovingly slanders a well-restrained Sādhu or a virtuous individual, creates an impediment in the future welfare of his Soul, although he may be endowed with Jñāna (Right knowledge), Darśana (Right Belief) and Cāritra (Right Conduct). On the contray, that virtuous person who does not slander a well restrained Sādhu or a virtuous house-holder, and who keeps an affectionate eye towards them, easily acquires Jñāna (Right Knowledge) Darśana (Right Belife) and Cāritra (Right Conduct), and increases the welfare of his Soul for the next life.

Śramaṇa Udaka, now began to go away after hearing the detailed and highly interesting explanation of Indrabhāti Gautama,

but Gaṇadhara Mahārāja Indrabhūti Gautama advised him, saying Long-lived Udaka ! The individual, who hears an auspicious religious truth from some learned Saint, and who acquires any blessed gains by his keen intellect, always respectfully adores with great affection, the benevolent Saint who preached him.

Śramaṇa Udaka--O Long-lived Gautama ! I was ignorant about these sayings. Hence I had no faith in such matters. I have now heard these sayings and have clearly understood them. I have now full faith in these matters.

Indrabhūti Gautama:--Long-lived Udaka ! You must have a liking and firm faith in these subjects.

Śramaṇa Udaka now showed his willingness to accept the Religion with Five Great Vows of Śramaṇa Bhagavāna Mahāvira. With the approval of Gaṇadhara Mahārāja Indrabhūti Gautama-both of them went to the orshipful Lord.

Having respectfully bowed down at the feet of Śramaṇa Bhagavāna Mahāvira and having gone three times round the Worshipful Lord, by way of a pradakṣiṇā with due ceremony, Śramaṇa Udaka said:-Bhagavan ! I am desirous of accepting, your Religion with Five Great Vows-

Śramaṇa Bhagavāna Mahāvira:-O Beloved of the gods ! Do as you like most. Do not delay. Do not be careless in this matter.

Śramaṇa Udaka accepted the Religion with Five Great Vows preached by Śramaṇa Bhagavāna Mahāvira and entered the Order of Ascetics of the Worshipful Lord.

During this year, Jāli Muni, Mayālī Muni and a number of other excellent Sādhus, died calmly on Vipula Gīri, after remaining in religious meditation with a vow of abstaining from food and drink-materials for a number of days.

Śramaṇa Bhagavāna Mahāvira lived at Nālandā during the rainy season of the Thirty-fourth Year of his Ascetic Life.

Thirty-fifth Year of Ascetic Life (B. C. 534-533).

1. Sudarśana Śéṭha 2. Ānanda Śrāvaka.

1

Sudarśana Śéṭha

Soon after the close of the rainy season, Śramaṇa Bhagavāna Mahāvira left Nālandā. Preaching the religion of the Jinés-varas, at various towns and villages, Śramaṇa Bhagavāna Mahāvira came to Vāṇiyya-grāma.

Vāṇiyya-grāma, at that time, was a very flourishing town on the bank of river Gaṇḍakī. There were numerous merchantile firms and godowns of various merchants there. There were many Jaina wealthy merchants. Sudarśana Śéṭha was one of them.

The news of the arrival of Śramaṇa Bhagavāna Mahāvira at Dyutipalāsa Caitya, rapidly spread in Vāṇiyya-grāma. Large crowds of people went. Thousands assembled there for darśana and religious sermon. After hearing the preaching, the townspeople went home.

When the assembly dispersed, Sudarśana Śrēṣṭhī asked a number of questions to Śramaṇa Bhagavāna Mahāvira for explanation about Kāla (time) viz. (1) How many varieties of Kāla are there ? 2. What are the kinds of Pramāṇa-Kāla ? 3. What is the nature of (a) Pramāna-Kāla (b) Yathā-Yuṣka-nirvritti Kāla, (c) Maraṇa-Kāla and (d) Addhā-Kāla ? (4) Where is the necessity of Palyopama, as well as, Sāgaropama Kāla ? 5. Is there an end to Palyopama-Kāla and Sāgaropama-Kāla ? etc. Śramaṇa Bhagavāna Mahāvira gave detailed explanations of these questions.

Śramaṇa Bhagavāna Mahāvira, then giving an account of the previous life, of Sudarśana Śéṭha said:-Sudarśana ! During your last but the previous bhava (worldly existence), your soul was a royal prince named Mahābala. Mahābala renounced householder's life, and he took Bhagavati, Dikṣā. After having led ascetic life for a long time, at the end of his life, he was born

as a god in Brahma Déva-loka with an age-limit of ten (10). Sāgaro pams. After the completion of his life as a god in Brahma Déva-loka, Mahābala has been born as you Sudarśana Śēṭha during this life. You are now carefully listening to noble truths from religious preceptors, and you have perfect faith in them simply because you led ascetic life in your last but one bhava.

Immediately on hearing the account of his previous life from the mouth of Śramaṇa Bhagavāna Mahāvira himself, Sudarśana Śēṭha had Jāti-smaraṇa-Jñāna (a variety of knowledge, in which the person has a remembrance of the events of his previous life). Now he clearly saw the accounts of his previous life.

On actually seeing the events of his previous life, the eyes of Sudarśana Śēṭha became filled tears of delight, and his renunciation towards worldly pleasures, increased greatly. Bowing down at the feet of Śramaṇa Bhagavāna Mahāvira, and with his heart full of joy, Sudarśana Śēṭha said:—Bhagavan ! You are quite right. What you have said is perfectly true.

In the same Samavasaraṇa at Dyutipālāsa, Sudarśana Śēṭha took Bhāgavati Dīkṣā at the blessed hands of Śramaṇa Bhagavāna Mahāvira.

Aṇagāra Sudarśana studied the fourteen Pūrvas of the Jaina Siddhāntas, and having carefully led ascetic life for twelve years, he attained Mokṣa Pada (State of Final Emancipation).

2.

Ānanda Śrāvaka

Caṇadhara Mahārāja Indrabhṛti Gautama, with the permission of Śramaṇa Bhagavāna Mahāvira, had gone for alms-taking from Vāṇijya-grāma, and when he was returning to Dyutipālāsa with the necessary food-materials, he heard the following public rumour, near Kollāga Sanniveśa on his way back:—O Beloved of the gods ! Now-a-days, Ānanda Śrāvaka-a devotee of Śramaṇa

Bhagavāna Mahāvira,—has taken a vow of religious meditation and remaining without food and drink, and he has been lying on a bedding of Darbha-grass at Kollāga Sannivēśa.

On hearing the public rumour, Gaṇadhara Mahārāja Indrabhūti Gautama thought :—'Ānanda Śrāvaka has taken Anasana Vrata, and he is in the last stage of his life. Let me, therefore, go and see him.' With this idea in his mind, Gaṇadhara Mahārāja Indrabhūti Gautama went to Ānanda's Pauṣadha-śāla at Kollāga Sannivēśa. On seeing Indrabhūti Gautama approaching him, Ānanda Śrāvaka gave him due respects and said :—'Bhagavan ! My body has become greatly enfeebled by penance. You would be good enough to come a little near, so that I may be able to pay my hearty respects by bowing down at your blessed feet.

Indrabhūti Gautama, then, went nearer and Ānanda Śrāvaka did the respectful salutation.

After formal talk, Ānanda Śrāvaka asked Gaṇadhara Mahārāja Indrabhūti Gautama :—'Bhagavan ! Can a house-holder Śrāvaka, doing all his duties as a house-holder, have Avadhi Jñāna (Visual Knowledge) ?

Indrabhūti Gautama :—'Yes. Ānanda ! A Śrāvaka house-holder can have Avadhi Jñāna (Visual Knowledge) although he may be doing the duties of a house-holder.

Ānanda Śrāvaka :—'Bhagavan ! Even though I am doing all the duties of a house-holder, I have acquired Avadhi Jñāna (Visual Knowledge), through whose medium I am able to see and know all Rūpipadārthas (objects having a form) existing as far as five hundred yojanas in the East in Lavaṇa Samudra, as far as five hundred yojanas in the South in Lavana Samudra, and as far as five hundred yojanas in the West in Lavana Samudra. I can see the Kṣudra Himavat Varṣadhara in the North; Above I can see the Saudharma Déva-loka, and below, I can see and know all the Rūpi padārthas in the Hellish Region known as Lolaccua.

Indrabhūti Gautama—**Ānanda** ! A Śrāvaka house-holder can certainly have Avadhi Jñāna but he cannot have such far-reaching Avadhi Jñāna as you have been telling me. O worthy man ! You should make atonement for giving out doubtful utterances.

Ānanda Śrāvaka :—**Bhagavan** ! Is there an ordinance of atonement in Jain Siddhāntas, for clearly declaring truths ?

Indrabhūti Gautama :—No **Ānanda** ! Such is not the case.

Ānanda Śrāvaka :—Therefore, O **Bhagavan** ! You should do the atonement. Because, by rejecting my assertion, you are giving rise to a false theory. '

Gaṇadhara Mahārāja Indrabhūti Gautama had grave doubts in his mind on hearing the talk of **Ānanda Śrāvaka**. As soon as he went to Śramaṇa **Bhagavāna Mahāvira** at **Dyutipālāsa**, he showed the food-materials to the Worshipful Lord, and having done the necessary religious rites, he asked Śramaṇa **Bhagavāna Mahāvira** regarding **Ānanda Śrāvaka's** Avadhi Jñāna, saying :—**Bhagavan** ! In this matter, should **Ānanda Śrāvaka** do the atonement or I ?

Bhagavāna :—**Gautama** ! In this matter, you should do atonement and you should ask **Ānanda Śrāvaka's** pardon

Immediately on receiving the permission from Śramaṇa **Bhagavāna Mahāvira**, the highly obedient **Gaṇadhara Mahārāja Indrabhūti Gautama** went to **Ānanda Śrāvaka** and having repented for his error, he asked pardon from **Ānanda Śrāvaka**.

Śramaṇa **Bhagavāna Mahāvira** lived at **Vaiśālī** during the rainy season of the Thirty-fifth year of his Ascetic Life.

CHAPTER VIII

Thirty-sixth year of Ascetic Life (B. C. 533-532)

1. Bhāgavatī Dīkṣā of Kīrāta Rāja of Koṭivarṣa Nāgara at Sākétapura.

Soon after the close of the rainy season, Śramaṇa Bhagavāna Mahāvira left Vaiśālī, and went in the direction of Kośala-désa moving about to various towns and villages and preaching the Religion of the Jineśvaras, the Worshipful Lord reached Sākétapura Nāgara.

1.

1. Bhāgavatī Dīkṣā of Kīrāta Rāja.

Sākétapura Nāgara was at that time a very prosperous town of Kośala-désa. Jina-déva Śrāvaka an inhabitant of Śākata-pura-went on a pilgrimage one day, and he reached Koṭivarṣa Nāgara.

Koṭivarṣa was a town inhabited by mlécchas (un-civilized persons). Kīrāta Rāja was the king of Koṭivarṣa Nāgara. Jina-déva Sārthavāha gave presents, to Kīrāta Rāja, of such costly garments and valuable diamonds, and precious gems as cannot be available from the treasures of other kings.

On seeing these precious articles, Kīrāta Rāja said—O ! How excellent are the gems ? Well, where are such excellent gems produced ?

Jina-déva :—Such and more precious gems are produced in our country.

Kīrāta Rāja :—I am willing to come to your country, and

am desirous of seeing the precious gems. But I am afraid of your king.

Jina-déva-I see no reason why you should be afraid of our king. If you so desire, I shall have his permission. Jina-déva Śrāvaka inquired by post, and got the permission from his king. In reply, king Śatrunjaya of Śākétapura wrote to Jina-déva Śrāvaka, that he had not the least objection if Kīrāta Rāja came to Śākétapura. With the permission of Śākéta-rāja, Kīrāta Rāja accompanied by Jina-déva Śrāvaka, went to Śākétapura Nagara, and remained as a guest of Jina-déva.

At this time, Śramaṇa Bhagavāna Mahāvira came in the Udyāna of Śākétapura Nagara. The news of his arrival there, spread rapidly. King Śatrunjaya of Śākéta-pura Nagara, accompanied by a large retinue and family-members went for darśana with great pomp. Large crowds of people with their family-members went to the Samavasaraṇa.

On seeing the commotion among the towns-people, Kīrāta Rāja inquired of Jina-déva Śrāvaka, saying-O Śārthavāha ! Where are all these people going ?

Jina-déva :-O King ! A great distributor of precious gems has come here. He is the owner of the most excellent gems in the world.

Kīrāta Rāja:-Friend ! It is very good. Let me go and see the highly precious gems'. So saying, Kīrāta Rāja accompanied by Jina-déva Śrāvaka, went to the Samavasaraṇa of Śramaṇa Bhagavāna Mahāvira. Kīrāta Rāja was wonder-struck on seeing the divine luster and excellent pomp of the godden Samavasaraṇa and other paraphernalia of Śramaṇa Bhagavāna Mahāvira.

Kīrāta Rāja asked some questions about the varieties of precious gems and their prices, to Śramaṇa Bhagavāna Mahāvira. In reply, the Worshipful Lord said:-O Beloved of the gods ! Ratnas (precious gems) are of two kinds viz. 1. Bhāva Ratnas

and 2. Dravya Ratnas. Bhāva Ratnas are of three varieties. i-e. 1. Darśana Ratna. 2. Jnāna Ratna, and 3. Caritra Ratna.

While giving a detailed description of the three varieties of Bhāva Ratnas, Śramaṇa Bhagavāna Mahāvira, said that they possess such miraculous powers that they not only spread the fame of the possessor of these virtuous qualities in all directions, but they easily remove all the calamities pertaining to this Saṁsāra or to the next world. Bhāva Ratnas bestow an affluent existence and Eternal Happiness during future lives.

Dravya-Ratnas, however valuable they may be with regard to their price-value, have a limited importance. They afford mixed pleasure to the possessor of the gems during the present bhava (worldly existence) only.

Kirāta Rāja was greatly pleased on hearing the explanation about precious gems from Śramaṇa Bhagavāna Mahāvira. With his hands folded in the form of an anjali in front of his forehead, Kirāta Rāja said:-Bhagavan ! Please give me Bhāva ratnas. Śramaṇa Bhagavāna Mahāvira gave him Rajoharaṇa and other paraphernalia of ascetic life, and Kirāta Rāja very gladly took Bhāgavati Dīkṣā at the pious hands of Śramaṇa Bhagavāna Mahāvira, and he joined the Order of Sādhus of the Worshipful Lord.

From Sākēta-pura Nagara, Śramaṇa Bhagavāna Mahāvira went in the direction of Pāncāla-dēśa. He lived at Kāmpilya Nagara for some time. From Kāmpilya Nagara, he went in the direction of Surasēna. Going to Mathurā, Saurya-pura, Nandī-pura, and other neighbouring towns and villages, Śramaṇa Bhagavāna Mahāvira, returned back towards Vidēha-dēśa and arrived at Mithila.

Śramaṇa Bhagavāna Mahāvira lived at Mithilā Nagari during the rainy season of the Thirty-sixth Year of his Ascetic Life.

Thirty-seventh Year of Ascetic Life (B. C. 532-531).

After the close of the rainy season, Śramaṇa Bhagavāna

Mahāvira left Mithila Nagari, and went in the direction of Magadha-désā. Preaching the Religion of the Jinésvaras at various towns and villages on the way, Śramaṇa Bhagavāna Mahāvira came to Rājagriha Nagara, and had his lodgings at Guṇa Śila Caitya outside the town.

There were numerous followers of Other Faiths living near Guṇa Śila Caitya.

*One day, as soon as the assembly had dispersed, a num-

*तेणं कालेणं २ रायगिहे नगरे वनओ, गुणसिलए चेइए वनओ, जाव पुढविसिलावट्टओ, तस्स णं गुणसिलस्स चेइयस्स अहरसामंते वरवे अन्नउत्थिया परिवसंति, तेणं कालेणं २ समणे भगवं महावीरे आदिगरे जाव समोसडे जाव परिता पडिगया, तेणं कालेणं २ समणस्स भगवओ महावीरस्स बहवे अंतेवासी येरा भगवंतो जातिसंपन्ना कुलसंपन्ना जहा वितियसए जाव जीवियसामरणभयविप्पमुक्का समणस्स भगवओ महावीरस्स अदूरसामंते उट्टंजाणू अहोसिरा ज्ञाणकोट्टोवगया संजमेणं तवसा अप्पाणं मावेमाणा जाव विहरंति, तए णं ते अन्नउत्थिया जेणेव येरा भगवंतो तेणेव उवागच्छति २ ता ते येरे भगवंते एव वयासी-तुम्हे णं अज्जे ! तिविहं तिविहेणं अस्संजय अविरय अप्पडिहय जहा सत्तमसए वितिए उरुसए जाव एगंतवाळे यावि भवह, तए णं ते येरा भगवंतो ते अन्नउत्थिए एवं वयासी-केण कारणेणं अज्जो ! अम्हे तिविहं तिविहेणं अस्संजय अविरय जाव एगंतवाळा यावि भवामो ? तए णं ते अन्नउत्थिया ते येरे भगवंते एवं वयासी-तुम्हे णं अज्जो ! अदिन्नं गेण्हह अदिन्नं भुंजह अदिन्नं सात्तिज्जह तए णं ते तुम्हे अदिन्नं गेण्हमाणा अदिन्नं भुंजमाणा अदिन्नं सात्तिज्जमाणा तिविहं तिविहेणं अस्संजय अविरय जाव एगंतवाळा यावि भवह, तए णं ते येरा भगवंतो ते अन्नउत्थिए एवं वयासी-केण कारणेणं अज्जो ! अम्हे अदिन्नं गेण्हामो अदिन्नं भुंजामो आदिन्नं सात्तिज्जामो ! जए णं अम्हं अदिन्नं गेण्हमाणा जाव अदिन्नं सात्तिज्जमाणा तिविहं तिविहेणं

ber of followers of Other Faiths, came to the sthaviras (learned experienced Sādhus) who were sitting around Śramaṇa Bhagavāna Mahāvira in the Samavasaraṇa, and told them:—O Worthy Sādhus ! You are a-sāmyata (un-restrained) and ékānta bāla (absolutely ignorant) tividham (in past, present, and future) tividhēnam (by mind, speech, and body).

On hearing this imputation of the followers of Other Faiths, the sthaviras said:—O Worthy Persons ! How can we be a-sāmyata (un-restrained) a-virata (vow-less), and bāla (ignorant) ?

अस्संजय जाव एगंतवाळा यावि भवामो ? तए णं ते अन्नउत्थिया ते थे भगवंतो एवं वयासी—तुम्हा णं अज्जो ! दिज्जमाणे अदिन्ने पडिग्गहेज्जमाणे अप्पडिग्गहिणं निससिदिज्जमाणे अणिसद्धे, तुम्हे णं अज्जो ! दिज्जमाणं पडिग्गहगं असंपत्तं एत्थं णं अंतरा केइ अहरिज्जा, गाहावइस्स णं तं भंतं ! नो खलु तं तुम्हं, तए णं तुज्जे अदिन्नं गेण्हइ जाव अदिन्नं सातिज्जइ, तए णं तुज्जे अदिन्नं गेण्हमाणा जाव एगंतवाळा यावि भवई, तए णं ते थेरा भगवंतो ते अन्नउत्थिए एवं वयासी—नो खलु अज्जो ! अम्हे अदिन्नं गिण्हामो अदिक्कं भुंजामो अदिक्कं सातिज्जामो अम्हे णं अज्जो ! दिक्कं गेण्हामो दिक्कं भुंजामो दिक्कं सातिज्जामो, तए णं अम्हे दिन्नं गेण्हमाणा दिन्नं भुंजमाणा दिन्नं सातिज्जमाणा तिविहेणं संजयविरयपडिहय जहा सत्तमसए जाव एगंतपंडिया यावि भवामो, तए णं ते अन्नउत्थिया ते थेरे भगवंते एवं वयासी—केण कारेणेणं अज्जो ! तुम्हे दिन्नं गेण्हइ जाव दिक्कं सातिज्जइ, जए णं तुज्जे दिन्नं गेण्हमाणा जाव एगंतपंडिया यावि भवइ ! तए णं ते थेरा भगवंतो ते अन्नउत्थिए एवं वयासी—अम्हे णं अज्जो ! दिज्जमाणे दिन्ने पडिग्गहेज्जमाणे पडिग्गहिणं निसिदिज्जमाणे निसद्धे जेणं अम्हे णं अज्जो ! दिज्जमाणं पडिग्गहगं असंपत्तं एत्थं णं अंतरा केइ अवहरिज्जा अम्हाणं तं णो खलु तं गाहावइस्स, जए णं अम्हे दिक्कं गेण्हामो दिक्कं भुंजामो दिन्नं सातिज्जामो, तए णं अम्हे दिन्नं गेण्हमाणा जाव दिन्नं साति-

Other Faiths:—O Worthy Ascetics ! You take a-datta (that which is not given); you eat that which is not given, and you taste that which is not given. Therefore you are a-samyata (un-restrained) a-virata (vow-less) and bāla (ignorant).

Sthavira:—How do we take that which is not given, and eat that which is not given and taste that which is not given ?

Other Faiths:—O Worthy Ascetics ! According to your doctrine, that which is being given, is one that is not given, that which is being received, is not received and that which is being removed is not set free. Because, according to your doctrine, if any one were to take away the article that is being given,

ज्जमाणा तिविहं तिविहेणं संजय जाव एगंतपंडिया यावि भवामो, तुज्जे
णं अज्जो ! अप्पणा चेव तिविहं तिविहेणं अस्संजय जाव एगंतबाला यावि
भवह, तए णं ते अन्नउत्थिया ते येरे भगवंते एवं वयासी—केण कारणेणं
अज्जो ! अम्हे तिविहं जाव एगंतबाला यावि भवामो ? तए णं ते येरा
भगवंतो ते अन्नउत्थिए एवं वयासी—तुज्जे णं अज्जो ! अदिन्नं गेण्हह ३.
तए णं तु अज्जो तुज्जे अदिन्नं गे० जाव एगंतवा० तए णं ते अन्नउ
त्थिया ते येरे भगवंते एवं वयासी—केण कारणेणं अज्जो ? अम्हे अदिन्नं
गेण्हामो जाव एगंतवा० ? तए णं ते येरे भगवंते ते अन्नउत्थिए एवं
वयासी—तुज्जे णं अज्जो ! दिज्जमाणे अदिन्ने णं तं चेव जाव गाहाव
इस्स णं णो खलु तं तुज्जे, तए णं तुज्जे अदिन्नं गेण्हह तं चेव जाव
एगंतबाला यावि भवह तए णं ते अन्नउ० ते येरे म० एवं० व०—
तुज्जे णं अज्जो ! तिविहं तिविहेणं अस्संजय जाव एगंतवा० भवह,
तए णं ते येरा म० ते अन्नउत्थिए एवं वयासी केण कारणेणं अम्हे
तिविहेणं जाव एगंतबाला भवामो ? तए णं ते अन्नउत्थिया ते येरे भगवंते
एवं वयासी—तुज्जे णं अज्जो ! रीयं रीयमाणा पुढवि पेज्जेह अभिहणह
वत्तेह छेसेह संघाएह संघहेह परितावेह किलामेह उदवेह तए णं तुज्जे पुढवि

during the interval existing between the setting free of the object from the hands of the donor and before its reception into your alms-bowl, the article so taken away, is believed to belong to the house-holder. It is not yours. It can, therefore, be readily asserted that what falls into your alms-bowl is a-datta (not given by the donor). Because the article which was not yours at the time of giving it cannot be yours and it, cannot be yours afterwards. But it is a proved fact that you take, eat, and taste an article that was not given to you by its donor, and, therefore you are a-samyata (un-restrained) a-virata (vow-less) and bāla (ignorant).

Sthaviras:-O Worthy men! We do not take anything that is not given, we do not eat, and taste an article that is not given. We take and taste what is given by the donor. We always take, eat etc in this way. Therefore, we are samyata (well-restrained), virata (with a vow) and paṇḍita (wise).

Other Faiths;--O Worthy Sādhus! Explain to us how you can be proved to be taking, eating etc, only what is given by the donor.

पेच्चेमाणा जाव उवह्वेमाणा तिविहं तिविहेणं असंजयअविरय जाव एगंत-
बाला यावि भवइ, तए णं ते येरा भगवंतो ते अन्नउत्थिए एवं वयासी-नो
खलु अज्जो ! अम्हे रीयं रीयमाणा पुढविं पेच्चेमो अभिहणामो जाव उव-
ह्वेमो अम्हे णं अज्जो ! रीयं रीयमाणा कायं वा जोयं वा पडुच्च देसं देसेणं
वयामो पएसं पवेसेणं वयामो ते णं अम्हे देसं देसेणं वयमाणा नो पुढविं
पेच्चेमो अभिहणामो जाव उवह्वेमो तए णं अम्हे पुढविं अपेच्चेमाणा जाव
अणुवह्वेमाणा तिविहं तिविहेणं संजय जाव एगंतपंडिया यावि भवामो,
तुज्जे णं अज्जो ! अप्पणा चेव तिविहं तिविहेणं असंजय जाव बाला यावि
भवइ, तए णं ते अन्नउत्थिवा येरे भगवंते एवं वयासी-केण कारणेण
अज्जो ! अम्हे तिविहं तिविहेणं जाव एगंतबाला यावि भवामो ? तए णं ते
येरा भगवंतो ते अन्नउत्थिए एवं वयासी-तुज्जे णं अज्जो ! रीयं, रीयमाणा

Sthaviras :-O Worthy Men ! According to our doctrine what is being given, is given, what is being received is received, and what is being removed, is set free. If any one takes away any article after it leaves the hands of the donor, the article lost is ours, and not the house-holder's. We cannot, therefore; be proved to be taking, etc. anything that is not given by the donor, by any line of argumentation. But, O Worthy Men ! You can be proved to be a-samyata (un-restrained), a-virata (vow-less), and bāla (ignorant) trividha (in past, present, and future) and trividhēna (by mind, speech, and body).

Other Faiths :-Why ? How are we called a-samyata (un-restrained), a-virata (vow-less), and bāla (ignorant) ?

Sthaviras :-Simply because you take what is not given by the donor.

Other Faiths :-On what proof do you say that we are a-datta grāhi (one who takes an article not given by its donor) ?

Sthaviras :-O Worthy Men ! According to your doctrine, what is being given is a-datta (not given), what is being received, is not received, and what is being removed, is not set free.

पुढवि पे० जाव उद्देह, तए णं तुज्जे पुढवि पेच्चेमाणा जाव उवद्देमाणा तिचिहं तिचिहेणं जाव एगंतबाला यावि भवह, तए णं ते अन्नउत्थिशा ते थेरे भगवंते एवं वयासी-तुज्जे णं अज्जो ! गममाणे अगते वीत्तिकमिज्जमाणे अबीत्तिकंते रायगिहं नगरं संपाविउकामे असंपत्ते, तए णं ते थेरा भगवंतो ते अन्नउत्थिए एव वयासी-नो खलु अज्जो ! अहं गममाणे अगए वीत्तिकमिज्जमाणे वीत्तिकंते रायगिहं नगरं जाव असंपत्ते अम्हाणं अज्जो ! गममाणे गए वीत्तिकमिज्जमाणे वीत्तिकंते रायगिहं नगरं संपाविउकामे संपत्ते तुज्जे णं अप्पणां चेव गममाणे अगए वीत्तिकमिज्जमाणे अबीत्तिकंते रायगिहं नगरं जाव असंपत्तं, तए णं ते थेरा भगवंतो अन्नउत्थिए एव पढिहणेन्ति पढिहणिच्चा गइप्पवायं नाम अज्झयणं पन्नवंइसु ॥ (सूत्रं ३३७) ॥

॥ भगवती सूत्र-शतक ८-उद्देशः ७ ॥

॥ पृ. ३७८-३८० ॥

Therefore, you take what is not given. . You are therefore, a-samyata (un-restrained), a-virata (vow-less), and bāla (ignorant).

Other Faiths :—O Worthy Sādhus ! You are a-samyata (un-restrained), a-virata (vow-less) and bāla (ignorant).

Sthaviras ;—How ? Why are we said to be a-samyata (un-restrained), a-virata (vowless), and bāla (ignorant) ?

Other Faiths :—O Worthy Sādhus ! While walking, you attack prithivikāya (earth-bodied) living beings--You strike them, you rub them, you mix them with other substances, you collect them together and then tear them asunder, you injure them and you destroy these living beings. By attacking and doing other destructive acts, you prove yourself to be a-samyata (un-restrained), a-virata (vow-less), and bāla (ignorant).

Sthaviras :—O Worthy Men ! While walking, we do not attack Prithivi Kāya (earth-bodied) living beings, and we do not injure them. When we walk on the ground either with the object of providing for the necessities of life to body i-e getting alms of food and drink-materials, going out for voiding urine, foeces etc. or with the object of rendering service to diseased and disabled Sādhus, or when we walk on the ground while going to various localities, and villages and towns, we walk very carefully with gentle foot-steps so as to avoid killing small animals creeping on the ground. We thereby do not attack the ground, and we do not kill prithivikāya (earth-bodied) living beings. But O Worthy Men ! You attack and destroy prithivi kāya (earth-bodied) living beings, and there - fore, you are a-samyata (un-restrained), a-virata (vow-less), and bāla (ignorant).

Other Faiths :—O Worthy Sādhus ! According to your doctrine, what is in the process of going is not gone, what is being overstepped is not overstepped, and one desirous of reaching Rājagṛha, has not reached it.

Sthaviras :—O Worthy Men ! Such is not our doctrine. According to our doctrine, that which is in the process of going is

gone, that which is being overstepped is overstepped, and that which is being acquired is acquired.

The Sthavira Bhagavānas having thus refuted the arguments of the followers of Other Faiths, composed the Adhyayana named Gati-Pravāda.

2.

Dialogue with Kālodāyī.

Having respectfully bowed down at the feet of Śramaṇa Bhagavāna Mahāvira, Anagāra Kālodāyī asked the Venerable Lord, saying :—Bhagavan ! Is it true that a living being himself does sinful acts resulting in Evil Karmans ?

Bhagavāna:—Yes, Kālodāyin ! It is true that the living being does sinful acts resulting in Evil Karmans.

* Kālodāyī:—Bhagavan ! How does a living being do sinful acts resulting in Evil Karmans ?

*तए णं समणे भगव महावीरे अन्नया कयाइ रायगिहाओ गुणसि-
ल्लए (या) चेइए (या) पडिनिक्खमति बहिया जणवयविहारं विहरइ, तेणं
कालेणं तेणं समयेणं रायगिहे नाम नगरे गुणसिल्ले णामं चेइए होत्था, तए
णं सगुणे भगव महावीरे अन्नया कयाइ जाव समोसडे परिसा पडिगया,
तए णं से कालोदाई अणगारे अन्नया कयाइ जेणेव समणे भगव महावीरे
तेणेव उवागच्छइ २ समणं भगव महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता
एवं वयासी—अत्थि णं भंते ? जीवाणं पावा कम्मा पावफलविवागसंजुत्ता
कज्जंति ? इत्ता अत्थि । कहणं भंते जीवाणं पावा कम्मा पावफलविवाग-
संजुत्ता कज्जंति ? कालादाई से जहानामए केइ पुरिसे मणुन्नं याळीपाग-
सुद्धं अट्टारसवंजणाउळं विससंमिस्सं भोयणं भूजेज्जा तस्स णं भोयणस्स
आवाए भवए भवति तओ पच्छा परिणममाणे परि० दुरुवत्ताए दुगंधताए
जहा महासवए जाव भुज्जो २ परिणमति एवामेव कालोदाई ! जीवाणं प्राणा-

Bhagavāna:-Kālodāyin ! Just as when anyone eats a delicious enticing savoury meal with eighteen varieties of dishes of vegetables and spices mixed with a poison, he likes the meal very much. Becoming greedy by its pleasant taste, he eats the meal with great delight, but it results in his destruction; it greatly injures his form, taste, smell, touch etc. In the same manner, O Kālodāyin ! When a living being kills living, beings, tells lies, commits thefts, does sexual intercourse with females, and amasses wealth and property. Also, when he entertains anger, pride, deceit, greed, love, hatred, quarrel, slander, trickery, pleasure, displeasure, speaking ill of others, speaking falsely out of deceit, a thorn of wrong belief at heart etc, all these acts appear beneficial to him at first sight, but extremely painful miseries result from such sinful acts, and he alone, has to experience terrible agonies in future lives.

इवाए जाव मिच्छादंसणसल्ले तस्स णं आवाए भइए भवइ तओ पच्छा विपरिणममाणे २ दुरुवत्ताए जाव भुज्जो २ परिणमति, एवं खलु कालोदाई जीवाणं पावा कम्मा पावफलविवागं जाव कज्जंति । अत्थिणं भंते ! जीवाणं कल्लाणा कम्मा कल्लाणफलविवागसंजुत्ता कज्जंति ? हंता अत्थि, कहं भंते ! जीवाणं कल्लाणा कम्मा जाव कज्जंति ? कालोदाई । से जहानामए केइ पुरिसे मणुन्नं थाळीपागसुद्धं अट्टारसवंजणाकुलं ओसहमिस्सं भोयणं भुंजेज्जा, तस्स णं भोयणस्स आवाए नो भइए भवइ, तओ पच्छा परिणममाणे २ सुखवत्ताए सुवन्नत्ताए जाव सुहत्ताए नो दुक्खत्ताए भुज्जो २ परिणमति एवामेव कालोदाई ! जीवाणं पाणाइवायवेरमणे जाव परिगहवेरमणे कोहविवेगे जाव मिच्छादंसणसल्लविवेगे तस्स णं आवाए नो भइए भवइ तओ पच्छा परिणममाणे २ सुखवत्ताए जाव नो दुक्खत्ताए भुज्जो २ परिणमइ, एवं खलु कालोदाई ! जीवाणं कल्लाणा कम्मा जाव कज्जंति ॥ (सूत्रं ३०६) ॥

॥ भगवती सूत्रे-शतके ७ उद्देशः १० ॥

॥ पृ-३२४-३२५ ॥

Kālodāyī:-Bhagavan ! Does a living being perform meritorious deeds bestowing him prosperous happiness in next life ?

Bhagavāna:Yes, Kālodāyin ! A living being performs meritorious deeds bestowing him prosperous happiness in next life.

Kālodāyī:-Bhagavan ? How does a living being, acquire Auspicious Karmans ?

Bhagavāna:-Kālodāyin ? Just as any one eats a meal mixed with some medicinal substances and he does not relish the meal at the time of taking the unpleasant drugs with his meal but, just as the meal increases strength and beauty in the long run. In the same way, abstinence from killing of living beings, telling false-hoods, thefts etc, and avoidance of anger, pride etc. become very difficult at first. But the avoidance of sinful acts always leads to happiness and prosperity. O Kālo-dāyin ! People, thus, like to do sinful acts result in which misery and meritorious deeds which lead to happiness.

3.

Dialogue

Kālodāyī :-Bhagavan ! There are two similar individuals.

***दो भंते ! पुरिसा सरसिया जाव सरिसमंडमत्तोवगरणा अन्नमन्नेणं सद्धिं अगणिकायं समारंभंति तत्थ णं एगे पुरिसे अगणिकायं उज्जाळेति एगे पुरिसे अगणि निव्वावेति, एएसि णं भंते ! दोण्हं पुरिसाणं कयरे २ पुरिसे महाकम्मतराए चेव महाकिरियतराए चेव महासवतराए चेव महावेयणतराए चेव कयरे वा पुरिसे अप्पकम्मतराए चेव जाव अप्पवेयणतराए चेव ? जे से पुरिसे अगणिकायं उज्जाळेइ जे वा से पुरिसे अगणिकायं निव्वावेति ? कालोदाई ! तत्थ णं जे से पुरिसे अगणिकायं उज्जाळेइ से णं पुरिसे महाकम्मतराए चेव जाव महावेयणतराए चेव, तत्थ णं जे से पुरिसे अगणिकायं निव्वावेइ से णं पुरिसे अप्पकम्मतराए चेव जाव अप्पवेयणतराए चेव । से**

Both are amply provided with vessels and other materials suitable for their purpose—Both handle Agni-kāya (fire-bodied) objects. One kindles fire, while the other extinguishes it. Out of the two, who has more Evil Karmans ?

Bhagavāna :--Kālodāyin ! Out of the two persons, one who kindles fire is more sinful and he acquires a great mass of Evil Karmans. Because, one who kindles fire, does more injury to prithivī-kāya (earth-bodied), ap-kāya, (water-bodied), vāyu-kāya (air-bodied), vanaspati-kāya (vegetable-bodied), and trasa-kāya (moving) living beings and less injury to agni-kāya (fire-bodied) living beings. While on the contrary he, who extinguishes fire, does more injury to agni-kāya (fire-bodied) but he does less injury to prithivī-kāya (earth-bodied), ap-kāya (water-bodied), vāyu kāya (air-bodied), vanaspati kāya (vegetable-bodied), and trasa-kāya (moving beings). Therefore, he, who kindles fire does more injury, and he who extinguishes fire, does less injury.

केणट्टेणं भंते ! एवं बुच्चइ-तत्थ णं जे से पुरिसे जाव अप्पवेयणतराए चेव ? कालोदाई ! तत्थ णं जे से पुरिसे अगणिकायं उज्जालेइ से णं पुरिसे बहुतराणं पुढविकायं समारंभति बहुतराणं आउक्कायं समारंभति अप्पतरायं तेउक्कायं समारंभति बहुतराणं बाउक्कायं समारंभति बहुतराणं वणस्सइ-कायं सपारंभति बहुतराणं तसकायं समारंभति, तत्थ णं जे से पुरिसे अगणिकायं निव्वावेति से णे पुरिसे अप्पतराणं पुढविकायं समारंभइ अप्पतराणं आउक्कायं समारंभइ बहुतराणं तेउक्कायं समारंभति अप्पतराणं बाउक्कायं समारंभइ अप्पतराणं वणस्सइकायं समारंभइ अप्पतराणं तसकायं समारंभति से तेणट्टेणं कालोदाई ! जाव अप्पवेयणतराए चेव ॥ (सूत्रं ३०७) ॥

॥ भगवती सूत्र-शतक; उद्देशः १० ॥

Dialogue.

* Kālodāyī:-Bhagavan! Is an a-cita pudgala (lifeless substance) clearly visible and shining? How does an a-cita pudgala (lifeless substance) throw out light.

Bhagavāna:-Kālodāyin! An acita pudgala (life-less substance) throws out light when an enraged mendicant recluse possessing Tejolésyā sets out his Tejolésyā, some particles of his Tejolésyā fall near and some fall far off. All these a-cita (lifeless) particles of the Tejolésyā become clearly visible; they throw out light, they burn and they illuminate substances. O Kālodāyī! An acita (lifeless) substance, thus, throws out light. Kālodāyī was greatly pleased by the explanations given by Śramaṇa Bhagavāna Māhāvira.

Angāra Kālodāyī was usually observing fastings of two days, three days and of more days. At the end of his life, he remained in religious meditation without food and drink for a number of days, and he attained Mokṣa Pada (State of Final Emancipation).

During this year, Gaṇadhara Prabhāsa, remaining in religious

*अत्थि णं भंते ! अचित्ता वि पोग्गला ओभासंति उज्जोवेति त्वेति पभासेति ? इंता अत्थि । कयरे णं भंते ! अचित्ता वि पोग्गला ओभासंति जाव पभासेति ? कालोदाई ! कुद्धस्स अणगारस्स तेयळेस्सा निसद्धा समाणी दूरं गंता दुरं निपतइ देसं गंता निपतइ जहिं जहिं च णं सा निपतइ तहिं तहिं च णं ते अचित्ता वि पोग्गला ओभासंति जाव पभासंति, वए णं कालो दाई ? ते अचित्ता वि पोग्गला ओभासंति जाव पभासंति, तए णं से कालो दाई अणगारे समणं भगवं महावीरं वंदति नमंसति २ बहुहिं चउत्थ छट्ठम जाव भावेमाणे जहा पढमसए कालावसेंसियणुत्ते जाभ सव्वदुक्खपहीणे । सेयं भंते ? सेयं भंते ? त्ति ॥ (सूत्रं ३०८) ॥

भगवती सूत्रे-शतके ७ उद्देशः १०

॥ पृ-३२६-३२७ ॥

meditation without food and drink in Guṇa Śīla Caitya for one month, attained Mokṣa Pada (State of Final Emancipation).

Several other Sādhus attained Mokṣa Pada on Vipula Giri after remaining in religious meditation without food and drink.

Numerous persons had Bhagavatī Dīkṣā during this year.

Śramaṇa Bhagavāna Mahāvira lived at Rājagriha Nagara, during the rainy season of the Thirty-seventh year of his Ascetic Life.

Thirty-eight year of Ascetic Life (B.C.-531-530)

Even after the close of the rainy season, Śramaṇa Bhagavāna Mahāvira continued to live in Magadhadēśa. He honoured numerous towns and villages by his Holy Presence, and he preached the Religion of the Jineśvaras wherever he went. With the approach of the rainy season, Śramaṇa Bhagavāna Mahāvira came to Rājagriha Nagara, and lived at Guṇa śīla Caitya outside the town. A Samavasaraṇa was prepared by gods.

Indrabhūti Gautama-Venerable Lord

A non-jain system professes that an action in process of being done is not the action, illustrating this formula in various ways :-One who is moving, has not moved, what is being uttered is not uttered, what is being experienced is not experienced, what is being lost is not lost, what is being cut is not cut, what is being smashed is not smashed, what is being burnt is not consumed, what is dying is not dead, and what is being worn out is not worn out.

Besides, another system holds that two particles of matter never unite; for when the number is only two, they have no viscosity. Three particles however have the capacity of uniting as when the number of particles is above two, they develop viscosity. When three particles (Indivisible Individually) in unity are separated, they will be severed in two or three parts. In case there are two parts, each part will be composed of one

particle and a half- each, or when there are three, one will be a separate unit. Similarly, when four, five, or any number of particles unite, they assume in their combination a distressing nature, then, again, the disposition so engendered is end-less, but subject to variation in composition of number.

Again the Non-jain system maintains that speech to be spoken hereafter or one already uttered, can only be styled speech, but what is being uttered or what is in the course of being spoken is not entitled to be called Bhāṣā (speech), and the words thus spoken are not of the bhāṣaka speaker but of the a-bhāṣaka (non-speaker).

Further, the Non-jain system declares :-Whether the activity itself is of the distressing nature or it assumes that character subsequently. The argument held forth is that no act is distressing in its inception, because the act becomes aggrieving not with karaṇa (Instrument), but with the a-karaṇa (non-instrument).

Some Non-jain system says that sensation of grief is not the creation of any, nor any is redeemed of it. None but the living objects experiences such a sensation of grief or misery.

Your Lordship may please clarify whether the above statements contain any grain of truth.

Bhagavāna-Well, Gautama ! What others state about what is being done is not done, is not true. The fact according to us is that when something is moving, it is moved; for the process in every moment of the act culminates with the making of the act. This goes to prove that the moment of the action and that of its culmination are simultaneously one; consequently the present implied by the word calamāṇa चलमाण being moved, is no different from the past suggested in the word calāṇa चलिप (moved). Hence 'what is being moved' and 'what is moved' are nothing but two different phases of the same act 'being accomplished' and 'accomplished'. This argument equally holds good in case of all other acts like 'what is being uttered' is uttered,

what is being realised is realised' being lost is lost, being cut is cut, being smashed is smashed, being burnt is burnt, dying is dead, and being worn out is worn out.

Well Gautama, the reasoning of other systems in matter of unity had severance of particles of matter; is not tenable. My view is that even two particles of matter can unite for viscosity to bind these two units is their inherent quality. Two particles once united can be severed in separate units. Similarly three particles may unite, and disunite into several three units. Unity of three atoms is practicable so also severance is quite possible. If the combination of three particles is severed, either there will be one particle in one part, and two particles in another part or it can be severed into three parts each composed of one particle.

Similarly, any greater number of particles than three i.e. four, five, or so on, can combine and can be severed. Such combinations are not endless or permanent, so also they are subject to increase or decrease in their number.

With regard to utterance of words what others hold is not tenable. In my view, the doctrine is that what is to be uttered or what is uttered is not utterance but what is being or is in course of being uttered can be styled an utterance. The utterance cannot be of a-bhāṣaka (अभाषक) but of bhāṣaka (भाषक).

In matter of a particular act being of a distressing nature, what others hold is far from truth. An act cannot be of the distressing character either before or after, but it exercises its nature while the act is in actual process, so also such a character is not in the form of non-karāṇa but of karāṇa alone

Gautama, the belief on part of the Non-jain system that misery itself is neither capable of being brought into existence or being touched, is untrue. Woe (दुःख) is both possible of creation, as well as, of touch. It must be held so because all beings in the worldly existence, create it, experience it, as well as, exonerate themselves from it.

Indrabhūti Gautama:—Bhagavan ! Other systems are of the view that a living being individually can perform two acts both इयापथिकी (Iryāpathiki) and सांपरायिकी (Sāmparāiki), in one and the same moment of time that is both these acts are simultaneously practicable that is while doing one, the other is also done and vice versa. They believe in two physical activities in the same breath. Please enlighten me in this respect.

Bhagavāna—Well Gautama, the view advanced by the Non-jain system does not stand logic. I strongly affirm that one and only; one act is practicable by a single being individually. In the illustration on hand either इयापथिकी or सांपरायिकी is psychically possible. It is never possible that while doing इयापथिकी, one can also do सांपरायिकी or vice versa.

अन्नउत्थिया णं भंते । एवमोइक्खंति जाव एवं पख्वेति—एवं खलु चलमाणे अचलिए जाव निज्जरिज्जमाणे अणिज्जिण्णे, दो परमाणुपोगला एगयओ न साहणंति, कम्हा दो परमाणुपोगला एगततो न साहणंति ? दोण्हं परमाणु पोगलाणं नत्थि सिणेहकाए, तम्हा दो परमाणुपोगला एगयओ न साहणंति, तिन्नि परमाणुपोगला एगयओ साहणंति, कम्हा ? तिन्नि परमाणुपोगला एगयओ साहणंति, तिण्हं परमाणुपोगलाणं अत्थि सिणेहकाए. तम्हा तिण्णि परमाणुपोगला एगयओ सा०, ते भिज्जमाणा दुहावि तिहावि कज्जंति दुहाकज्जमाणा एगयओ दिवट्ठे परमाणुपोगले भवति एगयओवि दिवट्ठे पर० पो० भवति, तिहा कज्जमाणा तिण्णि परमाणुपोगला भवति, एवं जाव चत्तारि पंचपरमाणुपो० एगयओ साहणंति, एगयओ साहणित्ता दुक्खत्ताए कज्जंति, दुक्खे वि य णं से सासए सथा समियं उवचिज्जइ य अवचिज्जइ य पुण्वि भासा भासा भासिज्जमाणी भासा, अभासा भासासमयवीतिकंतं च णं भासिया भासा, जा सा पुण्वि भासा भासा भासिज्जमाणी भासा, अभासा भासा-समयवीतिकंतं च णं भासिया भासा सा किं भासओ भासा अभासिओ भासा ? अभासओ णं सा भासा नो खलु सा भासओ भासा । पुण्वि किरियां दुक्खा

Gautama-Bhagavan ! Others hold that a saint having led a purely ascetic life passes away and reaches Heavenly regions and is born as a denizen there. In that divine existence, the denizen does not indulge in carnal or sensual pleasures with his own female damsels or females of other divine beings through his divine self, but he mysteriously creates another (abernasle वैक्रिय) form and indulges in carnal enjoyments. Is this true ?

Bhagavāna :-Well Gautama, the understanding of that system is mistaken, and is far from truth. The true state of things is that when an ascetic departs from human life and reaches the celestial regions, and attains to denizenship such that he becomes the master of plentiful wealth, as well as, other sources of enjoyment and bliss, so also, the duration of existence is abnormally

कज्जमाणी किरिया अदुक्खा किरिया समयवीतिकंतं च णं कडा किरिया दुक्खा, जा सा पुर्व्व किरिया दुक्खा कज्जमाणी किरिया अदुक्खा किरिया-समयवीत्तिकंतं च णं कडा किरिया दुक्खा सा किं कारणओ दुक्खा अकरणओ दुक्खा ? अकरणओ णं सा दुक्खा णो खलु सा करणओ दुक्खा सेवं वत्तव्वं सिया-अकिच्चं दुक्खं अफुसं दुक्खं अकज्जमाणकडं दुक्खं अकट्ठु अकट्ठु पाणभूयजीवसत्तावेदणं वेदंतीति वत्तव्वं सिया ॥ से कहमेयं भंते ! एवं ? गोयमा ! जण्णं ते अण्णउत्थिया एवमातिक्खंति जाव वेदणं वेदंति, वत्तव्वं सिया, जे ते एवमाहंसु भिच्छा ते एवमाहंसु, अहं पुण गोयमा ! एवमातिक्खामि, एवं खलु चलमाणे चलिए जाव निज्जरिज्जमाणे निज्जिण्णे, दो परमाणुपोग्गला एगयओ साहणंति, कम्हा ? दो परमाणुपोग्गला एगयओ साहणंति ? दोण्हं परमाणुपोग्गलाणं अत्थि सिणेहकाए तम्हा दो परमाणुपोग्गला एगमओ सा० ते भिज्जमाणा दुहा कज्जंति, दुहा कज्जमाणे एगयओ पर० पोग्गळे एगयओ प० पोग्गळे भवंति, तिणि परमा० एगओ साह० कम्हा ? तिभि परमाणुपोग्गळे एग० सा० ? तिण्हं परमाणु

long. There, he possess transcendent lustre and has opulence at his command. Such a being in paradise gratifies his carnal lust with his own females, as well as, of others. He cannot experience the fruition of both sexes simultaneously either the male or female. One who experiences the male sexual sensation can never in the same breath, enjoy the female sexual sensation. When a living being suffers from the male sensual sensation, he desires for a female for gratification of the sexual urge and Vice Versa.

Gaṇadharas Achalbhṛātā and Mātāya both vowed for abstinence from food and drink for a month and passed away attaining Mokṣa (Final Emancipation). This happened in the Guṇashila Caitya (residence). Śramaṇa Bhagavāna Mahāvira lived at Nālandā during the rainy season of the Thirty-eighth year of his Ascetic life.

पोग्गळाणं अत्थि सिणेइकाए, तम्हा तिणिण परमाणुपोग्गळा एगयओ साह-
णंति, ते भिज्जमाणा दुहावि तिहावि कज्जंति, दुहा कज्जमाणा एगओ पर-
माणुपोग्गळे एगयओ दुपदेसिए खंधे भवति, तिहा कज्जमाणा तिणिण पर-
माणुपोग्गळा मंत्रंति, एवं जाव चतारिपंचपरमाणुपो० एगओ साहणित्ता २
खंधत्ताए कज्जंति, खंधे वि य णं से असासए सया समियं उवचिज्जइ य
अवचिज्जइ य । पुर्व्वि भासा अभासा भासिज्जमाणी भासा २ भासासमय
वीतिकंतं च णं भासिया भासा अभासा जा सा पुर्व्वि भासा अभासा, भासि-
ज्जमाणी भासा २ भासासमयवीतिकंतं च णं भासिया भासा अभासा सा
किं भासओ भासा अभासओ भासा ? भासओ णं भासा नो खलु सा अभा-
सओ भासा । पुर्व्वि किरिया अदुक्खा जहा भासा तहा भाणियव्वा, किरिया
वि जाव करणओ णं सा दुक्खा नो खलु सा अकरणओ दुक्खा, सेवं
वत्तव्वं सिया-किच्चं फुसं दुक्खं कज्जमाणकडे कट्ठु २ पाणभूयजीवसत्तावेदणं
वेदेतीति वत्तव्वं सिया ॥ (सूत्रं ८०) ॥

॥ भगवती सूत्रे-अतक १ उद्देश १० पृ-१०२-१०३ ॥

Thirty-ninth Year of Ascetic Life (B. C. 530-529.)

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvira went in the direction of Vidēha Janapada. During his travels, he honoured several cities and villages by His Holy Presence, and delivered many sermons. He then came to Mithilā Nagari. A magnificent Samavasaraṇa was prepared by gods in Maṇibhadra Caitya outside the town.

Jitāsātru—the king of the country—offered highest respects to the Worshipful Lord. The assembly was attended by the king, the Queen, royal officers, and by a crowd of religious minded people.

It was a very big gathering. Śramaṇa Bhagavāna Mahāvira gave a sermon on various religious topics. The audience was greatly pleased. When the meeting dispersed, the people went to their respective homes.

*२. अणउत्थिया णं भंते ? एवमाइक्खंति जाव—एवं खलु एगे जीवे एगेणं समएणं दो किरियाओ एकरेति, तं जहा—इरियावहियं च संपराइयं च [जं समयं इरियावहियं पकरेइ तं समयं संपराइयं पकरेइ जं समयं संपराइयं पकरेइ तं समयं इरियावहियं पकरेइ, इरिवहियाए पकरणताए संपराइयं पकरेइ संपराइय पकरणयाए इरियावहियं पकरेइ, एवं खलु एगे जीवे एगेणं समएणं दो किरियाओ पकरेति, तं जहा—इरियावहियं च संपराइयं च । से कहमेयं भंते ! एवं ? गोयमा ! जं णं ते अणउत्थिया एवमाइक्खंति तं चेव जाव जे ते एवमाइंसु पिच्छा ते एवमाइंसु, अहं पुण गोयमा ! एवमाइक्खामि ४ एवं खलु एगे जीवे एगसमए एक किरियं पकरेइ] परउत्थिय वत्तन्वं, जेयन्वं, ससमयवत्तन्वयाए जेयन्वं जाव इरियावहियं संपराइयं वा ॥ (सू० ८१) ॥

॥ भगवती सूत्रे—सतक १ उद्देश १० पृ० १०५-१०६ ॥

When the assembly dispersed, Gaṇadhara Mahārāja Indrabhūti Gautama, after due homage and obedience, requested Śramaṇa Bhagavāna Mahāvira to clearly explain the following twenty points in the science of Astronomy. These twenty points were the chief among many put before the Worshipful Lord.

A series of main questions was as under :—

1. How many Maṇḍalas (systems) does the Sun revolve in a year ?
2. How does the sun have an oblique motion ?
3. How many regions receive light from the Sun and the Moon ?
4. What is the nature of the situation of the illumeners or luminous bodies ?
5. Where does the sun light get impeded from further progress ?
6. What is the duration of the lighting-force ?
7. Which particles of matter receive the embracing touch of the light of the Sun ?

*3 अण्णउत्थिया णं भंते ! एवमाइक्खंति भासंति पभवेत्ति, तं जहा-
एवं खलु नियंते कालगए समाणे देवभूएणं अप्पाणेणं सेणं तत्थ णो अन्ने
देवे नो अन्नेसिं देवाणं देवीओ अहिजुंजिय २ परियारेइ ? णो अप्पणच्चि-
याओ देवीओ अभिजुंजिय २ परियारेइ २ अप्पणामेव अप्पाणं विउच्चिय २
परियारेइ ३ एगेवि य णं जीवे एगेणं समएणं दो वेदे वेदेइ, तं जहा-
इत्थिवेदं पुरिसवेदं च, एवं परउत्थिय-वत्तव्वया नेयव्वा जाव इत्थिवेदं च
पुरिसवेदं च । से कहमेयं भंते ! एवं ? गोयमा ! जण्णं ते अन्नउत्थिया एव-
माइक्खंति जाव इत्थिवेदं च पुरिसवेदं च, जे ते एवमाइंसु मिच्छं ते एवमा-
इंसु, अहंपुण गोयमा ? एवमातिक्खामि भा० प० पल्ल०-एवं खलु नियंते
कालगए समाणे अन्नयरेसु देवलोएसु देवत्ताए उववत्तारो भवन्ति महिइएसु

8. What is the state of Sun-rise ?
9. What are the dimensions of the Paurushi () Shadow ?
10. What is meant by conjunction ?
11. What is where years commence ?
12. What is the number of years ?
13. What are the causes of the waxing ? and the waning of the moon ?
14. When does the moonlight wax ?
15. Which is the swiftest in valocity among the Moon, the Sun, Planets, Constellation and Stars ?
16. What is the characteristic of the light of the moon.
17. What causes the extinction on obstruction to planets like the Moon etc ?

जाव महाणुभागेसु दूरगतीसु चिरद्वितीएसु, से णं तत्थ देवे भवति महिद्वीए
जाव दस दिसाओ उज्जोवेमाणे पमासेमाणे जाव पडिरूवे । से णं तत्थ
अन्ने देवे अन्नेसिं देवाणं देवीओ अभिजुंजिय २ परियारेइ १ अप्पणाच्चि-
याओ देवीओ अभिजुंजिय २ परियारेइ २ नो अप्पणामेव अप्पणं विउ-
व्विय २ परियारेइ ३ एगेवि य णं जीवे एगेणं समएणं एगं वेदं वेदेइ, तं
जहा-इत्थिवेदं वा पुरिसवेदं वा, जं समयं इत्थिवेदं वेदेइ णो तं समयं पुत-
सवेयं वेएइ जं समयं पुरिसवेयं वेएइ नो तं समयं इत्थिवेयं वेदेइ, इत्थि-
वेयस्स उदएणं नो पुरिसवेदं वेएइ, पुरिसवेयस्स उदयेणं नो इत्थिवेयं वेदेइ,
एवं खलु एगे जीवे एगेणं समएणं एगं वेदं वेदेइ, तं जहा-इत्थिवेयं वा
पुरिसवेयं वा, इत्थी इत्थिवेएणं उदिन्नेणं पुरिसं पत्थेइ, पुरिसो पुरिसवेएणं
उदिन्नेणं इत्थि पत्थेइ, दोवि ते अन्नमन्नं पत्थेति, तं जहा-इत्थी वा पुरिसं
पुरिसे वा इत्थि ॥ (सूत्र-१००) ॥

॥ मगवती सूत्रे-शतके २ उद्देशः ४. पृ-१३१ ॥

18. What is the distance of the Moon and other luminous bodies from the Earth ?
19. What is the number of Moons and Suns in the Universe ?
20. What is the intrinsic nature of luminaries like the Moon and the Sun ?

The explanations given by Śramaṇa Bhagavāna Mahāvira to the above-named twenty (20) questions of Gaṇadhara Mahārāja Indrabhūti Gautama, were so detailed, lengthy, and elaborate that they have formed the Basis of two valuable works named *Sūrya-pragnapti* and *Chandrapragnapti* on Ancient Astronomy. The answers to the questions being exhaustive, and of a technical nature cannot be easily incorporated into the body of the book. The reader is respectfully requested to consult the original two books named above.

Thirty-ninth Rainy Season.

Śramaṇa Bhagavāna Mahāvira lived at Mithilā Nagari during the rainy season of the Thirty-ninth year of his Ascetic Life.

Fortieth Year of Ascetic Life (B. C. 529-528)

Soon after the close of the rainy season, Śramaṇa Bhagavāna Mahāvira left Mithilā Nagari, and went in the direction of Vidēha-dēśa. The Venerable Lord honoured numerous towns and villages by his Holy Presence. Preaching the True Religion promulgated by the Jineśvaras. He gave Bhāgavati Dīkṣā to numerous devotees. He gave the Twelve Vows of a Householder to several individuals.

When the rainy season was nearing, Śramaṇa Bhagavāna Mahāvira returned to Mithilā Nagari and lived there.

Fortieth Rainy Season

Śramaṇa Bhagavāna Mahāvira lived at Mithilā Nagari during the rainy season of the Fortieth year of his Ascetic Life.

Forty-first year of Ascetic Life (B. C. 528-527).

1. Samavasaraṇa at Rāja-griha Nagara. 2. Mahāśatakaḥ Śrāvaka 3. Dialogues. 4. Anaśana of Agnibhūti and Vāyubhūti.

1.

Soon after the close of the rainy season Śramaṇa Bhagavāna Mahāvira left Mithilā, and went in the direction of Magadha deśa. Coming to Rājagriha Nagara, the Worshipful Lord put up at Guṇa Śila Caitya outside the town. There was a Samavasaraṇa at Guṇa Śila Caitya.

2.

At that time, Mahāśatakaḥ Śrāvaka an inhabitant of Rājagriha Nagara was in religious meditation without food and drink till the end of his life. On account of his auspicious notions and the destruction of his Evil Karmans, Mahāśatakaḥ had acquired Avadhi Jñāna (Visual Knowledge); and like Ānanda Śrāvaka he was able to see and know all the objects existing far above, below and in the Middle World.

One day, his wife Rēvatī becoming drunk with wine, went to Mahāśatakaḥ and she tried to place obstacles in his meditation by amorous pranks and indecent language. Two or three times, Mahāśatakaḥ did not mind her, but when she repeatedly persisted in her silly pranks and offending talks, Mahāśatakaḥ could no longer curb his anger. Seeing her future condition, through Avadhi Jñāna, he said:—O Death-aspiring Rēvatī ? Why have you become so violent ? You will die miserably from an exhausting disease within seven days from now, and you will go to hell. On hearing these harsh words of Mahāśatakaḥ during his religious meditation, Rēvatī became greatly afraid, and she thought:—Mahāśatakaḥ has really become very angry with me and he will some way or other, kill me cruelly". So, she walked away slowly and reached home.

As fore-told by Mahāśatakaḥ, Rēvatī died within seven days.

With the object of giving advice to Mahāśatakaḥ for, using

harsh words towards 'Révati' Śramaṇa Bhagavāna Mahāvira called Gaṇadhara Mahārāja Indrabhūti Gautama and told him:—Gautama ! My devotee Mahāśatakaḥ Śrāvaka has been passing his days in religious meditation with a vow of abstaining from food and drink till death in his Pauṣadha-śāla. Becoming embarrassed by amorous pranks and indecent language of Révati he has angrily used harsh words towards Révati. Therefore, O Gautama ! You go to Mahāśatakaḥ and tell him:—A house-holder remaining in religious meditation without food and drink at the end of his life, should not do an angry act. A man with an anaśana-vrata should not use harsh words although they may be perfectly true. O Beloved of the gods ! You have not done a wise act by using harsh words towards Révati. You should 'make atonement for your rash act.

Directly on receiving permission from Śramaṇa Bhagavāna Mahāvira, the highly obedient Gaṇadhara Mahārāja Indrabhūti Gautama, went to Mahāśatakaḥ and gave him the message of the Venerable Lord. Mahāśatakaḥ, very respectfully accepted the order of Śramaṇa Bhagavāna Mahāvira and did the atonement, with due ceremony.

3

Dialogue

About a Hot-water spring

Relating to a hot-water reservoir named 'Agha' underneath Vaibhāra Giri, Gaṇadhara Mahārāja Indrabhūti Gautama, very

अण्णत्थिया णं भंते ! एवमातिक्खंति भासंति पण्णवेति परूवेति—एवं
खलु रायगिहस्स नगरस्स बहिया वेमारस्स पच्चयस्स अहे एत्थ णं महं एने
हरए अवे पन्नत्ते अणेगाइं जोयणाइं आयामविक्खंमेणं नाणदुमसंदमंडित
उदेसे सस्सिरीए जाव पडिरूवे, तत्थ णं बहवे ओराला बलाइया संसेयंति
सम्मुच्छिंति वासंति तव्वतिरिंते य णं सया समिओ उसिणे २ आउकाए
अभिनिस्सवइ । से कहमेयं भंते ! एवं ? गोयमा ! जण्णं ते अन्नत्थिया

respectfully addressing Śramaṇa Bhagavāna Mahāvira, said :- Bhagavan ! The followers of other Faiths say that outside the Rāja-griha Nagara, underneath the Vaibhāra Āiri, there is a very large water-reservoir whose length and breadth extend to numerous yojanas. The banks of this reservoir are beautified with multitudes of trees of various kinds. Big clouds are formed from this water reservoir and they pour down rains. Besides this, the large mass of water continues to flow permanently in the form of streams of hot water. Bhagavan ! Is there any truth in what the followers of Other Faiths say in this matter ?

Bhagavāna :-Gautama ! What the followers of Other Faiths say, is not quite true. I think that the water-stream issuing from a very hot locality near Viabhāra Āiri outside Rājagriha Nagara is a water-stream named Mahātapastira-prabhava. Its length and breadth extends to five hundred Dhanu-syas. Its banks are embellished with excellent trees of various kinds and they appear very elegant.

Five-bodied beings take birth and die in this hot spring, and hot water-bodied living beings are produced there and they flow

एवमातिक्खंति जाव जे ते एव परूवेति भिच्छं ते एवमातिक्खंति जाव
सब्बं नेयव्वं, जाव अहं पुण गोयमा ! एवमातिक्खामि मा० पं. एवं खलु
रायगिहस्स नगरस्स बहिया वेभारपव्वयस्स अदूरसामंते, एत्थ णं महातवो
वतीरप्पभवे नामं पासवणे पन्नते पंचधनुषयाणि आयामविक्खमेणं नाणादुम
संहमंडिउद्देसे सस्सिरीए पासादीए दरिसणिज्जे अभिरूवे पडिरूवे
तत्थ णं बहवे उसिणजोणिया जीवा य पोगळा य उदगत्ताए वक्कमंति विउ-
क्कमंति चयंति उववज्जंति तव्वतिरित्तेवि य णं सया समियं उसिणे २ आउयाए
अमिनिस्सवइ, एस णं गोयमा ! महातवोवतीरपभवे पासवणं एस णं गोयमा !
महातवोवतीरप्पभवस्स पासवणस्स अट्ठे पन्नते, सेव भंते ! २त्ति भगवं गोयमे
समणं भगवं महावीरं वंदति नमंसति ॥ (सूत्र. ११३) ॥

॥ भगवती सूत्रे-सप्तके २-उद्देश ५. पृ-३४१ ॥

from it. Therefore, there is a continuous permanent stream of hot water flowing from it. Such is the actual condition of the spring known as Mahātapastīra-prābhava.

Indrabhūti Gautama :—Bhagavan ! What you say is quite true. Such can be the actual condition of Mahātapastīra-prābhava.

4.

About Āyusya Karma.

* Indrabhūti Gautama:—Bhagavan ! The followers of Other Faiths say and propagate the following saying—The arrangement of the allotted term of life of numerous living beings, resembles a net containing various knots arranged at particular intervals according to a special standard, just as, in a net, all the knots

* अणुत्थिया णं भंते ! एवमातिक्खंति भा० प० एव प० से जहा नामए जालगंठिया सिया आणुपुन्विगदिया अणतरगदिया परंपरगदिया अन्नमन्नगदिया अन्नमन्नगुरुयत्ताए अन्नमन्नभारियत्ताए अन्नमन्नगुरुयसंभारियत्ताए अणमण्णपटत्ताए जाव चिट्ठंति, एवमेव बहूणं जीवाणं बहूसु आजातिसयसहस्सेसु बहूइं आउयसहस्साइं आणुपुन्विगदियाइं जाव चिट्ठंति, एगेऽवियणं जीवे एगेणं समएणं दो आउयाइं पढिसंवेदयति, तं जहा—इहभविआउयं च परमविआउयं च, जं समयं इहभविआउयं पढिसंवेदेइ तं समयं परमविआउयं पढिसंवेदेइ जाव से कहमेयं भंते ! एव ? गोयमा ! जन्नं ते अन्नउत्थिया तं चेव जाव परमविआउयं च, जे ते एवमाइसु तं मिच्छा, अइं पुण गोयमा ! एवमातिक्खामि जाव परूवेमि अन्नमन्नघटत्ताए चिट्ठंति, एवमेव एगेमेगस्स जीवस्स बहूहिं आजातिसहस्सेहिं बहूहिं आउयसहस्साइं आणुपुन्विगदियाइं जाव चिट्ठंति, एगेऽवि य णं जीवे एगेणं समएणं एगं आउयं पढिसंवेदेइ तं जहा—इहभविआउयं वा परमविआउयं वा, जं समयं इहभविआउयं पढिसंवेदेइ नो तं समयं पर० पढिसंवेदेति, जं समयं पर०, नो तं समयं इहभविआ-

are arranged at particular distances, and just as, they are connected with each other, in the same way, all āyusās (allotted terms of life) are fixed at particular intervals from each other. A jīva (living being) makes use of two āyusās (allotted terms of life) in one samaya (instant) i. e. ihabhavika (relating to this world) and also parabhavika (relating to the next world). At the time, when he is making use of the allotted term of life in this world, he is also making use of the allotted term of life of the next world at the same moment. Bhagavan! Is their assertion true?

Bhagavāna:-Gautama! What the followers of Other Faiths say, is not correct. I think that the arrangement of allotted terms of life of living beings, does not resemble the arrangement of knots in a net, but one living being can have the same allotted term of life during several bhavas (worldly existences). Also a living being cannot make use of two allotted terms of life at one moment. He can make use of only one allotted term of life i. e. either of ihabhavika (relating to this world) or of parabhavika (relating to the next world).

5.

Human Population in Middle World.

* Indrabhūti Gautama:-Bhagavan! The followers of Other
उयं प०, इहभविआउयस्स पडिसंवेयणाए नो परमविआउयं पडिसंवेदेइ, पर-
भविआउयस्स पडिसंवेयणाए नो इहभविआउयं पडिसंवेदेति, एव खलु एगे
जीवे एगेणं समएणं एगं आउयं प० तं जहा-इहम० वा परम० वा
॥ (सूत्र १८३) ॥

॥ भगवती सूत्रे-शतके ५ उद्देशः ३. ॥

॥ पृ-२१३-२१४ ॥

*अण्णउत्थिया णं मंते ? एवमातिवसंति जाव परुवेति से जहानांमएण
जुवति जुवाणे हत्थेणं हत्थे गेण्हेज्जा, चकस्स वा नामी अरगा उवासिया

Faiths say and promulgate the following idea—Just as a young man tightly grasps the hand of his young beloved or just as the spokes of a wheel are tightly fixed in the nave (of the wheel), in the same way, the manusya loka (human world) is densely filled with human beings to an extent of four to five hundred yojanas from the surface of the earth. Bhagavan ! Is their statement true ?

Bhagavāna:-Gautama ! No. Their statement is not quite true. I say that Nāraka Jivas (Denizens of Hell) are densely filled in the area of four-to-five hundred yojanas and not human beings.

6.

Size of Happiness or Misery.

* Indrabhūti Gautama:-Bhagavan ! The followers of Other Faiths make this statement—If all the happiness or all the miseries of the entire living population of Rajagriha Nagara were collected together, it cannot be shown by any expert to be of the size of kernel of a berry, or a hair, or of a louse or of a nit (egg of a louse). Bhagavan ! Is there any truth in their statement ?

Bhagavāna:-Gautama ! Their statement is not perfectly true. If the mass of happiness or of misery not only of the living beings of Rajagriha Nagara but of the entire Samsāra

एवामेव जाव चत्तारिपंचजोयणसयाइ बहुसमाइन्ने मणुयलोए मणुस्सेहिं, से कहमेयं मंते ! एव ? गोयमा ! जणं ते अण्णउत्थिया जाव मणुस्सेहिं जे ते एवमाइंसु मिच्छा०, अहं पुण गोयमा ! एवमातिक्खामि जाव एवामेव चत्तारि पंचजोयणसयाइ बहुसमाइण्णे निरयलोए नेरइएहिं ॥ (सूत्रं-२०८) ॥

॥ भगवती सूत्रे-शतके ५ उद्देशः ६ ॥

॥ पृ-२३० ॥

* अन्नउत्थिया णं मंते ! एवमाइक्खंति जाव परुवेति जावत्थिया राय-
गिहे नयरे जीवा एवइयाणं जीवाणं नो चक्किया केइ सुहं वा दुहं वा जाव

(Universe) were collected together, it cannot be shown to be of the size of a nit (egg of a louse). Gautama ! I will explain to you by an example, how the collected mass of the happiness or of misery of the living beings of the entire Universe cannot be of the size of a nit. Suppose a powerful and affluent god goes through the Jambū Dvīpa of the size of One hundred-thousand yojanas in length and breadth twenty-one times during the space of a wink of the eye with a pot full of some scented substance in his hand and suppose he carefully sprinkles the scented substance over the entire area, then, will the particles of the scented powder touch the area of Jambū Dvīpa or not ?

Indrabhūti Gautama:—Bhagavan ! Yes. Bhagavan ! The minute particles of the scented substance will spread over the Jambū Dvīpa and will touch its entire area.

Bhagavāna:—Gautama ! Now, if any one were desirous of collecting the minute particles of the scented substance, will he be able to collect them to the size of a nit (an egg of a louse) and show them ?

Indrabhūti Gautama:—No, Bhagavan ! He will not be able to collect and to show the minute particles of the scented substance.

Bhagavāna:—In the same manner, no one is able to collect and show the entire mass of happiness or misery of all the living beings of the Universe, even to the size of a nit (egg of a louse).

कोलट्टिगमायमवि निष्ठावमायमवि कलममायमवि मासमायमवि मुग्गमाय-
मवि जूयामायमवि लिक्खामायमवि अभिनिवट्टेत्ता उवदंसित्तए, से कहमेयं
मंते ! एवं ? गोयमा ! जन्नं ते अन्नउत्थिया एवमाइक्खंति जाव मिच्छं ते
एवमाहंसु । अहं पुण ग्मेथमा ! एवमाइक्खामि जाव परूवेमि सब्बलोएवि य
णं सब्बजीवाणं णो चक्किया कोई सुहं वा तं चेव जाव उवदंसित्तए । से
केणट्ठेण ? गोयमा ! अयन्नं जंबूदीवे २.

About Absolute Agony of Misery

* *Indrabhūti Gautama*:- Bhagavan ! The followers of Other Faiths say that all living beings, creatures, and all elemental jīvas (living beings) suffer absolute misery. Bhagavan ! Is it true ?

Bhagavāna:-No Gautama ! What the followers of Other Faiths say is not quite correct. The Siddhāntas say that there are a number of living beings, who always suffer absolute pangs of misery and who occasionally enjoy pleasure. Also, there are a number of living beings, who always enjoy absolute happiness and who have occasional periods of pain. Besides, with others, there is much uncertainty about happiness or misery.

Nārakas (denizens of hell!) always suffer absolute misery but they have periodical enjoyments of pleasure. Bhavana-pāṇi, Vyantara, Jyotiṣk and Vaimānika gods enjoy immense absolute happiness but they too, have occasional periods of pain. Prithivī kāya, Ap-kāya etc. the tiryancas (lower animals,

*अन्नउत्थिया णं भंते ! एवमाइक्खंति जाव परूवेति एवं खलु सव्वे पाणा भूया जीवा सत्ता एगंतदुक्खं वेयणं वेयंति, से कहमेयं भंते ! एवं ? गोयमा ! जन्नं ते अन्नउत्थिया जाव मिच्छं ते एवमाहंसु, अहं पुण गोयमा ! एवमाइक्खामि जाव परूवेमि अत्थेगइया पाणा भूया जीवा सत्ता एगंतसायं वेयणं वेयंति आहच्च अस्सायं वेयणं वेयंति, अत्थेगइया पाणा भूया जीवा सत्ता वेमायाए वेयणं वेयंति आहच्च सायमसायं से केणद्वेणं० ? गोयमा ! नेरइया एगंतदुक्खं वेयणं वेयंति [आहच्च सायमसायं] आहच्च सायं, भवण-वइवाणमंतरजोइसवेमाणिया एगंतसायं वेदणं वेयंति आहच्च असायं, पुह-विकाइया जाव मणुस्सा वेमायाए वेयणं वेयंति आहच्च सायमसायं, से तेणद्वेणं० ॥ (सूत्रं २५७) ॥

॥ श्री भगवती सूत्रे-शतके ६ उद्देशः १० पृ-२८५ ॥

brutes), and manuṣyas (human beings), have very uncertain periods of happiness or misery during their lives. For some time, they enjoy pleasures of life; at some other time, they are afflicted with pangs of pain.

During this year, Gaṇadhara Agnibhūti and Gaṇadhara Vāyubhūti—two brothers—remained in religious meditation without food and drink for our month at Guṇa Śila Caitya outside Rājagriha Nagara, and attained Mokṣa.

Forty-first Rainy Season

Śramaṇa Bhagavāna Mahāvira lived at Rājagriha Nagara during the rainy season of the Forty-first year of his Ascetic Life.

Forty-second Year of Ascetic Life (B. C. 527-526)

1. Condition of Bhārata-varṣa during Duṣṣama-duṣṣama kālā. 2. Nirvāṇa of Śramaṇa Bhagavāna Mahāvira at Pāvāpurī.

Even after the close of rainy season, Śramaṇa Bhagavāna Mahāvira lived at Rājagriha Nagara, for a long time.

At that time, four Gaṇadharas (chief disciples) of Śramaṇa Bhagavāna Mahāvira viz 1. Gaṇadhara Apyakta 2. Gaṇadhara Maṇḍika 3. Gaṇadhara Maurya-putra, and 4. Gaṇadhara Akampita—remained in religious meditation without food and drink for one month, and they attained Mokṣa (Final Emancipation) at Guṇa Śila Caitya of Rājagriha Nagara.

1.

Condition of Bhārata-varṣa during Duṣṣama-duṣṣamā Kālā.

* Indrabhūti Gautama:—Bhagavan ! What will be the condition of the Bhārata-varṣa of Jambū Dvīpa during the Duṣṣama

*जंबूद्वीपे णं भंते ! दीवे मारहे वासे इमीसे ओसप्पिणीए दुसमदूस-
माए समाए उच्चमकट्टपचाए भारइस्स वासस्स कैरिसण आगारभावपडोयारे

duḥṣama * āra of the present Avasarpinī kāla when its ravages are at their height ?

Bhagavāna:—Oantama ! The Bhārata-varṣa of that time, will be full of cries of agonies of miseries of various kinds; it will be full of bewailing sound of mourning, resembling the piteous screams of cows or buffaloes at the time of death; and it will be full of sounds resembling the confused noise of distressed birds. The winds will be cutting, terrible, and un-endurable. There will be formidable whirl-winds, and all the directions will be full of dust, smoke, and darkness. The different seasons of the year will be irregular. The coolness of the Moon will be much greater. The Sun will throw out intense heat. There will be violent lightnings and there will be torrents of rains accompanied by forcible destructive winds. The rain-waters will be, devoid of any taste, full of bad taste, salty, bitter, poisonous, burning like fire, full of big hail-stones capable of tearing hills and big mountains; and the rain-water being perfectly unfit for drinking purposes will create a number of agonising pains and virulent diseases.

* Duḥṣama-duḥsama (sixth) āra of utmost misery.

मविस्सति ? गोयमा ! काळो मविस्सइ हाहाभूए भंभाभूए कोळाहळ्ळभूए
समयाणुभावेण य णं खरफरसधूलिमइळा दुब्बिसहा बाउळा भयंकरा वायां
संवट्ठगा य वाइंति, इह अभिक्खं धूमाइंति य दिसा समंता रउस्सकारेणुकळु-
सतमपडलनिरालोगा समयल्लुक्खयाए य णं अहियं चंदा सीयं मोच्छंति,
अहियं सूरिया तवइस्संति, अदुत्तरं णं च अभिक्खणं बहवे अरसमेहा चिरस-
मेहा खारमेहा खट्टमेहा अग्निमेहा विज्जुमेहा विस्समेहा असणियेहा अप्पक्खि-
ज्जोदगा वाहिरोगवेदगोदीरणा परिणामसल्लिळा अमणुमपाणियगा चंडानिल-
पहयतिकत्तधारानिवायपउर वासं वासिहिंति । जे णं भारदे वासे गामागर-

By the waters of these rains, human beings and lower animals of towns and villages of Bhārata-varṣa, birds flying in the skies, trasa (moving), and sthāvara beings of villages and of forests, and all varieties of vegetation, will be destroyed. All the hills and mountains except Mount Vaitāḍhya will be reduced to small particles by the strokes of repeated lightnings. All the rivers, streams, lakes etc except the Gaṅgā and the Sindhu will be inundated and their beds will be raised up or driven low.

Indrabhūti Gautama:—Bhagavan ! What will be the condition of the soil of Bhārata-varṣa ?

Bhagavāna:—Gautama ! The soil of Bhārata-varṣa will resemble fire of live coals, or the fire of cow dung cake or the fire of a heated iron-pan, or a blazing fire. It will be filled with very fine sand resembling the sand of the deserts of Mārwar

नगरखेडकन्बमडंबदोणमुहपट्टणासमागयं जणवयं चउप्पयगवेळगए खहयरे य
पक्खिसंघे गामारन्नपयारनिरए तसे य पाणे बहुप्पगारे रुक्खगुच्छगुम्मलय-
वड्डितणपव्वगहरितोसहिपवालंकुरमादीए य तणवणस्सइकाइए विद्धंसेहिति
पव्वयगिरिढोंगरउच्छलमट्टिमादीए वेयडूगिरिवज्जे विरावेहिति सलिलबिल
दुग्गविसमं निष्णुन्नयाइ च गंगासिंधुवज्जाइं समीकरेहिति ॥ तीसे णं मंते !
समाए भारइवासस्स भूमीए केरिसए आगारभावपडोयारे भवस्सिति ?
गोयमा ! भूमी भविस्सति इंगालब्भूया मुम्मुरभूया छारियभूया तत्तकवेळ्ळय
भूया तत्तसमजोतिभूया धूलिवहुला रेणुबहुला पंकबहुला पणगबहुला चळणि
बहुला बहूणं धरणिगोयराणं सत्ताणं दोनिकमा य भविस्सति ॥ (सूत्रं. २८७) ॥

॥ श्री भगवती सूत्रे-शतके ७ उद्देशः ७

(Rajputānā) and impassable with large quantities of offensive mire on it.

Indrabhūti Gautama:-Bhagavan ! What will be the condition of the people living in Bhārata-varṣa ?

Bhagavāna:-Gautama ! The condition of the people residing in Bhārata varṣa at that time, will be pitiable. Their bodies will be deformed, discoloured, foul-smelling, unpleasant to touch, and disagreeable. They will be unwelcome, and not fit to be looked at. They will be sad-faced, low-spirited, unpleasant, distrustful, shameless, clever in frauds, quarrelsome, cruel-hearted, revengeful, unrestrained, idle, and disobedient. Their nails will be long; their hair reddish-brown; their colour dark; their head disfigured and on account of their bodies being covered with numerous outstanding veins, they will be unpleasant to look at. Their body-limbs will be small, and powerless; their head will resemble an open ghaṭa (earthen pot); their eyes and nose will be crooked, and their mouth, being destitute of teeth, will look formidable like the mouth of a very aged man.

*Their bodies will be full of cutaneous eruptions, cut by

*तीसे णं मंते ! समाए भारहे वासे मणुयाणं केरिसए आगारभाव-
पडोयारे भविस्सति ? गोयभा ! मणुया भवस्संति दुरुवा दुवभा दुग्घा
दुरसा दुफासा अणिट्ठा अकंता जाव अमणामा हीणस्सरा दीणस्सरा अणिट्ठ-
स्सरा जाव अमणामस्सरा अणादेज्जवयण-पच्चायाया निलुज्जा कूउकवउकल-
इवहबंधेवरनिरया मज्जायातिकमप्पहाणा अकज्जतिच्चुज्जता गुरुनियोयवि-
णयरडिया य विकलरूवा परूढनइकेसमंसुरोमा काला खरफरूस्सामवसा
फुट्टसिरा कविलपलियकेसा बहुण्हारु [णि] संपिनद्धदुहंसणिज्जरूवा संकुडिय-
बल्लीतरंगपरिवेदियंगमंगा जरापरिणतच्च बेरगनरा पविरलपरिसदियदंतसेही
एब्भइवड्डुहा विसमनयणा वंकनासा वंगवकीविगयभेसणमुहा कण्णुकसरा-

long sharp nails, with lacerated skin, and disfigured with a number of ugly patches.

Their bodily constitution will be weak, their appearance will be formidable and their modes of sitting and getting up, as well as, of eating and drinking will be very censurable. Their bodies will be afflicted with various diseases ; their gait will be unsteady, and their movements will be distorted.

They will be destitute of energy, devoid of strong character, lusterless, cold-bodied, hot-bodied, dirty-bodied, full of anger, pride, and deceit, avaricious, distressed, mostly destitute of an instinct for righteousness, and they will be deprived of samyaktva (Right Belief).

Their bodies will be of one hand's height, and their life-limit will be sixteen years or at the most twenty years.

They will have a large family of sons, grand-sons, daughters etc.

भिभूया खरतिखनखकंइइयविकखयतणू दहुकिडिभसिंशफुडियफरुसच्छवी
चित्तलंगा टोलागतिविसमसंधिवंधण उकुडिअट्टिगविभत्त दुब्बलकुसंधणकुप्प-
माणकुसंदिया कुरुवा कुठाणासण कुभोइणो असुइणो अणेगवाहिपरिपीलि-
यंगमंगा खलंतवेज्जलगतती निरुच्छाहा सत्तपरिवज्जिया विगयचिद्धा नट्टेया
अभिकखणं सीयउण्हखरफरसवायविज्जडिया मल्लिणपंसुरसमुंदियंगमंगा बहुको-
हमाणमाया बहुलोभा असुइदुक्खभोगी ओसन्नं घम्मसण्णसम्मत्तपरिभट्ठा
उकोसेणं रयणिप्पमाणमेत्ता सोळसवीसत्तिवासपरमाउसो पुत्तनत्तुपरियाळण-
यबहुला यंगा सिंधूओ महानदीओ बयहं च पव्वयं निस्साए वावत्तरि नि-
ओदा बीयं बीयामेत्ता बिज्ज्वासिणो भविस्संति ॥ ते णं मंते! मणुया किम्मा-
हारमाहारंति? गोयमा? ते णं कालेणं समयेणं गंगा सिंधूओ महानदीओ
रहपहवित्थराओ अंबलसोयप्पमाणमेत्तं जलं बोज्जिइति ते वि य णं जळे

Their number will be limited, and they will live in numerous holes in Mount Vaitāḍhya situated on the banks of the Gaṅgā and the Sindhu rivers.

Indrabhūti Gautama :-Bhagavan ! What will be the food for these persons ?

Bhagavāna :-Gautama ! The bed of these two big rivers will be reduced to the breadth of the route formed by a moving chariot, and its depth will be that of the nave of an ordinary wheel.

The waters of these two rivers will be full of fishes, crabs and other aquatic beings. At Sun-rise and at Sun-set, these miserable persons will come out from their holes ; they will take these fishes and other aquatic living beings from the

बहुमच्छकच्छभाइन्ने णो चेव णं आउयबहुळे भविस्सति, तए णं ते मणुया
सुरुगमणमुहुत्तंसि य सूरत्थमणमुहुत्तंसि य विछेहिंतो २ निद्धाइता मच्छ
कच्छमे थलाइं गाहेहिंति सीयायवतत्तेएहिं मच्छकच्छएहिं एकवीसं वाससह-
स्साइं विति कप्पेमाणा विहरिस्संति ॥ ते णं भंते ! मणुया निस्सिला निगुणा
निम्मेरा निप्पच्चक्खाणपोसहोववासा ओसणं मंसाहारा मच्छाहारा खोदाहारी
कुणिमाहारा कालमासे कालं किच्चा कहिं गच्छिहिंति ? कहिं उववज्जिहिंति ?
गोयमा ! ओसणं नरगतिरिक्खजोणिणसु उववज्जंति ते णं भंते ! सीहा-
वंग्धा वगा दीविया अच्छा तरच्छा परस्सरा निस्सीला तहेव जाव कहिं
उववज्जिहिंति ? गोयमा ! ओसणं नरगतिरिक्खजोणिणसु उववज्जिहिंति,
ते णं भंते ! ढंका कंका विलगा मदुगा सिही निस्सला तहेव जाव ओसणं
नरगतिरिक्खजोणिणसु उववज्जिहिंति । सेवं भंते ! सेवं भंते ! ति ॥ (सूत्र
२२८) ॥

॥ श्री भगवती सूत्रे-शतके ७ उद्देशे ६

river, keep them in the heat of the Sun for baking during the day, and will eat them. These will be the means of subsistence for people living during the twenty-one thousand years of the Duḥṣama-duḥṣamā kāla in Bhārata-varṣa.

Indrabhūti Gautama :-Bhagavan ! Where will these miserable persons, who are characterless, virtue-less, shameless, vow-less, and mostly flesh and fish eaters go after death ? Where will they be born ?

Bhagavāna :-Gautama ! They will repeatedly be born as Nārakas (denizens of hell) or as tiryancas (lower animals- brutes) during their future lives as lions, tigers, leopards, crows, pea-cocks, water-cranes, Śarabha (a kind of deer), vultures, wolves, and other carnivorous animals.

2.

From Rājagriha Nagara Śramaṇa Bhagavāna Mahāvīra went to Apāpā Nagari (Pāvāpurī). A magnificent Samavasaraṇa was prepared by gods in the Udyāna of the town. Requested by Gaṇadhara Mahārāja Indrabhūti Gautama, for an explanation about *Kāla Cakra (Cycle of Time). Śramaṇa Bhagavāna Mahāvīra also gave a detailed account of Duḥṣama Kāla (Fifth Ara) of Jaina Hagiology.

*इयं बोहन्तो भविष्य पज्जन्ते विहरिओ अपवाए ।

इयं च समयोसरणं देवेहिं चउनिकाएहिं ॥ ४८ ॥

भवयं कहेइ धम्मं सदेवमणुयासुराए परिआए ।

य गणहरेण भयव ! किं कालवक्कस्स ॥ ४९ ॥

भरहे एत्थं सरूवं भूयं भूवं समासओ कहइ ।

उत्सप्पिणि ओसप्पिणिंरूवस्स कहेइ तो भयवं ॥ ५० ॥

सुसमसुसमा य सुसमा सुसमदुसमा य दुसमसुसमाय ।

दुसमअदुसमावि य ओसप्पिणिण्व छव्व समा ॥ ५१ ॥

Condition of Bhārata-varṣa during Duḥṣamā Kāla (Fifth Ara).

Śramaṇa Bhagavāna Mahāvira said:—Gautama ! Each Kāla-Cakra (Cycle of Time) consists of two main divisions of ten (10) kotā-koti years each, named 1. Avasarpiṇī era during which there is a gradual decrease in piety, morality, and all auspicious articles in the Universe, and 2. Utsarpiṇī era in which there is an increase in such virtues and in the inherent qualities of auspicious objects of the Universe. Each division of time has six Āras-divisions like the spokes of a wheel, named 1. Suṣamā-suṣama 2. Suṣamā 3. Suṣamā-duḥṣma 4. Duḥṣamā-Suṣama 5. Duḥṣamā and 6. Duḥṣamā-duḥsama for the Avasarpiṇī-kāla, and in the reverse order for the Utsarpiṇī-kāla. They are arranged as follows:—

*Kotā - koti = (10000000 × 10000000)

बडरो कोटाकोटी अयरानं सुसमसुसमा होइ ।

तीर्थं य मिहुणयनरा कोससिगुच्चा त्रिपलियाऊ ॥ ५२ ॥

ते सुरहिगन्धदेहा निरामया निम्भया सुखा या ।

बत्तीसलक्षवर्णधरा जरचिन्तासोयपरिहीणा ॥ ५३ ॥

पयईए तणुकसाया अहमिन्दा उत्तमाय सङ्ख्यणे ।

माणम्माणपमाणोवबन्नदेहा सकरुणा य ॥ ५४ ॥

पुढवीपुष्पफलाणं रसो तथा आसि सकराअहिगो ।

पुकरणीओ घयत्तीरउदगइक्खुरस्सनीराओ ॥ ५५ ॥

दसविहा य कप्परुक्खा—

मज्झङ्गया य भिङ्गा तुङ्गियङ्गा दीवज्जोइचित्तङ्गा ।

चित्तरसा मणियङ्गा गेहागारा अनिगिणा य ॥ ५६ ॥

मज्झङ्गसु य मज्जं उप्पज्जइ भायणाइ मिङ्गसु ।

तुङ्गियङ्गसु य संगयतुङ्गियाइ बहुपयाराइ ॥ ५७ ॥

दीवसिहा जोइसनामया य एए करेन्ति उज्जोयं ।

चित्तङ्गसु य मल्लं चित्तरसा भोयणट्ठाए ॥ ५८ ॥

Avasarpinī.

1. Suṣamā-suṣama.
2. Suṣamā.
3. Suṣama-duḥsama.
4. Duḥsama-suṣama.
5. Duḥsamaā
6. Duḥsamā-duḥsama.

Utsarpinī.

1. Duḥsamā-duḥsamā.
2. Duḥsamā.
3. Duḥsamā-suṣamā.
4. Suṣamā duḥsamā.
5. Suṣamā.
6. Suṣamā-suṣama.

The first āra is of four (4) kotā-koti years' duration; the second is of three (3) kotā-koti years, the third of two (2) kotā-koti years, and the fourth āra is one (1) kotā-koti years minus forty-two thousand years. Out of these forty-two thousand years, the fifth āra named Duḥsamā in which we are living is of

मणियङ्गेषु य भूषणवराइं भवणाइं भवणरुक्खेषु ।

जायन्ति य वत्थाइं अनिगिणनामेषु रुक्खेषु ॥ ५९ ॥

आउसेसे मिहुणं पसवेत्ता ते सुरालयं जन्ति ।

तवसंयमरहिया वि हु अकूरपरिणामभावेण ॥ ६० ॥

अयरतिकोडाकोडीपरिमाणा सुस्समा तहिं मणुया ।

कोसदुगुच्चा दोपलियजीविया सेस पुव्वसमा ॥ ६१ ॥

पल्लिओवममाइए पज्जन्ते होइ पुव्वकोडीए ।

तइयाए उ समाए दोकोडाकोडिमाणाए ॥ ६२ ॥

आईए कोसमुच्चा अन्ते पुण पञ्चचावसंयमाणा ।

कालक्रमेणं हाणिं गच्छन्ति य कप्पतरुणो वि ॥ ६३ ॥

पुढविजलोसहिफलफुल्लमाइवत्थू वि हायमाणरसा ।

बलरुक्खवन्नखममुत्तिअज्जवाई य हायन्ति ॥ ६४ ॥

तइयसमाए अन्ते उप्पन्नो पढमजिणबरो उसमो ।

सत्तमकुलगरपुत्तो मुणीण धयदाणधणजीवो ॥ ६५ ॥

सो दंसियसयलडिई होऊणं धम्मसारही पढमो ।

सिद्धो तिवाससद्धमाससेसे तइयअरए ॥ ६६ ॥

twenty one thousand years' duration. Nearly twenty-four hundred and seventy-five years of the Fifth Āra have already passed, according to a calculation upto the present year (1950 A. D). The sixth āra named Duḥṣamā-duḥṣama-time of great misery will also be of twenty-one thousand years' duration.

The first Āra called Suṣamā-suṣama is of four (4) koṭi-koti years. Yugalikas (twins-a male and female) live at that time. They are very tall, with an age-limit of three (3) Palyopams. They are very hand-some, fragrant-bodied, very healthy, fearless, endowed with all the thirty-two auspicious signs on their bodies, free from oldage, anxiety, and sorrow, naturally free from passions, excellent bodied, with their bodies furnished with well-measured limbs, and they are

देसूणायरकोडाकोडीमाणे चउत्थअरयम्मि ।

देवीसे तित्थयरा उप्पन्ना एत्थ गणनाहा ॥ ६७ ॥

मोक्खंगयस्स मज्झं पञ्चमअरगो उ दसमा होही ।

सद्धट्ठमासअहिण्हिं तीहिं वासेहिं अइएहिं ॥ ६८ ॥

छहिं वासाणसएहिं पञ्चहिं वासेहिं पञ्चमासेहिं ।

मम निव्वाणगयस्स उ उप्पज्जिस्सइ सगो राया ॥ ६९ ॥

तेरसवाससहिण्हिं नवुत्तरेहिं सगाउ कुसुमपुरे ।

होही ककी पन्ते कुलम्मि केउ व्व दुट्ठपा ॥ ७० ॥

बहु कोहमाणमायालोभयघत्थस्स तस्स जग्गम्मि ।

सहसा तस्स पडिस्सइ देवडलं रामकण्हाणं ॥ ७१ ॥

+ + + + + + +

धणधन्नत्यसमिद्धं मारहवासं जिणिन्दकालम्मि ।

पुरगामागरपडरं आसी सुरळोगसकासं ॥ १० ॥ २२१० ॥

गामा नगरवभूया नगराणि य वेवळोगसरिसाणि ।

रायसमा य कुदुम्भी वेसमणसमा य रायाओ ॥ ११ ॥

compassionate. The juice of the earth flowers and of fruits, at that time, is more sweet than the sweetness of sugar. The lakes and ponds are filled with waters as nutritious and palatable as ghee (clarified butter) milk, and sugar-cane-juice.

Kalpa-Vrikṣas (Wishing Trees).

The Kalpa-Vrikṣa (Wishing Trees) supplying the wants of these Yugalikas are ten.

They are :-Madyāṅga-supplying spirituous drinks 2, Bhrīṅgāṅga-supplying auspicious jars, chowries etc. 3. Truṭitāṅga-supplying different notes of musical instruments. 4. Dīpa-sikhā-supplying flame-light. 5. Jyoti-giving out diffuse light 6. Citrāṅga-yielding flowers and garlands of various colours 7. Citra-rasa supplying eatables and diets of various kinds. 8. Manū-āṅga-

चन्दसमा आयरिया अम्मापियरो य देवयसमाया ।
साम्ब वि य माइसमा समुरो वि हु पीसमो आसि ॥ १२ ॥

धम्माधम्मविहिन्नु विणयपरो सच्चसोयसंपन्नो ।
गुरुदेवपूयणरओ सदारनिरओ जणो तइया ॥ १३ ॥

अग्घइ य सविन्नाणो अग्घइ सीलं कुलं च विज्जा य ।
परचकईत्तकरमयोसोयविवज्जिओ लोगो ॥ १४ ॥

जिणमत्ता रायाणो पाएण कुत्तिथिया य अवगीया ।
दससु वि बासेसु तहा दस दस अरुत्तेरया जाण ॥ १५ ॥

उवसग्ग गम्भहरणं इत्थीतित्थं अमावियापरिसा ।
कण्हस्स अवरकक्का अवयरणं चन्दसुराणं ॥ १६ ॥

हरिवंसकुल्लप्पत्ती चमरुप्पओ य अट्टसयसिद्धा ।
अस्संजयाण पूया दसवि अणन्तेण कालेणं ॥ १७ ॥

लोशुत्तमपुरिसेहिं चउप्पन्नाए इहं अईएहिं ।
केवल्लिमणपज्जवओहिणाणिमुयकेवलीहिं च ॥ १८ ॥

supplying Cintāmani Ratna, and ornaments to yugalikas. 9. Bhavaṇa-anga-supplying mansions, and 10. Anaganāṅga Kalpa Vrikṣa supplying clothes to yugalikas.

At the end of their life, they give birth to a yuga lika (twin-male and-female) and they invariably go to heaven, because they are not harsh, although they are devoid of austerity and self-restraint.

The second āra named Susamā is of three (3) kotā-koti years. The yugalikas are less tall with an age-limit of two Palyo-pams.

The third āra named Suṣma-duṣsama is of two (2) kotā-koti years. During the beginning of the āra, the age-limit is one Palyopama, and at the end, Pūrva Kōḍi years. The height

दूसमकाळे लोगो कोहाइकसायविसहयविवेगो ।

अच्छोदगो व्व बप्पो जाओ संमिन्नमज्जाओ ॥ १९ ॥

जह जह बबइ कालो तह तह दयदाणसव्वपरिहीणो ।

अहियं अहम्मसीको कुतित्थिमोहियमई होही ॥ २० ॥ २२२० ॥

गामा मसाणभूया णगराणि य पेयल्लोयरिसाणि ।

दाससमा य कुटुम्बी जमइण्डसमा य रायाणो ॥ २१ ॥

लुद्धा य पुइइपाला भिच्चे गिण्हन्ति ते वि इयरजणो ।

त्वायन्ति य अन्नोन्नं मच्छा इव दुब्बळे बलिया ॥ २२ ॥

जे अन्ता ते मज्झा जे मज्झा ते कमेण पक्वन्ता ।

अपढांगा इव नावा डोल्लन्ति समन्तओ देसा ॥ २३ ॥

चोरां वुसन्ति अत्थं नरिन्दकरपीडियाइं रट्ठाइं ।

भूयगहपायसेणी कज्जाइपरा य कारणिंया ॥ २४ ॥

सयणे निब्बविरोहो सकज्जनिरओ परत्थनिरवेक्ख ।

बण्णकभासी लोगो पाएणमबोल्लसारो पि ॥ २५ ॥

of the bodies of yuga-likas in the beginning of the āra is one kosa, and five hundred. (500) dhanuṣyas at its end. Gradually the yielding powers of the Kalpa-Vrikṣa (Wishing Trees) become less. The delicious juices in earth, water, medicinal drugs, fruits, flowers, and in all wholesome articles go on decreasing. Strength, beauty, colours, forbearance, renunciation, straight-forwardness etc, become scanty.

At the end of the third āra, the first Tirthaṅkara, named Rṣabha (dēva) was born. He was the son of the Seventh Kulakara. He was wellrestrained ; he had given gifts of ghee (clarified butter). He was very fortunate. Being naturally endowed with Right Faith, he was able to lead people to the True Path. He attained Mokṣa (Final Emancipation) at a time when there were three

धनधन्ने अवियण्हो घरकज्जे चेव मोहियमईओ ।

दक्खिन्नलज्जरहिओ धम्ममुइविवज्जिओ लो गो ॥ २६ ॥

सीसा नाराहन्ति उ आयरिए दुसमाणुभावेण ।

ते वि हु तेसि पढणं न दिन्ति सुयनाणसिक्खाओ ॥ २७ ॥

फिट्ठइ गुरुकुलवासो मन्दा य मई जणस्स धम्मम्मि ।

सत्ताउलाय पुहई देवा य न दरिसणं देन्ति ॥ २८ ॥

पुत्ता अम्मापियरो अवमन्नन्ति कडुयाइ भासन्ति ।

सुण्हा श्रुयन्ति तुल्ला साम् वि य कालकन्नसमा ॥ २९ ॥

हसिएहिं जम्पिएहिं य अच्छिवियारेहिं विगेयलज्जाओ ।

सविक्कासनियत्थेहिं बहुया सिक्खन्ति बेसाणं ॥ ३० ॥ २२३० ॥

सावगसाविगहाणी भ्राजणत्तवदाणसीलपरिहाणी ।

समणाणं समणीणं असङ्गडं थेवकज्जे वि ॥ ३१ ॥

कूढतुलकूढमाणं धम्मे वि सवत्तणं सपेसुभं ।

पहवन्ति दुज्जणा तह सीयन्ति य सज्जणा पायं ॥ ३२ ॥

years and seven and a half months remaining for the completion of the third āra.

During the fourth āra of one kotā-koti years minus forty two thousand years, twenty-three Tirthaṅkaras—the Lords of the Three Worlds—flourished.

After the lapse of three years and seven and a half months after my Nirvāṇa, the Fifth Āra will commence.

During the life-time of the Tirthaṅkaras, Bhārata Varṣa was very prosperous with wealth and corn; towns, villages, mines etc resembled celestial regions. Villages appeared like towns and towns resembled déva-loka (land of gods); kinsmen were like kings, and the kings resembled Vaiśramaṇa (the God of Wealth); the preceptors were as tranquil as the Moon; the parents des-

विज्जाण मन्ततन्तोसहीण मणिपुष्फफळरसाणं च ।

रूवाउयरिद्धीणं संठाणुच्चत्तधम्माणं ॥ ३३ ॥

दुसमकाळे होही सुहभावाण सव्वेसि परिहाणी ।

एगन्तदुसमाए असुहतराणं इमं सव्वं ॥ ३४ ॥

एवं परिहायन्ते लोए चन्दो व्व कालपक्खम्मि ।

जे धम्मिया मणुस्सा सुजीवियं जीवियं तेसिं ॥ ३५ ॥

दुप्पसहो आयरिओ फग्गुसिरी साहुणी णयपहाणा ।

सहुो नाइळनामो सच्चसिरी सावियाणं च ॥ ३६ ॥

तह विमळवाइणो वि य राया सुमुहो व तस्स उ अमच्चो ।

ए ए उ दुसमाए होहिन्ति अपच्छिमा भरहे ॥ ३७ ॥

दोरयणिपमाणतणू वीसयवासाउया य होहिन्ति ।

दुप्पसहाई चउरो उक्कोसेणं च छट्ठतवो ॥ ३८ ॥

इसवेयालियधारी चोइसपुब्बी व पुज्जिही संहुो ।

दुप्पसहो तित्थं पि व ता वहिही जाव सो चेव ॥ ३९ ॥

served to be worshipped like gods; one's mother-in-law was as kind as one's own mother; and father-in-law was also, as kind as one's own father. The people of those times, knew what was right and what was wrong. They were polite, endowed with the virtue of truth-telling, and pure. They worshipped their elders and the deities. They were content with their own wives. Persons possessing special literary and technical knowledge were honoured. Noble birth, celibacy and knowledge, were highly praised. People were free from pestilence, calamity, fear and from sorrow. Kings were devoted to Tirthankaras, and the enemies of the Jaina Religion were dishonoured.

Such a pleasant state existed in Bhārata-varṣa uptil now, but after existence of fifty-four highly illustrious personages, when there will be an absence of Kévalins, manah-paryava

जो भणइ नत्थि धम्मो ण य सामाइयं न चेव य वयाइं ।
सो समणसङ्खवज्झो कायव्वो समणसङ्खेणं ॥ ४० ॥ २२४० ॥

बारस वासइं गिहे गमिऊणं अट्ट चेव सामन्ने ।
दुप्पसहो गच्छिहिही अट्टमभत्तेण सोहम्मं ॥ ४१ ॥

पुव्वणहे बोच्छेओ चरित्तधम्मस्स रायधम्मस्स ।
मज्झणहे पुण होही अबरणहे जायवेयस्स ॥ ४२ ॥

एवं दुसमकालो इगवीससहस्स होइ वासाणं ।
एगन्ते दुसमा वि य एवइयं चेव नायव्वा ॥ ४३ ॥

नट्ठे चरणाइम्मि उ हाहाभूओ अणाइभूओ य ।
काळो अमाइपुत्तो गोधम्मसुमो जणो तत्थ ॥ ४४ ॥

रयवडुळा खरफरुसा अणिट्ठवाया तथा य वाहिनत्ति ।
धूमायन्ति दिसाओ भयज्जणणीओ य सव्वेसिं ॥ ४५ ॥

चन्दो मुइही सीयं अहियं अहियं च सूरिओ तविही ।
जेण इहं नरत्तिरिया सोउण्हया किळिस्सन्ति ॥ ४६ ॥

Jnānins, Avadhi Jnānins, and of Śruta Kēvalins, the condition of Bhārata-varṣa will gradually be worse. Every day the people will become deteriorated by the poison of anger, malice, pride, greed, and vulgarity. Just as even a strong fortress becomes destroyed by the impact of a violent current of fast-running waters, in the same way, all salubrious limitations of ancient usage will be removed by the force of indisciplined popular current. With the advent of worse times, people will be utterly destitute of mercy, truth, and the giving of gifts to deserving individuals. They will become enamoured by False Beliefs, and they will become more and more bigoted.

At that time, villages will resemble cremation grounds ; towns will look like burial places ; virtuous persons will come to poverty, and kings will be as cruel as Yama (God of Death). Greedy kings will trouble their servants, and the king's servants, in their duty towards the king, will oppress the public. Like big fishes devouring smaller ones, the powerful bodies will invariably destroy the less powerful ones. The country will be in a pre-carious condition like a boat without a helmsman. Robbers will carry on dacoities. Kings will over-burden the provinces with excessive taxation. Judges and judicial officers will exhort bribes. The people will be selfish, inimical to their

तह अस्सविसअसणिमेहा अम्बिलमेहा य खारमेहा य ।

अगिबिसअसणिमेहा अभिक्खणं वासिहन्ति तथा ॥ ४७ ॥

जेण इहं मणुयाणं कासो सोसो जलायरो कोढो ।

जरसूळसीसवेयणा इवन्ति रोगा अणेगविहा ॥ ४८ ॥

काही तिरिण दुहिण जलथळखइचारिणो उं सव्वे बि ।

आरामछेत्तकारणरुक्खतणाई खयं नेही ॥ ४९ ॥

वेयडूउसभकूडे गङ्गासिन्धू य मुत्तुमवसेसं ।

गिरिकूवनइतडागे थळाइ सव्वं समं होही ॥ ५० ॥ २२५० ॥

own relatives, disregardful towards acts of benevolence, and they will indulge in irrelevant talks. Mostly their sayings will be worthless. The thirst of people for wealth and property will not lessen in the least. They will be completely drowned in wordly pursuits; they will be destitute of polite manners, shame-less, and careless in listening to religious topics.

During the duṣṣama kāla (fifth āra) the pupils will not pay respects to their Gurus (preceptors), and the preceptors will not give them religious learning. The system of Gurukūla-vāsa (living in the house of the preceptor during the period of study), will cease. People will be indifferent to religious matters. The earth will be filled with small creatures and vermin. Celestial beings will not visit the human world. Sons will disobey their parents, and they will insult them with abusive language. Girls of noble families will surpass harlots by their amorous pranks, gestures, liscivious talks, side-glances, and indecent be-

इज्जालमुम्भुरसमा छारब्भूया भविस्सई घरणी ।

कइयावि धूलिवहला घणचिकणकइमागम्मा ॥ ५१ ॥

मणुयो खरंफरसतणू उब्भडघोढामुहा चिविडनासा ।

दुव्वन्ननिद्धुरगिरा बहुरोगा कोहणसहावा ॥ ५२ ॥

रयणीपमाणदेहा नरित्थिओ बीससोलसाऊ य ।

बहुपुत्तनत्तुयजुयो निल्लज्जा विगयवसणा य ॥ ५३ ॥

छव्वरिसी गम्भवरा होही नारी य दुक्खपप्पवा य ।

सोलसवासा पुत्तनत्तुयए पेच्छिही बेरा ॥ ५४ ॥

होहन्ति य बिलवासी बिला उ वावत्तरी य बेयट्ठे ।

उभयतडेसु नईणं नव नव पुक्केए कूळे ॥ ५५ ॥

सव्वे वि बीयमेत्ता तिरिया होहन्ति तत्थ मणुयाई ।

कुणिमाहारा सव्वे निस्संसा निब्बिबेगा य ॥ ५६ ॥

haviour. Śrāvakas (male lay-men devotees) and Śrāvikas (female lay devotees) will be in distress, and the four dutiful acts of Jain Religion viz. 1. Dāna (giving of gifts to deserving persons), 2. Śīla (chastity), 3. Tapa (Austerity) and 4. Bhāva (Good Intentions) will go on decreasing. There will be quarrel among Sādhus (Monks), and among Sādhvis (Nuns) on the slightest pretext. There will be roguery among religious-minded people, and there will be unsteadiness with them. There will be false measures and weights. Generally wicked persons will prosper and virtuous individuals will suffer. All auspicious things such as 1. Vidya (Learning) 2. Mantras (Incantations) 3. Tantra (Magic-spells) 4. Auśadhi (Medicinal Drugs) 5. Maṇi (Precious Gems) 6. Puṣpa (flowers) 7. Phala (fruits) 8. Rasa (Juices) 9. Rūpa (Beauty) 10. Āyusya (Age-limit) 11. Riddhi (Prosperity) 12. Ākṛitī (Form) 13. Ūncāi (Height of body), and 14. Dharma (Religious Duty) will undergo a gradual diminution, and during the Duḥsama-duḥsama (Sixth) āra of the present Avasarpini kāla they will deteriorate immensely. The life of persons who lead a highly virtuous religious life during the time when there is a daily decline like the daily decline in the disc of the Moon in the dark half of the month in all auspicious objects, will be happy.

At the end of this Duḥsamā kāla, there will be a catu-r-

रूपमेतं तु जलं वहिही बहुमञ्जकृच्चमाईभं ।

गङ्गासिन्धुनईषं तामुयगज्जूण ते मणुया ॥ ५७ ॥

रयणी यकमञ्जे कट्टिन्ति दिवा य सूरकरपके ।

खाहन्ति य बीयाए निसाए अन्ने य कट्टिन्ति ॥ ५८ ॥

दहिरवीर घयाईयं सतरसधमाई पुष्पफलमाई ।

होही न भरहवासे सयणासणवत्यमाई य ॥ ५९ ॥

इगवीससहसाई एवं एमत्तदसमा होही ।

पञ्चसु भरहेसु तहा पञ्चसु परवयवासेसु ॥ ६० ॥ २२६० ॥

vidha sangha consisting of only four persons viz 1. Ācārya Duhpaha Sūri. 2. Sādhvī-Phalgu-Śrī 3. Nāgila Srāvaka and 4. Satya Śrī Srāvikā. King Vimala-vāhana and his minister Sumukha will be the last king and the last minister in Bhārata-varsa

During the end of the Duḥṣamā Kāla (Fifth Āra) the height of the bodies of human beings will be two hands, and their life-limit will be twenty years. During the first portion of the end of the Duḥṣamā (fifth) āra, Cāritra Dharma (ascetic life) will disappear ; Rāja-dharma (government by a supreme power) will disappear during its middle portion ; and Agni (fire) will disappear at its end.

On the completion of the Duḥṣamā āra (fifth) of twenty-one thousand years, the Sixth āra named Duḥṣama-duḥṣamā, also, of twenty-one thousands years will commence. People of that time, will be helpless on account of an absence of any-think like Dharma Nīti (moral Laws) and Rāja Nīti (government by a supreme authority). The relation between a father and his son or between a mother and a wife will disappear and people will generally lead a beastly life.

During the beginning of the Duḥṣamā-duḥṣama (sixth) āra, there will be stormy whirl-winds and denundating torrential rains causing destruction to thousands of human beings and lower animals. A very small minority of human beings and beasts will live in holes in mountains on the banks of Gaṅgā and

सागरकोडाकोडी एगा अरओ चउत्यओ होई ।

ऊणा इह वासाणं बायालिसं सहस्रोहि ॥ ६१ ॥

सा पञ्चमजट्टेहिं अरएहिं जुया अ होइ पडिपुष्पा ।

ओसपिणी दसायरकोडाकोडी अओ होइ ॥ ६२ ॥

ओसपिणीए एवं जो अणुहावो उ बनिओ पुर्वि ।

सो बिय पडिलोमेणं उस्सपिणिए मुणेयवो ॥ ६३ ॥

Sindhu rivers and they will maintain themselves on fishes and crabs existing in waters of the two rivers.

Utsarpīṇī Kāla.

After the lapse of the Duṣṣama-duṣṣamā (sixth) āra of the Avasarpīṇī Kāla, the first āra of the Utsarpīṇī Kāla, (named Duṣṣamā-duṣṣama), of twenty-one thousand year's duration, will begin. People of Bhārata-varṣa will have the same miserable modi of living.

After the lapse of the first āra of the Utsarpīṇī Kāla, the second āra named Duṣamā-suṣamā will commence. At that time, conditions will begin to improve. There will be five kinds of rains each kind existing continuously for seven days. The first kind of rain called Puṣkara-saṁvartaka (rain of final destruction of all objects) will cool down the heated ground. The second kind of rain named Kṣīra-mégha will produce varieties of corn. The third kind named Ghṛita-mégha will produce greasiness in various objects. The fourth kind named Amṛita-mégha will pro-

बायालीससहस्रा वासाण नरा उ होन्ति विलवासी ।

उस्सप्पिणीए एगन्तदुसमा चरिमकालम्मि ॥ ६४ ॥

होहिन्त पञ्चमेहा पुक्खलसंवट्ठ खीरमेहो वि ।

घयमेहअमयमेहो रसमेहो पञ्चमो होइ ॥ ६५ ॥

एकेको अणुवद्धं वासीही सत्त सत्त दिवसाइ ।

पञ्चत्तीस दिवसे बहल्लिया होहिई सोमा ॥ ६६ ॥

पहमा उ विव्ववेही धन्नं बीओ करिस्सए मेहो ।

तइओ नेइ जणयइ तोसहिमाई चउत्थो उ ॥ ६७ ॥

पञ्चमओ पुण मेहो पुढवाइयाण रसकरो होही ।

तत्तो हरियदुमोसहिबेल्लियाई परोहिन्ति ॥ ६८ ॥

duce medicinal drugs of various kinds. And the fifth kind of rain named Rasa-mégha will create juices in various objects. Each of these five kinds of rains, will pour continuously for seven days. The ground which had become heated will cool down and green vegetation, creepers, medicinal herbs and trees will grow. On seeing the surrounding country full of green vegetation and fruits, the dwellers on the holes and dens of mountains, will come out and settle in the plains. Leaving off their meat diet, they will maintain themselves on greens, vegetables, and fruits. Day by day, there will be an increase in the beauty, form of body, intellect, and life-limit. By the end of the Duḥṣamā kāla of the Ut-sarpīni era they will be fit for society. They will live in towns and villages. They will form their own communities and they will train up horses, elephants, cows, bulls etc into their service. With the appearance of Agni (fire), they will do the cooking of their corns, and put it to other useful purposes.

After the lapse of the Duḥṣama (second) āra, the third āra named Duṣama-suḥṣamā will begin. Soon after the commencement

तो ते बिलवासितारा पासित्ता तं मर्हि तह समिद्धं ।

आसत्या द्विद्वमाणा नोहरिय बिलाण भमिहन्ति ॥ ६९ ॥

जायं खु सुहविहारं भरहमिमं पुप्फफकसमद्धिं च ।

ता जो कुणिमं खाही सौ अम्हं वज्जणिज्जो उ ॥ ७० ॥ २२७० ॥

जह जह वच्चइ कोलो तह तह फलकुसुमओसहीणं च ।

सङ्खयणरूवउच्चत्तओउमाईण वुड्डीय ॥ ७१ ॥

होहन्ति सुहारिउणो सुहा य वाया सुहाइ उदगाइं ।

गयरोगा तो मणुया होहन्ति तहा तिरिक्खा य ॥ ७२ ॥

उत्सप्पिणीइमाए बीयाए समाए चरिमकालम्मि ।

तत्थ बहुमज्झदेसे होहन्ति य कुलगरा सत्त ॥ ७३ ॥

of the third āra of Utsarpīni, there will be twenty-four Tirthaṅkaras one after the other during the third āra. They will preach a Religion of Universal Brotherhood in Bhārata-varṣa. The names of the twenty-four Tirthaṅkaras of the Utsarpīni kāla are as follows :- 1. Śrī Padma Nābha-the soul of King Śrēṇika of Magadha dēśa 2. Śrī Sātra-dēva. 3. Śrī Su-Pārśva. 4. Śrī Svayam Prabhu Nāth. 5. Śrī Sarvanubhūti. 6. Śrī Dēvaśrūta. 7. Śrī Udaya Nātha 8. Śrī Pedhāla Nātha 9. Śrī Pottīla Nātha 10. Śrī Śata-Kīrti Nātha 11. Śrī Suvrāta Nātha 12. Śrī Amama Nātha 13. Śrī Niṣkaṣāya Nātha 14. Śrī Niṣpulāka Nātha 15. Śrī Nirmama Nātha 16. Śrī Citragupta Nātha 17. Śrī Samādhī Nātha 18. Śrī Saṁvara Nātha 19. Śrī Yaśodhara Nātha 20. Śrī Vijaya Nātha 21. Śrī Malla Nātha 22. Śrī Dēva Nātha 23. Śrī Ananta Vīrya Nātha and 24. Śrī Bhādra krit Nātha.

After the lapse of Duṣama-susamā (third) āra of Utsarpīni, there will be three more āras viz (4) Susama-duṣamā (fourth) (5) Suśamā (fifth) and (6) Suṣama-suśamā (sixth).

पदमेतथ विमलवाहण सुदाम संगम मुपासनामे य ।

दत्ते सुमुहे छट्टे सम्मुख्यै चैव सत्तमए ॥ ७४ ॥

काङ्क्षन्ति सन्निवेशं वासस्थं गामनगरमाईणं ।

कुलधम्मरायनीईण कारगा कुलगरा तइया ॥ ७५ ॥

आसा हत्थो गवो परिगहिस्सन्ति रज्जकज्जम्मि ।

ववहारसिप्पकम्मा गणियलिवाई य होहन्ति ॥ ७६ ॥

जाईसरो उ पदमो नामेणं विमलवाहणो राया ।

सन्वं चिय दाएही पुब्बुत्तिमिमं पयाण हिओ ॥ ७७ ॥

सस्साणं उप्पत्ती परमा परमं च दुद्धदडिसप्पी ।

उप्पन्ने अगणिम्मि य रन्धणमाई भविस्सन्ति ॥ ७८ ॥

दूसमभरयस्सन्ते संमुइरारस्सं सयदुवारम्मि ।

भहाए भारियाए सेणियजीवो उ पदमजिणो ॥ ७९ ॥

Tirthaṅkaras of the Future Utsarpiṇi.

- | | |
|----------------------------|----------------------------|
| 1. Śrī Padma Nātha | 13. Śrī Niṣkaṣāya Nātha |
| 2. Śrī Sūra-deva Nātha | 14. Śrī Pulāka Nātha |
| 3. Śrī Supārśva Nātha | 15. Śrī Nirmama Nātha |
| 4. Śrī Svayam Prabhu Nātha | 16. Śrī Citra-gupta Nātha |
| 5. Śrī Sarvanubhūti Nātha | 17. Śrī Samādhi Nātha |
| 6. Śrī Dēva-śruta Nātha | 18. Śrī Samvara Nātha |
| 7. Śrī Udaya Nātha | 19. Śrī Yaśodhara Nātha |
| 8. Śrī Pēdhāla Nātha | 20. Śrī Vijaya Nātha |
| 9. Śrī Poṭṭila Nātha | 21. Śrī Malla Nātha |
| 10. Śrī Śatakīrti Nātha | 22. Śrī Dēva Nātha |
| 11. Śrī Suvrata Nātha | 23. Śrī Ananta Virya Nātha |
| 12. Śrī Amama Nātha | 24. Śrī Bhadra krit Nātha |

पुत्तत्तणेण होही णाणत्तियसंजुओ महापउमो ।

वीरजिणस्स व सव्वं विन्नेयं तस्स जम्माइ ॥ ८० ॥ २२८० ॥

दुसमसुसमाए इहं पुव्वं पिव जिणवरा भविस्सन्ति ।

पडिलळोमसभावेण य ते य इमे होन्ति नायव्वा ॥ ८१ ॥

पढमो उ महापउमो सेणियजीवो जिणेसरो होही ।

वीओ य सूरदेवो सुपासजीवो जयपईवो ॥ ८२ ॥

सव्वाणुभूइनामो दढाउजीवो उ पञ्चमो होही ।

छहो य देवगुत्तो तित्थयरो कत्तिओ पुव्वि ॥ ८४ ॥

उदओ य जिणो होही सत्तमओ संखनामओ आसी ।

पेढाळपुत्तनामा आणन्दजिओ य अट्ठमओ ॥ ८५ ॥

सयगो य जिणो णवमो पुव्वं आसी सुनन्दणामो जो ।

मुणिमुव्वओ य दुसमो सयगो जो आसि पुव्वमवे ॥ ८६ ॥

एकारसमो य जिणो देवइजीवो उ सव्वभावविज्ज ।

अममो बारसमजिणो होही जो सव्वई आसि ॥ ८७ ॥

In addition to the above-named twenty-four (24) Tirthaṅkaras, there will be twelve (12) Cakravartins, nine (9) Vāsudēvas, nine (9) Prativāsudēvas, and nine (9) Bala-dēvas, making a total of Sixty-three (63) Triṣaṣṭhi Śālākā Puruṣāḥ (Sixty-three Eminent Personages), during the future Utsarpīṇi kāla. During the earlier portion of the Suśama-dusamā (fourth) āra, there will be a gradual diminution of a feeling towards piety and religious functions. The bodies of dwellers will be tall, and they will live for a very long time. They will live in forests, and they will maintain themselves on divine materials.

After the lapse of Utsarpīṇi Kāla, the period of Avasarpīṇi Kāla will again commence. There will be a diminution in the natural attributes and inherent qualities of all substances.

Endless Utsarpīṇis and Avasarpīṇis must have passed in this Samsāra. Those fortunate individuals, who having renounced the world, engage themselves in the practice of the True Religion, and who having successfully passed through the different periods of the Kāla Cakra (Cycle of Time), have attained their most cherished Liberation, are really happy.

तह निकासयनामो तेरसमो वामुदेवजीवो उ ।
बलदेवो पुण होही चोदसमो निपुलायजिणो ॥ ८८ ॥

निम्ममजिणो अमोहो पनरसमो होइ रोहिणीजीवो ।
सुलसासावियजीवो सोलसमो चित्तगुत्तो य ॥ ८९ ॥

सत्तरसमो समाही रेवइजीवो उ विगयभववारी ।
संवरजिणो जयहिओ अट्टारसमो मियालीओ ॥ ९० ॥ २२९० ॥

दीवायणस्स जीवो नियट्ठिअरहा य अगुणवीसइमो ।
कण्हो गयभयतण्हो वीसइमो देवसेणजिणो ॥ ९१ ॥

तत्तो य एगवीसो नारयजीवो विवेगजिणचन्दो ।
बावीसइमो विमल्लो अमरजिओ विगयकम्ममल्लो ॥ ९२ ॥

By actually describing the detailed account of Kāla-cakra (Cycle of Time) Śramaṇa Bhagavāna Mahāvīra gave a vivid picture of the miseries of the Samsāra, and of the frightfulness of the various wanderings in it. On hearing this, many devout persons renounced the world, and took Bhāgavati Dīkṣā.

2.

This year being the last year of His life in this world, Śramaṇa Bhagavāna Mahāvīra, went to Apāpā Nagari (Bihāra) with the object of passing the rainy season there and he lived in the * Rajjuga Sabhā of King Hasti-pāla during the months of the rainy season.

Nirvāṇa.

* An elegant Samavasaraṇa was prepared by gods. Śramaṇa Bhagavāna Mahāvīra took his seat in the Samavarsaraṇa and commenced his final Sermon. King, Hastipāla of Apāpā Nagari came to Śramaṇa Bhagavāna Mahāvīra, and with a low bow he

*Hall of clerks or of Customs Officers staff.

देवोववायनामो तेवीसइमो उ अम्मइो पुब्बं ।

चरिमो य साइबुद्धो अणन्तविजओ जिणो होदी ॥ ९३ ॥

ओसप्पिणीजिणाणं पडिलोमेण होन्ति तित्थयरा ।

जा चरिमो जिणनाहो विभेओ उसभनाहो व्व ॥ ९४ ॥

एएसु अईएसु कमेण होन्ति पुब्बतुल्लगुणा ।

सुस्समदुसमा सुसमा सुस्समसुसमा य छट्ठा उ ॥ ९५ ॥

वीसं कोडाकोडी दोमि वि एया उ होन्ति अयरारणं ।

ओसप्पिणी य उस्सप्पिणी य परियत्तमाणीओ ॥ ९५ ॥

॥ श्री नेमिचंद्रमुरिकृत महावीरचरियम् पृ. ९३-९९ ॥

*अथ तर्ब सुराश्चक्रप्रत्रितय भूषितम् ।

रम्यं समवसरणं स्वामिनो देशनासदः ॥ १ ॥

took his seat at an appropriate place. Gods remained at suitable places in service of the Worshipful Lord. All of them had come to the Samavasaraṇa with the object of listening to the Final Sermon

Indra came and began to praise Śramaṇa Bhāṇavāna Mahāvira as follows:-

Indra's Stuti.

O Lord of the Universe! There can be no corporeal existence without the inherent influence of Dharma (Punya or meritorious deeds), and Adharma (Pāpa or Evil Karmans). There cannot be a mouth without the body-and there can be no vak-tritva (power of speech) without a mouth. Other wise how can Others-Believers in Íśvara as the Creator of the Universe preach their doctrine? The god Íśvara whom the Believers of the Doctrine assume to be the Creator of the Universe cannot preach. Energy required for creating the Universe, is not possible in an Íśvara utterly destitute of a body. There is no real motive in creating the Universe in accordance with one's sweet will or

ज्ञात्वा निजायुःपर्यन्तमन्तिमां देशनां प्रभुः ।

कर्तुं तस्मिन्नुपाविशत् सुरासुरनिषेवितः ॥ २ ॥

स्वामिनं समवसृतं ज्ञात्वा पापापुरीपतिः ।

इस्तिपाळः समागत्य नत्वा च समुपाविशत् ॥ ३ ॥

शुश्रूषमाणास्तत्रास्थुर्यथास्थानं सुरादयः ।

एत्य नत्वा सहस्राक्षः इति स्वामिनमस्तवीत् ॥ ४ ॥

धमधिर्मौ विना नागं विनागेन मुखं कुतः ।

मुखाद्विना न वक्तृत्वं तच्छास्तारः परे कथम् ॥ ५ ॥

अदेहस्य जगत्सर्गे प्रवृत्तिरपि नोचिता ।

न च पयोजनं किञ्चित् स्वातंत्र्यात् पराङ्मया ॥ ६ ॥

by the order of some other person. If Ísvara creates the Universe, simply out of amusement, then, he deserves to be designated as a child full of mirth and if he has created the Universe out of compassion towards all living beings, he should not show his mercy towards some, and make others miserable by his evil will. All must be made equally happy. O Lord ! What sort of mercy is it, when the all-compassionate benevolent Creator of the Universe, overwhelms the unfortunate living beings with the agonies of disease, poverty, and birth in low families full of innumerable miseries, caused by himself ? Now, suppose, Ísvara-the Creator of the Universe-makes people happy or miserable only in accordance with their good or evil deeds, then he is not independent like our-self. Besides, if this diversity of existences in this world is caused by the agency of various Karmans, then, where is the earthly use of the Almighty Ísvara who is enthroned as the Creator of the Universe ? Or else, in

क्रीडया चेत्प्रवर्तेत रागवान् स्यात्कुमारवत् ।
कृपयाथ सृजेत्तर्हि मुख्येव सकलं सृजेत् ॥ ७ ॥

दुःखदौर्गत्यदुर्योनिजन्मादिवलेशविह्वलम् ।
जनं तु सृजतस्तस्य कृपालोः का कृपालुता ? ॥ ८ ॥

कर्मापेक्षः स चेत्तर्हि न स्वतंत्रोऽस्मदादिवत् ।
कर्मजन्ये च वैचित्र्ये किमनेन शिखंडिना ? ॥ ९ ॥

अथ स्वभावतो वृत्तिरवितर्क्या महेशितुः ।
परीक्षकाणां तर्ह्येष परिक्षापेक्षदिडिमः ॥ १० ॥

सर्वभावेषु कर्तृत्वं ज्ञातृत्वं यदि संमतम् ।
मतं नः सन्ति सर्वज्ञाः शुक्ताः कायभृतोऽपि च ॥ ११ ॥

सृष्टिवादकुहेतुवाकमुन्मुच्येत्यप्रमाणकम् ।
त्वच्छासने रमन्ते ते येषां नाथ प्रसीदसि ॥ १२ ॥

case, if all the activities of arrangements in this creation of the *Iśvara*, are caused naturally without the help of any other agent, then, there will be a question of the existence of *Iśvara* only in name; and then, it will be the subject of a critical investigation. If an Omniscient is taken as the Creator of the Universe, then, we fully agree with the proposal. Because, *Sarvajnas* (omniscients) are of two kinds viz 1. *Mukta* (Liberated) and 2. *Déhadhārī* (with a body). O Lord ! Those who have good fortune to abandon the *Śrīṣṭi-vāda* (Belief in *Iśvara* as the Creator of the Universe), and join your Religious Creed, very happily pass their days under your supreme guidance.

*Stuti by King Hasti-pāla

When Indra had finished his stuti King Hasti-pāla of Apāpā Nagarī, began to eulogise Śramaṇa Bhagavāna Mahāvira as follows:-

O Lord ! You are a *Sarvajna* (Omniscient) I need not entre-at you with sweet gentle words. I may as well, say a few harsh words for the purification of my Soul. O Lord ! You are not

इति स्तुत्वा मुनासीरे स्थितेऽपापापुरीपतिः ।

हस्तिपालनृपोऽप्येवं वीरस्वामिनमस्तवीत् ॥ १३ ॥

न परं नाम मुद्वेव कठोरमपि किंचन ।

विशेषज्ञायं विद्वप्यं स्वामिने स्वान्तशुद्धये ॥ १४ ॥

न पक्षिपशुसिंहादिवाहनासीनविग्रहः ।

न नैश्वक्त्रमात्रादिविकारविकृताकृतिः ॥ १५ ॥

न शूलचापचक्रादिशस्त्राङ्ककपल्लवः ।

नाङ्गनाकमनीर्याङ्गपरिष्वङ्गपरायणः ॥ १६ ॥

न गर्हणीयचरितप्रकंपितमहाजनः ।

न प्रकोपप्रसादादिविडम्बितनरामरः ॥ १७ ॥

seated on a bird, or an beast, or on a lion. Your eyes, month, or the limbs of your body are not distorted by sensual passions. Your blessed hands are not defiled by keeping a tri-śūla (trident) or a dhanuṣya (a bow and arrow), or a Cakra (discus) for fighting with enemies. You are never ready to embrace the charming body of a young handsome girl. Besides, you have never made honourable persons to shudder at a censurable conduct on your part. You are not adventurous in the creation, protection, and destruction of the Universe. you are not troubled with infirmities, like jesting, singing, dancing etc; You do not like them. Under the existing circumstances, how can any casual observer place you under the category of a déva (celestial being; deity). ?

Because, you are uery different from all other deities in every way. O Lord ! It is quite logical to say that a lea for a

न जगज्जननस्थेमविनाशविहितादरः ।

न लास्यहास्यगीतादिविप्लवोपप्लुतस्थितिः ॥ १८ ॥

तदेवं सर्वदेवेभ्यः सर्वथा त्वं विलक्षणः ।

देवत्वेन प्रतिष्ठाप्यः कथं नाम परीक्षकैः ॥ १९ ॥

अनुश्रोतः संरत्पर्णवृणकाष्ठादि युक्तिमत् ।

प्रतिश्रोतः श्रयद्वस्तु कया युक्त्या प्रतीयताम् ॥ २० ॥

अथवालं मन्दबुद्धिपरीक्षकपरीक्षणैः ।

ममापि कृतमेतेन वैयात्येन जगत्प्रभो ॥ २१ ॥

यदेव सर्वसंसारिजन्तुरूपविलक्षणम् ।

परीक्षन्तां कृतधियस्तदेव तव लक्षणम् ॥ २२ ॥

क्रोधलोभभयाक्रान्तं जगदस्माद्विलक्षणः ।

न गोचरो मृदुधियां वीदराग कथंचन ॥ २३ ॥

एवं स्तुत्वा हस्तिपाळे विरत्तेऽर्हमपश्चिमः ।

अपश्चिमागित्यकरोद्भगवान् धर्मदेशनाम् ॥ २४ ॥

piece of grass or a piece of wood etc will be floating in water when it goes along the direction of the current of water, but is it logical to say that it will float nicely against the current of water ? But O Lord ! What is the use of an examination by such dull-witted observers ? Enough with my attempt also. Because, you possess very noble attributes which are quite different from all other Samsāri (worldly) beings. The entire world is full of anger, greed, and fear. You do not have any of them. But O Lord ! Although you are perfectly destitute of Rāga (love) and Dvēśa (hatred), you are not so easily understandable by persons with small intellect. Only sharp-witted individuals can easily find out and critically observe the innumerable virtuous qualities which you naturally possess, to qualify yourself as a Mahā-dēva (a Great God).

The above-named two stutis (adoratory hymns) have been quoted from *Triṣ-aṣṭhi Śalakā Puruṣa Caritram of Ācārya Mahārāja Śrīmān Hēmacandrācārya Sūri and explained, as they contain some important tenets of the Jaina Religion. The first deals with the Jaina explanation of the Doctrine of Sriṣṭi-vāda (Iśvara as the Creator of the Universe) and teaches in a few logical arguments how the doctrine does not hold good. It shows that the Universe has not been created by Iśvara or by any other person. But it exists as it is now, from times immemorial, and Śramaṇa Bhagāvāna Mahāvira has also taught in that light. The second one, shows the traits of the various deities of Other Faiths, and by indicating that the Vira-rāga (the Jīnēśvara utterly destitute of Rāga (love)) and Dvēśa (hatred) does not possess any of these undeserving vices. It clearly brings forward some of the most elementary virtuous qualities which an individual Soul must necessarily possess before he or she becomes fit for adoration and worship. All the Tirthankaras have undergone that Test. The mass of their meritorious deeds in the realm of

Universal Brotherhood, and of their austerities, was so great that thousands of human and celestial beings will fall at their blessed feet with a low bow.

Dharma Déśanā

Śramaṇa Bhagavāna Mahāvira, then, delivered Dharma Déśanā (Religious Sermon).

पुमर्था इह चत्वारः कामार्थौ तत्र जन्मिनाम् ।

अर्थभूतौ नामधेयादनर्थौ परमार्थतः ॥ २५ ॥

अर्थस्तु मोक्ष एवैको धर्मस्तस्य च कारणम् ।

संयमादिर्दशविधः संसाराभोधितारणः ॥ २६ ॥

अनन्तदुःखः संसारो मोक्षोऽनन्तसुखः पुनः ।

तयोस्त्यागपरिमासिहेतुर्धर्मं विना न हि ॥ २७ ॥

मार्गं श्रितो यथा दूरं क्रमात् पंगुरपि व्रजेत् ।

धर्मस्थो घनकर्मापि तथा मोक्षमवाप्नुयात् ॥ २८ ॥

त्रिषष्टिशलाकापुरुषचरित्रम्—

पर्व-१० सर्ग १३.

1. Pumarthâ iha catvāraḥ Kāmārthau tatra janminām.
Arthabhûtau nāmadhēyad anarthau parmārthataḥ. 25
2. Arthastu Mokṣa evaiko dharmastasya ca kāraṇam
Sāmyamādi-r-daśavidhaḥ Samsārām bhodhitāraṇaḥ 26.
3. Ananta-duḥkhaḥ Samsāro, Mokṣo anantasukhaḥ pnnah
Tayostyāga-pariprāpī hetu-r-dharmam vinā na hi. 27.
4. Mārgam śrito yathā dūram kramāt paṅgu-r-api vrajēt.
Dharmastho ghanakarmāpi tathā Mokṣamavāpnuyāt. 28.

Trans.—There are four aims of existence for human beings in this world. They are 1. Dharma (moral duty) 2. Artha (wealth) 3. Kāma (desire for pleasure) and 4. Mokṣa (Final Emancipation). Out of them, Kāma and Artha are unprofitable and injurious. They are nominal aims. Only Mokṣa can be styled as the chief aim and Dharma leads to it. Dharma mainly consists in due observance of ten kinds of moral duties such as Saṁyama (self-restraint), and it helps any one to cross the Ocean of Saṁsāra. Renunciation of worldly objects and the attainment of Mokṣa (Final Emancipation) cannot be accomplished without the help of Dharma. Just as a lame man can go far in the right direction with the help of a vehicle, in the same manner, any one, heavily burdened with Evil Karmas can attain Mokṣa by leading a rigid virtuous life.

Eight Dreams of King Hasti-pāla.

One day, after the assembly had dispersed, King Hasti-pāla gave an account of the eight dreams that he had seen during the night before Śramaṇa Bhagavāna Mahāvira, and very humbly requested the Worshipful Lord, to explain to him, the meaning of the dreams with regard to himself and to the circumstances affecting Bhārata-varṣa in particular. The detailed account given by Śramaṇa Bhagavāna Mahāvira and beautifully recorded in Tris-aṣṭhi Śālaḥka Puruṣa Caritra-Parva 10. Sarga 13. (verses 30 to 216) is very interesting and it throws some light on the events of the present generation. The reader is requested to peruse the account.

— 2. —

Nirvāṇa.

One by one, three months of the rainy season had already passed. The first half of the fourth month had nearly passed. It was the Amāvāsyā day i.e. fifteenth day of dark-half of Kārtika māsa (month of Kārtika) or the Amāvāsyā (fifteenth day of the dark-half of Āso-māsa according to Gujerāti Calculation) which is usually accepted as the Divālī Day by all communities in India.

१२२ तेणं कालेणं तेणं समएणं समणे भगवं महावीरे अट्ठियगामं
नीसाए पढमं अंतरावासं वासावासं उवागए, चम्पं यं पिट्ठचम्पं छ नीसाए च
तजो अंतरावासे वासावासं उवागए. वेसालिं नगरिं वाणिज्यगामं च नीसाए
दुवाळस अंतरावासे वासावासं उवागए, रामगिहं नगरं नालंदं च बाहिरियं
नीसाए चउद्दस अंतरावासे वासावासं उवागए, छ मिहिलाए, दो भद्धिआए,
एगं आलंभियाए, एगं सावत्थीए, एगं पणिअभ्रमीए, एगं पावाए मज्झिमाए
हत्थिवाळस्स रन्नो रज्जुगसभाए अपच्छिमं अंतरावासं वासावासं उवागए
॥ १२२ ॥

१२३ तत्थ णं जे से पावाए मज्झिमाए हत्थिवाळस्स रन्नो रज्जुगसभाए
अपच्छिमं अंतरावासं वासावासं उवागए ॥ १२३ ॥

१२४. तस्स णं अंतरावासस्स जे से वासाणं चउत्थे मासे सत्तमे
पक्खे कत्तिअबहुळे, तस्स णं कत्तियबहुळस्स पन्नरसीपक्खे णं जा सा चरमा
रयणी, तं रयणिं च समणे भगवं महावीरे कालगए विइक्कंते समुज्जाए,
छिन्नजाइ-जरा-मरणबंधणे, सिद्धे, बुद्धे, मुत्ते, अंतगडे, परिनिव्वुडे, सन्व-
दुक्खप्पहीणे, चंदे नामं से दुच्चे संवच्छरे, पीइवद्धणे मासे, नदिंवद्धणे
पक्खे, अगिग्वेसे नामं दिवसे, उवसमिति पवुच्चइ, देवाणंदा नामं सा रयणी
निरतित्ति पवुच्चइ, अच्चे लवे, मुहुत्ते पाणू, थोवे सिद्धे, नागे करणे, सन्व-
द्वसिद्धे मुहुत्ते, साइणा नक्खत्तेणं जोगमुवागएणं कालगए विइक्कंते जाव
सन्वदुक्खप्पहीणे ॥ १२४ ॥

i 22. Tēṇam kālēṇam tēṇam samaēṇam Samanē Bhagavana
Mahāvīrē Atthiyagamam nīsāē paḍhamam antarāvāsam vāsāvāsam
uvāgaē / Campam ca Piṭṭha Campam cha nīsāē tao antarāvāsē
vāsāvāsam uvāgaē / Rāyagīham Nagaram Nālandam ca bāhīriya
nīsāē cauddasa antarāvāsē vāsāvāsam uvāgaē Vesālim Nagarim
Vāṇiyya-gāmam ca nīsāē duvālasa antarāvāsē vāsāvāsam uvāgaē
cha Mihilāe, do Bhaddiāē ēgam Ālambhiyāē, ēgam Sāvattthiē,
ēgam Paṇiya bhūmiē, ēgam Pāvāē majjīmāē, Hatthivālassa ranno
rajjugasabhāē apacchimam antarāvāsam vāsāvāsam uvāgaē. 122.

123. Tattha ṇaṃ jé sé Pāvāe majjhīmāe, Hatthivālassa ranno rajjuga-sabhāe apacchimam antarāvāsam vasāvāsam uyāgaé 123.

124. Tassa ṇam antarāvāsassa jé sé vāsāṇam cauttihé māsé sattamé pakkhé Kattiya bahulé, tassa ṇam Kattiya bahulassa pan-narsī pakkhé ṇam jā sā caramā rayañi, tam rayañim ca ṇam Samaṇé Bhagavam Mahāvīre kālagaé viikkantē samujjāe, chinna Jāi-Jarā-maṇa bandhaṇé, Siddhé, Buddhé, Mutté, Anta-gaḍé, parinivvudé savvadukhappahīṇé, Candé nāmé sé duccé samvatsaré, Piyaḍaṇsaṇé māsé, Nandivaddhané pakkhé Aggivésé nāmam divasé, Uvasamitti pavuccai, Dévaṇandā nāmam sā rayañi nīratitti pavuccai, Accé lavé, Muhutté Pāṇū, Thové Siddhé, Nāgé Karaṇé Savaṭṭhasiddhé Muhutté Saiṇā nakkhattēṇam jogamuvāgaēṇam kālagaé viikkanté jāva savvadukhappahīṇé. 124.

Trans. 122. During that age, at that time, Śramaṇa Bhagavāna 'Mahāvīra did the varṣā-vāsa (living during the four months of the rainy season) at the following places:—One (1) at Asthika grāma; three (3) at Campā and Priṣṭha Campā; twelve (12) at Vaiśālī and Vāṇijyagrāma; fourteen (14) at Rājagriha and Nālandā; six (6) at Mithilā; two (2) at Bhadrīkā; one (1) at Ālam-bhikā; one (1) at Śrāvastī; one (1) at Vajrabhūmi; and one (1) at Vajrabhūmi; and one (1) the last rainy season, the Venerable Lord did at the rajjuga-sabhā (the hall for clerks) of King Hāstipāla in Madhyama Pāvā.

TABLE.

Asthika-grāma.
Campā and Priṣṭha Campā.
Vaiśālī and Vāṇijya-grāma.
Rājagriha and Nālandā.
Mithilā Nagari
Bhadrīkā Nagari.
Ālam-bhika.
Śrāvastī.
Vajrabhūmi.
Madhyama Pāvā-pūri.

1
3
12
14
6
2
1
1
1
1
1

123. At the time when (Śramaṇa Bhagavāna Mahāvīra stayed at the rajjugasabhā (hall for clerks) of King Hastipāla at Madhyama Pāvā, for the final rainy season.

124. During the fourth month and the seventh fortnight of the four months, stay during the rainy season i. e. dark-half of the month of Kārtika or the fifteenth day of the dark-half of the month of Kārtika (dark-half of Āso month according to Gujerāti calculation) during the last night (of the fortnight) Śramaṇa Bhagavāna Mahāvīra, kālagaé died (left human body and became free from worldly existence) viikkanté (emerged from Saṁsāra); samujjāé (ascended high completely without returning back) chinna jāi-jarā-maraṇa bandhané (became one whose bondage of birth, old age, and death is destroyed) Siddhe (became one whose aim is accomplished) Buddhé, became well-versed in True Knowledge) Mutté (became free from taking frequent existences) antagaḍe (ended all miseries) parinivvudé became perfectly free from all pains) relating to body and mind) At that time, the Samvatsara (year was the second Candra of an yuga of five years. The month was Pritivardhana (Kārtika); the fortnight was Nandivardhana, the day was Agnivéśya (it is also called Upasāma); the night was Dēvaṇandā (that night of Amāvāyā is also called Nirati); the lava (period of time equal to 7 stokas or 49 breaths) was named Arca the Muhurta named Prāṇa, Stoka (a period of 7 breaths) named Siddha and Karāṇa (any of the eleven divisions of the day) named Nāga; and when Mūhurta named Sarvārtha-siddha was in conjunction with nakṣatra named Svāti, Śramaṇa Bhagavāna Mahāvīra kālagaé-died-left human body and became free from worldly existences) viikkanté (emerged from Saṁsāra) till savvadukkhappahīṇé (became one whose bodily and mental pains have been completely destroyed). 124.

Names of Samvatsaras in a Yuga (of five years)

1 Candra
*2 Candra
3 Abhivardhita

4 Candra
5 Abhivardhita

Names of Months

Commencing with Śrāvaṇa

1 Abhinandana	7 Śobhana
2 Supraṭiṣṭha	8 Haimavān
3 Vijaya	9 Vasanta
*4 Pritivarddhana	10 Kusama-sambhava
5 Śréyān	11 Nidāgho
6 Śisira	12 Vana-virodhī

Names of the Days of the Fort-night

1 Pūrvāngasiddha	9 Saumanasa
2 Manōrama	10 Dhanañjaya
3 Manohara	11 Artha-siddha
4 Yaśobhadra	12 Abhijita
5 Yaśodhara	13 Ratyaśana
6 Saṛva-kāma samruddha	14 Śaṭañjaya
7 Indra	*15 Agniveśya
8 Mūrdhābhiṣikta	

Nights of the Fort-night

1 Uttamā	9 Jayanti
2 Su-nakṣatrā	10 Aparājita
3 Ilāpatyā	11 Icchā
4 Yaśodharā	12 Samāhārā
5 Sammanasī	13 Téjā
6 Śrisambhūtā	14 Ati-téjā
7 Vijayā	*15 Dēvāṇandā
8 Vaijayanti	

Names of Mūhurtas

1 Rudra	16 Ānando
2 Śréyān	17 Vijayo
3 Mitra	18 Vijayaséna
4 Vayu	19 Prājāpatya
5 Su-pratīto	20 Upasama

6 Abhicandra	21 Gandharva
7 Māhendra	22 Agnivēśya
8 Balavān	23 Śata-vriṣabha
9 Brahma	24 Ātahavān
10 Su-staya	25 Arthavān
11 Iśāna	26 Rīṣavān
12 Stvaṣṭā	27 Bhamua
13 Bhāvitātmā	28 Vriṣabha
14 Vaisravaṇa	*29 Sarvārtha-siddh
15 Vārūna	30 Rākṣasa



१२५. जं रयणिं च णं समणे भगवं महावीरे कालगए जाव सव्व
दुक्खप्पहीणे सा णं रयणी बहूहिं देवेहिं देवीहिं य ओवयमाणेहिं य उप्पय-
माणेहिं य उज्जोविया यावि हुत्था ॥ १२५ ॥

१२६. जं रयणिं च णं समणे भगवं महावीरे कालगए जाव सव्व
दुक्खप्पहीणे सा णं रयणी बहूहिं देवेहिं देवीहिं य ओवयमाणेहिं उप्पय-
माणेहिं य उप्पिजलगमाणभूया कहकहगभूया यावि हुत्था ॥ १२६ ॥

125. Jam rayañim ca ñam Samaṇi Bhagavam Mahāvīrē
kālagāē jāva savvadukkhappahīṇē sā ñam rayañi bahuhim dévéhim
dévihi ya ovayamāṇéhim ya uppayamāṇéhim ya ujjoviyā yāvi
hutthā 125.

126. Jam rayañm ca ñam Samaṇé Bhagavan Mahāvīrē
kālagāē jāva savvadukkhappahīṇé sā ñam rayañi bahuhim dévéhim
dévihim ya ovayamāṇéhim uppayamāṇéhim ya uppinjalagamāṇa-
bhūya kahakahagabhūyā yāvi hutthā. 126.

Frahs-125. The night during which, Śramana Bhagavāna Mahāvira kālagāe died (left human body and became free from worldly existences) till savvadukkhappahīṇé (became one whose bodily and mental pains had become completely destroyed) was beaming with light by numerous gods and goddesses descending from the skies and ascending it.

126. The night during which Śramaṇa Bhagavāṇa Mahāvīra kālagaé—died (left human body and became free from worldly existence) till savvadukkhappahiné (became one whose bodily and mental pains had become completely destroyed) became troublesome by the joyous bustling sound of gods and goddesses descending from the skies and ascending it.

१२७. जं रयणिं च णं समणे भगवं महावीरे कालगए जाव सम्ब-
दुक्खप्पहीणे, तं रयणिं च णं जिह्वस्स गोयमस्स इंदभूइस्स अणगारस्स अंते-
वासिस्स नायए पिज्जबन्धणे वुच्छिन्ने अणंते अणुत्तरे जाव केवलवरनाणदं-
सणे समुप्पन्ने ॥ १२७ ॥

127. Jam rayanim ca ṇam Samaṇé Bhagavan Mahāvīrē kālagaé jāva savvadukkhappahiné, tam rayanim ca nam jittassa Goyamassa Indabhūissa anagārassa antévāsissa Nāyaé piṇṇa-bandhaṇe vucchiṇṇé aṇantē aṇuttarē jāva Kēvala vara. Nāna Daṃsaṇé samuppanné 127.

Trans. 127. During the night in which Śramaṇa Bhagavāṇa Mahāvīra kālagaé—died (left the human body and became free from worldly existences) till savvadukkhappahiné (became one whose bodily and mental pains had become completely destroyed), when the bondage of affection of the chief disciple Indrabhūti Gautama towards Śramaṇa Bhagavāṇa Mahāvīra had become shattered, he attained the excellent matchless Kēvala Jñāna (Perfect Knowledge) and Kēvala Darśana (Perfect Perception) about innumerable objects.

It happened thus :—At the time of his Nirvāṇa, Śramaṇa Bhagavāṇa Mahāvīra had sent Gaṇadhara Mahārāja Indrabhūti Gautama, to a village with the object of instructing a Brāhmaṇa named Dévaśarmā. When, on his return back from the village, Gaṇadhara Mahārāja Indrabhūti Gautama heard, on the way, the news of the Nirvāṇa of Śramaṇa Bhagavāṇa Mahāvīra at Pavāpuri, he stood benumbed for a while as if struck by a Vajra (Indra's thunder-bolt, and began to lament thus :—

Lamentations of Indrabhūti Gautama

प्रसरति मिथ्यात्वतमो, गर्जन्ति कुतीर्थकौशिका अथ ।

दुर्मिक्षदमरवैरादि-राक्षसाः प्रसरमेव्यन्ति ॥ १ ॥

1. Pjasarati Mithyātva-tamo, garjanti ku-thīrth kauśikā adya
Durbhikṣa-damara-vairādi-rākṣasāḥ prasaramévyanti 1.

1. Hence-forward, the darkness of Mithyātva (Wrong Belief) will spread; the owl-like heretics will roar boisterously, and evil spirits in the form of famine, tumult, and animosity etc will break out 1.

२ राहुग्रस्तनिशाकरमिव गगनं दीपहीनमिव भवनम् ।

भरतमिदं गतशोभं, त्वया बिनाऽद्यप्रभो ! जज्ञे ॥ २ ॥

2. Rāhu-grasta niṣākaramiva gaganam digahīnamiva bhavanam
Bharatamidam gata-śobham tvayā vinā aya Prabho ! jajñe 2

2. O Lord ! I now consider the Bharata-kṣétra without you to be destitute of splendour like the Moon seized by Kāhu or like a palace without a lamp.

३ कस्यांह्रिपीठे प्रणतः पदार्थान् पुनः पुनः प्रश्नपदीकरोमि ?

कं वा भदन्तेति वदामि ? को वा, मां गौतमेत्याप्तगिराऽथवक्ता ? ॥ ३ ॥

- 3 Kasyānhripīṭhēprāṇataḥ padārthān punaḥ punaḥ
praśnapadīkaromi ?

Kām vā bhadantéti vadāmi ? Ko vā mām

Gautamétyāptagirā'athavaktā ? 3.

3. Bowing down gently at whose lotus-like feet, will I very repeatedly ask series of questions ? Whom will I address as Bhadanta (Venerable Sire) ? Who will hence-forth call me as, Gautama by a speech suitable for trustworthy persons ?

हा ! हा ! हा ! वीर ! किं कृतं ? यदीदृशेऽवसरेऽहं दूरीकृतः, किं
मांडकं मंदयित्वा बालवतयाञ्चलेंऽलगिष्यं ? किं केवलमागममार्गिष्यं ? किं

मुक्तौ संकीर्णं भवविष्यत् ? किं वा तव भारोऽभविविष्यत् ? यदेवं मां विमुच्य
गतः, एवं च वीर ! वीर ! इति कुर्वतो वीर ! इति मुखे लज्जं मोतमस्य,
तथा च हुं ज्ञातं—वीतरागा निःस्नेहा भवन्ति, ममैवायं अपराधो यन्मया
तदा भुतोपयोगो न दत्तः, धिगिमं एकपाक्षिकं स्नेहं, अलं स्नेहेन, एको-
ऽस्मि, नास्ति कश्चन मम, एवं सम्यक् साम्यं भावतस्तस्य केवलमुत्पेदे—

Ha ! Ha ! Vira ! Kim kritam ? Yaddrisé, avasaré aham
dûrikritah ? Kim māṇḍakam māṇḍayitvā bālavat tavāncalé ajag-
hnyam ? Kim Kévala bhāgama mārgisyam ? Kim Muktau samkī-
rṇam abhaviṣyat ? Kim vā tava bhāro abhaviṣyat ? Yadvam
mām vimucya gataḥ Evam ca Vira ! Vira ! iti kurvato Vira !
iti mukhé lagnam Gautamasya, tathā ca hum jñātam—Vita-rāga
niḥsnéha bhavanti mamaivāyam aparādho, yammayā tada śruto
payo go na dattaḥ. Dhig imam ékapāṣikam snéham, Alam sné-
hena. Ekosmi, nāsti kaścana mama evam samyak sāmyam bhā-
vatasya Kēvalam utpédé.

Trans—Alas ! Alas ! Alas ! O Vira ! What has been done ?
That I have been removed to a distance at such an opportunity.
Arranging a circle will I cling like a child to the border of
your cloth ? Will I ask for a share in Kēvala Jñāna ? Will
there be an over-crowding in Mukti (Place of Final Emancip-
ation) ? Or, will I become a burden to you that you went
away, leaving me off thus.

While lamenting thus, with the word Vira ! Vira ! Clinging
to his mouth, Gaṇadhara Mahārāja Inḍrabhūti Gautama said—I
know. Vitarāgas (those who are exempt from Rāga (love)
and Dvēṣa (hatred) are devoid of affection The fault lies with
me that I did not, at that time, know it through the medium of
Scriptural Knowledge. Fie on such one-sided affection ! Enough
of affection now. I am alone. I have none who-so-ever as
mine. While he was thus completely engrossed in religious med-
itation with a equilibrium of mind, Gaṇdhara Mahārāja Inḍra-
bhūti Gautama acquired Kēvalam (Perfect Knowledge).

It is said—

मुक्खमग्गपवण्णामं सिणेहो वज्जसिखला ।

वीरे जीवंतए जाओ, गोअमो जं न केवली ॥ १ ॥

1, Mukkha-magga pavaṇṇaṇam siṇēho vajja siṅkhala
Virē jīvantaē jāo, Goamo jam na Kēvali.

1. For persons aiming at the acquisition of Mukkha-magga (the Path of Final Liberation) affection is a bondage of adamant. Because as long as Vira Paramātmā lived, Gautama could not become a Kévalin.

In the morning Indra and others celebrated the festival of the auspicious occasion of the acquisition of Kévala Jnāna (Perfect Knowledge).

Here a poet says,

अहंकारोऽपि बोधाय रागोऽपि गुरुभक्तये ।

विषादः केवलायाभूत् चित्रं श्रीगौतमप्रभोः ॥ १ ॥

1. Ahaṅkāro api bodhāya Rāgo api Guru-bhaktayē
Viṣādaḥ Kēvalāya abhūt, cīrtam Śrī Gautama-prabhoḥ ।

1 The self-conceit of Gaṇadhara Mahārāja Indrabhūti Gautama (shown at the moment of hearing the mention of another Sarvajna (Omniscient) resulted in the acquisition of Right Knowledge. His affection (for Śramaṇa Bhagavāna Mahāvira) resulted in faithful devotion towards his Master, and his despair (at the moment of hearing the news of the Nirvāna (Final Emancipation) of Śramaṇa Bhagavāna Mahāvira bore fruit in the form of Kévala Jnāna (Perfect Knowledge). Everything relating to Gaṇadhara Mahārāja Gautama Prabhu is wonderful.

१२८. जं रयणिं च ज्मं समणे भगवं महावीरे काकगए जाव सण्व-
दुक्खं पहीणे तं रयणिं च नवमल्लई नवळेच्छई कासी-कोसलगा अट्टारस वि
गणरायाओ पाराभोअं पोसहीववासं पडुविसु, गए से मावुज्जोए दवुज्जोअं
करिस्सामो ॥ १२८ ॥

128 Jam rayanīm ca ṇam Samaṇé Bhagavan Mahāvīré kálagaé jāva savva-dukkhappahīṇé tam rayanīm ca Nava Mallā, Nava Lecchai, Kāsi-Kosalagā aṭṭhārasa va Gaṇa-rayaṇo Amāvāsāé parābhoyam Posahovāsam patthavinsu, gae sé bhāvujjōé davvujjoyam karissāmo. 128.

Trans 128. During the night in which Śramaṇa Bhagavāna Mahāvīra, kálagaé-died (left the human body and became free from worldly existences) till savvadukkhappahīṇé (became one whose bodily and mental pains were destroyed), the nine Mallāki kings of Kāsi and the nine Lecchaki kings of Kosala—the kings of the eighteen Republican States—had come there. They did Pauṣadha Upavāsa capable of making an end of Samsāra. At the same time, they did illuminations at night. From that night onwards, Dipotsava (illumination at night on the Dīvalī Day has commenced. In the morning of the next day i. e. Kārtika sud 1.—first day of the month of Kārtika—the New year's Day) of India—the gods celebrated the festival of the acquisition of Kēvala Jñāna (Perfect knowledge) by Gaṇadhara Maharaja Indrabhūti Gautama—On the next day i. e. on the second day of the bright—half of the month of Kārtika, Sudarśanā—sister of King Nandivardhana—invited for dinner her brother King Nandivardhana who was deeply grieved on hearing the news of the death of his brother Śramaṇa Bhagavāna Mahāvīra Swāmi at her house with the object of lessening his sorrow. From that day onward, the parva (auspicious day) of Bhrātri Bija in which the sister entertains her brother for dinner is current in India—

१२९. जं रयणिं च णं समणे भगवं महावीरे जाव

तं रयणिं च णं खुदाए भासरासा नाम महागहे दोवासहस्सद्धिरे समणस्स
भगवओ महावीरस्स जम्ममवत्तं संकंते ॥ १२९ ॥

129 Jam rayanīm ca ṇam Samaṇe Bhagavāne Mahāvīre jāva savvdukkhappahīṇe tam rayanīm ca ṇam khuddāé Bhāsa-rasi nāmé khuddāé dovasasahassatthiē Samāṇasa Bhagavas Mahāvīr-assa jammanakkhattam saṅkaṇṭé 129.

Trans 129. During the night in which Śramaṇa Bhagavāna Mahāvira kāla-gaé-died (left human body and became free from worldly existences) etc. a cruel great planet named Bhasma-rāṣi-with a period of occupation of two thousand years at one constellation-had approached the Uttarā Phālguni-nakṣatra-the Birth constellation of Śramaṇa Bhagavāna Mahāvira.

Graha (Planets)

The planets are eighty- eight in number they are:—

- | | |
|--------------------|--------------------|
| 1. Aṅāraka | 27. Rūpi |
| 2. Vikālaka | 28. Rūpavabhāsa |
| 3. Lohitākṣa | 29. Bhasma |
| 4. Sanaiścara | *30. Bhasma-rāṣi |
| 5. Ādhunika | 31. Tila |
| 6. Prādhunika | 32. Tilapusparvaṇa |
| 7. Kaṇa | 33. Daka |
| 8. Kaṇaka | 34. Daka-varna |
| 9. Kaṇakaṇaka | 35. Kārya |
| 10. Kaṇa-vitāṇaka | 36. Vandhya |
| 11. Kaṇa-Santanaka | 37. Indrāgni |
| 12. Soma | 38. Dhūmakētu |
| 13. Sahita | 39. Hari |
| 14. Āsvāsana | 40. Piṅgaia |
| 15. Kāryopaga | 41. Budha |
| 16. Karburaka | 42. Śukra |
| 17. Ajaharaka | 43. Brihaspati |
| 18. Dundubhaka | 44. Rahu |
| 19. Śaṅkha | 45. Agasthi |
| 20. Śaṅkhanābha | 46. Mānavaka |
| 21. Śaṅkhavarṇābha | 47. Kāmasparśa |
| 22. Kāmsa | 48. Dhura |
| 23. Kāmsanābha | 49. Pramukha |
| 24. Kāmsavarṇābha | 50. Vikata |
| 25. Nīla | 51. Visandhi kalpa |
| 26. Nīlāvabhāsa | 52. Prakalpa |

53. Jāṭāla	71. Viraja
54. Aruṇa	72. Aṣoka
55. Agni	73. Vita-ṣoka
56. Kāla	74. Vītata
57. Mahākāla	75. Vīvastra
58. Svastika	76. Viṣāla
59. Sauvastika	77. Śāla
60. Vardhamāna	78. Su-Vrata
61. Pralamba	79. Anivriti
62. Nityā-ṭoka	80. Eka-jati
63. Nityo-ta	81. Dvi-jati
64. Svayamprabha	82. Kara
65. Avabhāsa	83. Karaka
66. Śrēyaskara	84. Rāja
67. Kṣēmaṅkara	85. Argala
68. Ābhaṅkara	86. Puṣpa
69. Prabhaṅkara	87. Bhāva
70. Arāja	88. Kētu

१३०. जप्पभिहं च णं से खुदाए भासरासी महागहे दोवाससहस्स
समणस्स भगवओ महावीरस्स जम्भनक्खत्तं संकेते, तप्पभिहं च णं समणाणं
निग्गंथाणं निग्गंथीण य नो उदिए उदिए पूयासकारे पवत्तइ ॥ १३० ॥

130. Jappabhiim ca ṇam sé khuddāe Bhāsa-rāsi mahagahē
do-vāsasahassattṇiī Samānassa Bhagavah Mahāvīrassa Jamam-
nakkhatam saṅkaṇṭe, tappabhiim ca ṇam samanānam niggan-
thāṇam nigganthīna ya no udiē, udiē pūyāsakkāro parattai 130.

Trans. 130 Commencing with the time when the cruel
great planet Bhasma-rāsi approaches the janma-nakṣatra (Birth-
Constellation) - Uttarā Phālgunī-of Śramana Bhagavāna Mahā-
vīra, there will be ever-increasing respect and hospitality for
Sādhus (Monks) and Sādhvis (Nuns).

*अत एव शक्रेण स्वामी विज्ञप्तो-यतं क्षणं आयुर्वर्द्धयत चेन भवत्सु
जीवत्सु भवत्सु जन्मनक्षत्रं संक्रान्ते भस्मराशि ग्रहो भवत्सु सासनं वीक्षयतु न

सहयति; ततः प्रष्टुणोक्तं— न खलु स्रक् ! कदाचिदपि इदं भूतपूर्वं यत् स्रक्त्रीणि
आयुर्जिनेन्द्रैरपि वर्द्धयितुं शक्यते, ततोऽवश्यंभाविनी तीर्थवाधा भविष्यत्येव,
किन्तु षट्सहस्रद्वये पूर्णे मज्जन्मनक्षत्रात् भस्मग्रहे व्यतिक्रान्ते च त्वत्समापित
कालकिपुत्रधर्मदत्तराज्यादारभ्य साधुसाध्वीनां उदितोदितः पूजासत्कारो
भविष्यतीति ॥ १३० ॥

Ataeva Śakrēṇa svāmi vijñapto—Yatkṣaṇam āyu-r-varḍhayata
yēna bhavatsu jivatsu bhavatjanma nakṣatram samkrāpto Bhas-
ma-rāśi graho bhavat śāsanam pīdayitum na śakṣyati ; tatāh
Prabhunā uktamna khalu Sakra ! kadācidapiidam bhūta pūrvam,
yat prakṣinam āyu-r- jinendri-r-api varḍdhayitum śakṣyaté ; tato
avaśyam-bhāvinī tīrtha-bādhā bhaviṣyatyéva, kintu śadasīti-varśā-
yuṣi Kalkini ku-nipratau tvayā nigrihité sati, varśasahasra
dvayē, purné mat jama nakṣatrāt Bhasmagrahe vyatikrāntē ca
tvat stnāpita kalki putra Dharma-datta rājyādārahya sādhu
sādhuvinām uditodītaḥ pūjā satkāro bhaviṣyabīti 130

* स्वामिनो मोक्षसमयं विज्ञायासनकंपतः ।

सुरासुरेन्द्रास्त्रयेयुः सर्वेऽपि सपरिसदाः ॥ २२५ ॥

सहस्राक्षोऽश्रुपूर्णात्रः प्रणम्याथ जगद्गुरुम् ।

विरचय्यांजलिं मूर्ध्नि ससंभ्रममदोऽवदत् ॥ २२६ ॥

गर्भे जन्मनि दीक्षायां केवले च तव प्रभो ।

हस्तोत्तरधर्ममधुना तूज्जन्ता भस्मकग्रहः २२७ ॥

त्रिपद्यमानस्य जन्मनक्षं क्रामन् स दुर्ग्रहः ।

वार्षिष्यते ते सन्तानं सहस्रशरदामुमे ॥ २२८ ॥

प्रतिपाक्य तन्माथ तस्य संक्रमणक्षणम् ।

स यथा त्वत्प्रभावेण विफलो भवति ग्रहः ॥ २२९ ॥

कुम्भज्जाः कुम्भज्जाणि दुर्गहा यान्ति क्षत्तं ।

अग्नेश्चापि सर्वेऽहं इदि त्वां धारयन्ति ये ॥ २३० ॥

130. Sakrēndra with his eyes full of tears and with an anjali in front of his forehead, requested Śramaṇa Bhagavāna Mahāvira, saying—O Lord ! Please prolong your life in this Samsāra only for a moment; so that Bhasma Rāsi graha approaching your Janma-nakṣatra (Birth constellation) during your lifetime may not cause trouble to your religious adherents. Śramaṇa Bhagavāna Mahāvira replied :—Really Sakra ! this has never happened before, that it is ever possible even for Jinēndras (Tirthankaras) to prolong the life-limit which is being terminated. The inevitable distress to the congregation will surely occur. But after you have duly punished the wicked king Kalki, and when the cruel Bhasma Rāsi-graha has disappeared from your Janma nakṣatra after two thousand years from its appearance i. e. the reign of Dharma-datta-son of Balki-enthroned by you, there will be an ever-increasing respect and hospitality for Sādhus and Sādhvis.

१३१. जंया णं से खुण्ण जाव जम्मतक्खताओ विक्कंते भविस्सइ,
तया णं समणाणं निग्गंथाणं निग्गंथीणं य उदिए उदिए पूयासक्कारे
भविस्सइ ॥ १३१ ॥

131. Jaya ṇam sé khuddaē java jammanakkhatao viḷḷkanitē bhavissai tayā ṇam samaṇaṇam niggainthāṇam nigganṭhiṇam ya udīe udīe pūyasakkāro bhavissai, 131.

131 When the cruel graha (planet) has disappeared from the Janma nakṣatra (Birth Constellation) there will be an ever increasing respect and hospitality for Sādhus and Sādhvis.

१३२. जं रयणिं च णं समणे मगव महावीरे जाव सज्जदुक्खस्यहीणे
तं रयणिं च णं कुंथू अणुदही नामं समुप्पभा, जा ठिया अचक्खमाणा उडय-
त्थाणं निग्गंथाणं निग्गंथीणं य नो चक्खफासं इव्वमोणच्छइ जा अठिया
चक्खमाणा उडयत्थाणं निग्गंथाणं य निग्गंथाणं निग्गंथीणं य चक्खफासं
इव्वमोणच्छइ ॥ १३२ ॥

१३३. जं पासिप्ता बहुहिं निगंभहिं निगन्धीहि यं भक्ताइ पक्कस्सायाइ,
से किमाहु भंते ! अज्जप्पभिइं संजये दूराराइए भविस्सइं ॥ १३३ ॥

131 Jam rayañim ca ñam Samaṇé Bhagavam Mahāvīrē
java savvadukkhappahīṇé tam rayañim ca ñam kuntaū apuddharī
nāmam sāmuppannā, jā thiya acalemāṇā chaumatthāṇam
nigganthāṇam nigganthīṇam ca no cakkhuphāsam havvamāgacchai,
jaathiyā calanāṇā chaumatthāṇam nigganthāṇam ya nigganthīṇa
cakkhuphāsam havvamāgacchai.

133 Jam pāsittā bahāhim nigganthāṇam nigganthīhi ya bhaktāi
paccakkhāyāim. Sē kimāhu bhantē ! ajjappabhim samjame dūrāra-
haē bhavissai.

Trans. 132 During the night in which Śramaṇa Bhagavāna Mahāvīra-till savvadukkhappahīṇé (became one whose bodily and mental pains were completely destroyed), a variety of small creatures was produced which, if stationary and not moving, could not be, readily seen by Sadhus (monks) and Sādhvis (nuns) possessing imperfect knowledge, and which if un-stationary and moving are readily seen by them.

133. On seeing these minute creature swarming up, many Sādhus (Monks) and Sādhvis (nuns) did a vow of abstaining from food and materials till death. The pupil asks—O Worshipful Master! Why did they abstain from food and drink materials? The Guru Mahārāja replied :-Because, hence-forward saṃyama (ascetic life) will be accomplished with difficulty. The world will be full of numerous small creatures and it will be filled with a number of heretics making it quite unsuitable for true ascetics.

On knowing that the time of the Nirvāna of Śramaṇa Bhagavāna Mahāvīra was drawing near, Indra and Ganadhara Bhagavāns asked a number of questions to Śramaṇa Bhagavāna Mahāvīra and they were explained in details by him. An

accurate description of these subjects is given in Triṣaṣṭhi Śalākā Puruṣa Caritra of Ācārya Mahārāja Śrīman Hēmacandracārya Sūri to which the reader is requested to refer.

Śramaṇa Bhagavāna Mahāvira had observed a Chattha tapa (a two-days fasting). It was Amāvāsyā day of Kārtika, according to Gujerāṭi calculation it was Āmāvāsyā day of the month of Āso (Āśvin) i. e. the fifteenth day of the dark-half of Āso-popularly known as Divāli Day) and the planets were in conjunction with constellation named Svāti. Just before the time of His Nirvāṇa Śramaṇa Bhagavāna Mahāvira preached continuously for sixteen praharas hours) fifty-five (55) Adhyayanas (chapters) on Fruition of Puṇya karmans (Meritorious Deeds) and fifty-five (55) Adhyayanas on Fruition of Papa Karmans (Evil actions); and at the same time, the Venerable Lord preached thirty-six (36) Adhyayanas (chapters) known as Apristha Vyā-karaṇa (subjects not requested by any questions) and incorporated as Uttarādhyayana Sūtras. The thirty-seventh Adhyanyana named Pradhāna Adhyayana remained incomplete.

Knowing that His Nirvāṇa kāla was quite near, Śramaṇa Bhagavāna Mahāvira left the Samavasaraṇa and went to the Rajjuga Sabha of King Hastipāla. Sitting on a Devacchandaka (a platform two or three hands above the ground) in a Paryāṅkāsaṇa (squatting posture) Śramaṇa Bhagavāna Mahāvira remained in *Śukla Dhyāna (a meditation in which the Soul becomes perfectly pure by becoming free from all varieties of Karmas).

*In Śukla Dhyāna, the aspirant first learns to steady his thoughts on his own spirit (Soul; Ātmā) though he is yet unable to stop the changing of the yogas (activities of mind, speech, and body) or the shifting of the contemplative impulse between the object of thought and its verbal sign or mark.

Śukla Dhyāna is of four kinds viz-1 Prithakatva vitarka sa-vicāra 2. Ekatva vitarka ni-r-vicāra 3. Śukṣma kriyā a-pratipatti

Dhyāna is of four kinds viz 1. Ārtta Dhyāna (evil sorrowful meditation about undesirable objects, separation from most beloved persons or objects etc) 2 Raudra Dhyāna (cruel intentions of doing injury, killing etc) 3. Dharma Dhyāna (meditation about benevolent deeds, Universal Brotherhood, contemplation about soul etc) and 4. Śukla Dhyāna (constant meditation on the Most Excellent Bliss of Final Emancipation and the means of acquiring it). Each of these is, again, of four varieties. Śukla Dhyāna is of four kinds viz—1. Prithakatva vitarka sa-vicāra 2. Sūkṣma kriyā a-pratipāti, Only a Pūrvadhara (a Saint well-versed in four ten Pūrvas) with his immense knowledge of the Jaina Siddhāntas or a Kévalin (an eminent soul with Kévala Jñāna [Perfect Knowledge] is deservedly entitled to Śukla Dhyāna.

A Pūrvadhara can have access to the first and the second variety i. e. to the Prithakatva vitarka sa-vicāra and the Ekatva

and 4 Ucchinna kriyā a-nivartī. The primary form of self-contemplation is known as Prithakatva vitarka sa-vicāra and is the first limb of Śukla Dhyāna, When further progress has been made and the mind is steadied in the contemplation of only one thing which may be the object, its states, or its vermark and when there is no changing of yogas, the second limb of Śukla Dhyāna is accomplished which is termed Ekatva vitarka a-vicāra. This very speedily leads to the destruction of what are known, inimical or obstructive Karmas and results in the acquisition of Omniscience full and complete. Therefore, words and images are no longer, needed to enjoy blissful nature of one's own spirit, though there still exists the slightest tinge of the activity of the body-yoga, in the feeling of pure self-produced joy. Hence, is the third part of Śukla dhyāna called Sūkṣma-kriyā a-prapāti with reference to the tinge lent by the activity of the body-yoga.

Finally, when complete separation between the Body and the Spirit is effected, the yoga comes to an end and the fully

vitarka nirvicāra—only two varieties of Śukla Dhyāna. Beyond these, he cannot go further.

A Kēvalin starts his meditation with the third variety viz Sūkṣma kriyā a-pratipāti of Śukla Dhyāna and very soon passes on to the fourth variety viz Samucchinna kriyā a-nivartī.

An individual ignorant of perfect knowledge of the fourteen Pūrvas or one destitute of Kēvala Jñāna (Perfect Knowledge) is not fit for Śukla Dhyāna. He should rest contented with the possession of the first three kinds of Dhyāna viz—With (1) Ārtta Dhyāna (2) Raudra Dhyāna and with (3) Dharma Dhyāna; because possession depends upon qualification.

Śramaṇa Bhagavāna Mahāvira was in Śukla Dhyāna. A great majority of his Karmas had already been destroyed; only a small portion of Karmic matter remained to be consumed. This was done by stopping all activities of mind, speech, and body. It was done thus:—In the first place, all Bādara (manifest) activities of mind and speech were re-strained. Then sukṣma (minute) activities of mind and speech were suppressed, and the Bādara (manifest) activity of the body was also suppressed. At this stage, Śramaṇa Bhagavāna Mahāvira was in the third limb named Sūkṣma kriyā a-pratipāti of Śukla Dhyāna. Finally with the stoppage of breathing and other minor movements of the body, Worshipful Lord, reached the fourth limb named Samucchinna kriyā a-nivartī in which all gross and minute activities of mind, speech, and body have completely stopped.

defied soul begins to enjoy the Bliss of Being in the fullest measure. He is now completely rid of all association with matter and the body of matter and so the last line of the holy Śukla dhyāna is termed Ucchinna kriyā a-nivartī (cessation of all bodily functions and movements).

Sannyāsa Dharma

C. R. Jain p. 79-80.

Śramaṇa Bhagavāna Mahāvira breathed his last and within a period of time required for the utterance of 5 words अ a इ-i उ u ऊ u and लृ lr, his noble Soul swiftly soared high like an arrow from a bow, and reached the place of ātyantika (Absolute) nirupama (Matchless), Aikāntika (Exclusive), and niratiśaya (Un-surpassable) Happiness of Nirvāṇa (Final Emancipation) from which there is no Re-Birth and its attendant woes.

Śramaṇa Bhagavāna Mahāvira had a House-holder's life for thirty years. He led ascetic life for forty-two years. He had a total age-limit of seventy-two years, and five months. The Nirvāṇa of Śramaṇa Bhagavāna Mahāvira occurred two hundred and fifty years after the Nirvāṇa of Tirthankara Bhagavāna Śrī Parśva Nāthia.

१३४-१४५. तेणं काछेणं तेणं समणं समणस्स भगवओ महावीरस्स
इंदभूइपायुक्खाओ चउदस समणसाहस्सीओ उक्कोसिया समणसंपया हुत्था
॥ १३४ ॥ समणस्स भगवओ महावीरस्स अज्जचंदणापामोक्खाओ छत्तीसं
अज्जियासाहस्सीओ उक्कोसिया अज्जियासंपया हुत्था ॥ १३५ ॥ समणस्स
णं भगवओ महावीरस्स संखसयगपामोक्खाणं समणोवासगणं एगा सय-
साहस्सी अउण्हिं च सहस्सा उक्कोसिया समणोवासगणं संपया हुत्था
॥ १३६ ॥ समणस्स भगवओ महावीरस्स सुखसारवईपामोक्खाणं समणो-
वासियाणं तिभि सयसाहस्सीओ अट्ठारसहस्सा उक्कोसिया समणोवासियाणं
संपया हुत्था ॥ १३७ ॥ समणस्स भगवओ महावीरस्स तिभि सया-चउदस
पुब्बीणं अजिणाणं जिणसंकासाणं सव्वक्खरसन्निवाइणं जिणो दिव अविहं
वागरमाणाणं उक्कोसिया चउदसपुब्बिसंपया हुत्था ॥ १३९ ॥ समणस्स
भगवओ महावीरस्स सत्त-सया केवळीनाणीणं संभिन्नवरनाणदंसणधराणं
उक्कोसिया केवळीनाणीणं संपया हुत्था ॥ १४० ॥ समणस्स भगवओ महा-
वीरस्स सत्तसया वेउब्बीणं अदेवाणं देविट्ठिपत्ताणं उक्कोसिया वेउब्बिय-

संपया हुत्था ॥ १४१ ॥ समणस्स णं भगवओ महावीरस्स पंचसया विउळ-
मईणं अट्टाण्णेषु दीवेषु दोसु य समुदेषु सक्कीणं पंचिदियाणं पञ्जसगाणं
मणोगए भावे जाणमाणं उक्कोसिया विउळमईणं संपया हुत्था ॥ १४२ ॥
समणस्स णं भगवओ महावीरस्स चत्तारि सया वारिणं सदेवमणुआसुराए
परिसाए वाए अपराजियाणं उक्कोसिया वाइसंपया हुत्था ॥ १४३ ॥ समण-
स्स णं भगवओ महावीरस्स सत्त अंतेवासियाइं सिद्धाइं जाव सच्चदुक्खप्प-
रीणाइं, चउहस अज्जियासयाइं सिद्धाइं ॥ १४४ ॥ समणस्स णं भगवओ
महावीरस्स अट्टसया अणुत्तरोववाइयाणं गइक्खणाणं ठिक्खणाणं आग-
मेसिभद्दाणं उक्कोसिया अणुत्तरोववाइयाणं संपया हुत्था ॥ १४५ ॥

134. Ténam kâlénam teṇam samaṇṇain Samaṇassa Bhagavaō
Mahāvīrassa Indabhī pāmukkhāō cauddasa samaṇasāhassī ukko-
saya samaṇa-sampayā hutthā. 134.

135. Samaṇassa Bhagavaō Mahāvīrassa Ajjacandaṇā pāmo-
kkhāō chattisam ajjiyāsāhassī ukkosiyā ajjiyasampayā hutthā. 135.

136. Samaṇassa Bhagavaō Mahāvīrassa Saṅkha Sayaga
pāmokkhāṇam samaṇovāsagāṇam éga sayasāhassī aṇṇaṭṭhim ca
sahassā ukkosiyā samaṇovāsagāṇam sampayā hutthā. 136.

137. Samaṇassa Bhagavaō Mahāvīrassa Sulasā Révaī pā-
mokkhāṇam samaṇovāsiyāṇam tinni sayasāhassī aṭṭhārasa sahassā
ukkosiyā samaṇovāsiyāṇam sampayā hutthā. 137.

138. Samaṇassa Bhagavaō Mahāvīrassa tinni sayā cauddasa-
puvvinam a-jjāṇam Jjāsaṅkasāṇam savvā-kkhara-sānnivāṇam
Jjāo viva avitaham vāgaramāṇam ukkosiyā cauddasa-puvvi sam-
payā hutthā. 138.

139. Samaṇassa Bhagavaō Mahāvīrassa térasa sayā ohina-
ṇṇam ai-sēsa pattāṇam ukkosiyā ohi-nāṇṇam sampayā hutthā. 139.

140. Samaṇassa Bhagavaō Mahāvīrassa satta sayā Kēvala-nāṇīṇam sambhinna-vara nāna daṁsaṇa dhārāṇam ukkosiyā Kēvala-nāṇīṇam sampayā hutthā. 140.

141. Samaṇassa Bhagavaō Mahāvīrassa satta sayā Véuvvi-ṇam a-dévāṇam déviddhipattāṇam ukkosiyā Véuvviya sampayā hutthā. 141.

142. Samaṇassa ṇam Bhagavaō Mahāvīrassa pañca sayā Viṭṭla-maṇṇam aḍḍhāijjēsu divēsu dosu ya samuddēsu sanniṇam pañcīndiyāṇam pajjattagāṇam maṇogaé bhavé jāṇamaṇṇam ukkosiyā Viṭṭla-maṇṇam sampayā hutthā 142.

143. Samaṇassa ṇam Bhagavaō Mahāvīrassa cattāri sayā Vāiṇam sa-devamaṇuāsuraé parisāe vāe a-parājiyāṇana ukkosiyā Vāi sampayā hutthā 143.

144 Samaṇassaṇam Bhagavaō Mahāvīrassa satta ante-vāsi-sayāim Siddhaim jāva savvadukkhappaṇāim cauddasa ajiyā sayāim Siddhāim 144.

145. Samaṇassa ṇam Bhagavaō Mahāvīrassa aṭṭha sayā Aṇuttarovāiyāṇam gai-kallāṇam phi-i-kallāṇāṇam āgāmesī-bhaddāṇam ukkosiyā Aṇuttarovavāiyāṇam sampayā hutthā 145.

Trans. 134. During that age, at that time, Śramaṇa Bhagavāna Mahāvira had a wealth of fourteen thousand (14000, Śramaṇas (Monks) of whom Caṇadhara Indrabhāti Gautama was the chief 134.

135 Śramaṇa Bhagavān Mahāvira had a wealth of thirty-six thousand āryās (nuns) of whom ārya Candanā was the chief 135.

136 Śramaṇa Bhagavāna Mahāvira had a wealth of one hundred fifty-nine thousand (159,000) Śrāvakas (male followers) of whom Śaṅkha and Sataka were chief 136.

137. Śramaṇa Bhagavāna Mahāvira had a wealth of three

hundred eighteen thousand (318000) Śrāvikās (female followers) of whom Sulasā and Rāvati were chief. 137.

138. Śramaṇa Bhagavāna Mahāvira had a wealth of three hundred (300) catu-r-daśa Pūrvīs (Saints well-versed in fourteen Pūrvās) who were A-jina (not Jinās) but who, like Jinés-varas, knew all the combinations of letters and words and who preached the Truth as if they were Jinās. 138.

139. Śramaṇa Bhagavāna Mahāvira had a wealth of thirteen hundred (1300) Avadhi Jñānins (saints having Visual Knowledge) who possessed many Labdhis like Āmarṣauśadhi etc. 139.

140. Śramaṇa Bhagavāna Mahāvira had a wealth of seven hundred (700) Kēvala Jñānins who possessed complete Perfect Knowledge and Perfect Belief 140.

141. Śramaṇa Bhagavāna Mahāvira had a wealth of seven hundred (700) Sādhus possessing Vaikriya Labdhi, who though A-dēva (not gods) were not willing to create the affluence of gods. 141.

142. Śramaṇa Bhagavāna Mahāvira had a wealth of five hundred (500) saints possessing Vipula Mati who knew the mental ideas of well-developed rational five-sensed living beings existing in 2½ continents and 2 Samudras (oceans). 142.

143. Śramaṇa Bhagavāna Mahāvira had a wealth of four hundred (400) Sādhus who were experienced Debaters and who cannot be defeated in assemblies of gods or, human beings, or of demons. 143.

144. Seven hundred (700) disciples (Monks) and fourteen hundred (1400) āryās (Nuns)-of Śramaṇa Bhagavāna Mahāvira, attained Siddhi Pada (Place of Final Emancipation) i-e they became absolutely free from all pains. 144.

145. Śramaṇa Bhagavāna Mahāvira had a wealth of eight hundred (800) Sādhus who were born in Anuttara Vimāns and

who in the next human existence will attain Mokṣa—their existence as a god will be auspicious as they were free from Rāga (love) and Dvēsa (hatred), and their future human existence will be auspicious as they will attain Mokṣa.

१४६. सगणस्स णं भगवओ महावीरस्स दुविहा अंतगढ भूमी हुत्था,
तं जहा—जुगंतगढभूमी य परियायंतगढभूमी य जाव तच्चाओ. पुरिसजुगाओ
जुगंतगढभूमी चववासपरियाए अंतमकासी ॥ १४६ ॥

146. Samaṇa ṇam Bhagvaō Mahāvīrassa duvihā antagaḍa-bhūmi hutthā-tam jahā-Jugantagaḍa-bhūmi ya Pariyāyantagaḍa-bhūmi ya, jāva taccāō purisajugāō Jugantagaḍa-bhūmi, cauvāsa pariyāē antamakāsi-146.

146. The time of the Final Emancipation of Śramaṇa Bhagavāna Mahāvīra was of two kinds viz Yugānta-krata-bhūmi, and Paryānta-krata-bhūmi. Yūgānta krat time relates to the yuga (period of time) or to the third yuga-pradhāna-Jambū Swāmī Paryāyanta krat time relates to the time of Kēvala Jnāna of Śramaṇa Bhagavāna Mahāvīra. Four years after the attainment of Kēvala Jnāna (Perfect Knowledge), Mokṣa Mārga (the Path of Final Emancipation) became free and it lasted till the time of Jambū Swāmī

तेणं काळेणं तेणं समएणं समणे भगवं महावीरे तीसं वासाइं अणार-
वासमज्जे वसित्ता, साइरेगाइं दुवाळस वासाइं छडमत्थपरियागं पाडणित्ता,
देसूणाइं तीसं वासाइं केवल्लिपरियागं पाडणित्ता, बायाळीसं वासाइं सामण-
परियागं पाडणित्ता, बाबत्तरिं वासाइं सव्वाडयं पाळउत्ता, खीणे वेयणिज्जा
-डय-नाम-गुत्ते इमीसे उस्सप्पिणीए म्मुसमसुसमाए समाए बहुविक्कंताए,
तिहिं वासेहिं अद्धनवमेहिं य मासेहिं सेसेहिं पावाए मज्झिमाए हत्थिवाळस्स
रणीो रज्जुगसभाए एगे अबीए छट्ठणं भत्तेणं अपाणएणं साइणा नक्खत्तेणं
ओगमुवाएणं पच्चूसकालसमयंसि संपब्बियं कनिसण्णे पणपक्के अड्डयणाइं

कल्लणफलविवागाइं पणवन्ने अञ्जयणाइं पावफलविवागाइं, छत्तीसं च
अणुद्वारणाइं वागरित्ता पहाणं नाम अञ्जयणं विभावेमाणे विभावेमाणे
कालगए, विइक्कंते संयुञ्जाए छिन्न जाइ-जरा-मरण बंधणे सिद्धे बुद्धे सुत्ते
अंतगढे परिनिव्वुडे सव्वदुक्खप्पहीणे ॥ १४७ ॥

147 Teṇam kālēṇam tēṇam samaṇēṇam Samaṇé Bhagavam
Mahāvīrē tīsam vāsāim agāravāsamaññhē vasittā sālrégāim dūvā-
lasa vāsāim c̣haumattha-pariyāgam pāunittā, dēsāṇāim tīsam vāsā-
im Kēvali-pariyāgam pāunittā, bāyalisam vāsāim sāmaṇṇa-pariyāgam
pāunittā, bāvattari vāsāim savvāuyam pālaittā, khīṇé véyaṇijjāyua-
-ṇama-gutté imisé ūsappiṇṇé dusamasusamāé samāé bahu-viikka-
ntāé tihim vāsēhim addhanavamēhī ya māsēhim sēsēhim Pāvāé
Majjhimāé Hatthivālassaraṇṇarajjuga-sabhāé égé, a-bīé chatthēṇam
bhattēṇam a-pāṇaēṇam Sāṇṇā nakkhattēṇam jogamuvāgaēṇam pac-
cāsakālasamayamsi saṁpaliyankanisaṇṇé paṇapaṇnam ajjhayaṇāim
kallaṇa - phala - vivāgāim, paṇa panasam, ajjhayaṇāim
pāva-phala vivāgāim, chatthīsam ca a-putṭha vāgaraṇāim vāgarittā
Pahāṇam nāma ajjhayaṇam vibhāvēmāṇé vibhāvēmāṇe kālagaé,
viikkanté samujjāé chinna jāi-jarā-maraṇabandhaṇé Siddhē Buddhē
Mutté, antagaḍé pari-nivvudé savvadukkhappahīṇé 147.

147. During that age, at that time, Śramaṇa Bhagavāna Mahā-
āvira lived as a house-holder for thirty years; he remained as
a Chadmastha Sādhu for more than twelve years; he was a
Kēvalin (one possessing Perfect-Knowledge) for something less
than thirty years; he led ascetic life for forty-two years; and hav-
ing lived an age-limit of altogether seventy-two years, when
his four Karmas viz 1. Védaniya (relating to pain) 2 Āyuh (rela-
ting to life-limit) 3 Nāma (relating to denomination) and 4 Gotra
(relating to lineage) were destroyed, Śramaṇa Bhagavāna Mahā-
vira died-left the world-during the time when the fourth āra
named Duṣama-suṣamā of the present Avasarpti was nearly
finished, with three years and seven months and a half remaining,
-alone, unaccompanied by any one, in the clerk's hall of King
Haṣṭipāla of Madhyama Pāvā (Bihār)-when he had a two days'
fasting without water-sitting in a squatting posture in the latter

portion of the night (with only four ghatīs remaining) when the Candra was in conjunction with Svāti nakṣatra (constellation)— having preached fifty-five chapters on Fruition of Meritorious Deeds and fifty-five chapters on Fruition of Evil Actions and having preached thirty-six a-priṣṭavyākaraṇas (solving questions not requested) and when he was meditating on the chapter named Pradhāna,— his soul soared high up, he became chinna jāi-jarā maraṇa-bandhaṇé (one whose bondage of birth—oldage—and death was shattered) Siddhé (one whose object of life was accomplished) Buddhé (enlightened); Mutté (liberated); Antagaḍe (one who had ended all karmas) Parinivvudé (one who had utter dissolution of pain) and he became savvadukkhappahīṇé (utterly destitute of all miseries).

Cremation.

All the gods and goddesses with their eyes full of tears, did obeisance to the dead body of Śramaṇa Bhagavāna Mahāvīra, and they stood around in despair as if they had been rendered totally helpless. Śakrēndra with a heavy heart, ordered gods to bring logs of Gośirṣa Candana (the excellent variety of sandal wood) from Nandana Vana, and to arrange a funeral pile. With the waters of Kṣīra Samudra (Milk Sea), Śakrēndra gave a final bath to the dead body of Śramaṇa Bhagavāna Mahāvīra, and with his own hands, he applied a divine fragrant paste to it. Then, he had the dead body covered with a divine cloth and decorated with various kinds of divine ornaments.

The dead body of Śramaṇa Bhagavāna Mahāvīra was then placed in a Śibika (palanquin) and carried by Indras. Gods and goddesses, uttering the words Jaya Jaya Naṇḍā Jaya Jaya Bhaddā showered divine flowers. Gandharvas (celestial songsters) lamented while singing the virtuous qualities of the Jinésvara. Hundreds of gods played mournful songs on Mridaṅga (drum) and goddesses danced mournfully before the palanquin. Gods of the four kinds worshipped the palanquin with divine

clothes, ornaments, and flower-garlands. Śrāvakas (male lay-men devotees of the Jñeśvaras) and Śrāvikas (female devotees) became overwhelmed with grief and they lamented the loss very bitterly. Sādhus (monks) and Sādhvis (nuns) were in distress.

With a heart rending with agony, Śakrēndra placed the dead body of Śramaṇa Bhagavāna Mahāvira on the funeral pile. Agni Kumāra gods ignited the pile, and Vāyu Kumāra gods kindled it briskly with gusts of forcible winds. Other gods poured scented powders, and hundreds of pot-measures of ghee (clarified butter) into the blazing fire.

The bones, teeth etc of Tirthankaras are considered very holy. Gods and goddesses take them to their celestial abodes and worship them. When the flesh and other soft tissues of the dead body of Śramaṇa Bhagavāna Mahāvira, were burnt up, Mégha Kumāra gods extinguished the fire of the funeral pile with waters of Kṣīra Samudra (Milk Sea). Śakrēndra and Itā-nēndra took the upper right molar and the upper left molar respectively. Camarēndra and Balīndra took the lower right molar and the lower left molar tooth respectively. Other gods and goddesses took other teeth and pieces of bones. Human beings took away the ashes of the burnt body of Śramaṇa Bhagavāna Mahāvira, as a valuable relic of remembrance of the Worshipful Lord. On the site of cremation, the gods erected a handsome pillar of precious stones.

All the Indras and gods and goddesses, then, went to Nandiśvara Dvīpa, and there they celebrated an Aṣṭāhnikā Mahotsava (a great festival lasting for eight days) in the Śaśvata Siddhāyatanaś (Permanent Temples of Deities in Déva-lokas). Soon after going to their respective celestial abodes, the gods and goddesses placed the teeth and pieces of other bones in adamantine circular boxes resting on a jewelled pillar in their individual Vimāna (aerial car).

APPENDIX No. 1

The Social Conditions.

By the time when Lord Mahavira saw the light of the day, Bhārata-varṣa was suffering from the disequilibrium arising out of the Védic system of Philosophy. No age in the annals of India has ever witnessed these woeful conditions which it has suffered from in the 7th Century B.C. due to social multiform troubles. Persons belonging to Non-Brāhmanical sects were liable to capital punishment in view of circumstances and degree of guilt in the case, however, Brāhmins inspite of centuries of crimes would go unpunished, and would under no circumstances be liable to any penalty.

People may bow down revering to Brāhmins but Shudras cannot be touched. Water polluted by the touch of Shudras will be branded untouchable. No Shudra as a rule was authorised or entitled to any pleasures of the earth. They had simply to mind the menial affairs of the existing society. They had not the slightest title to learning which is vital to life. Though Sacred Books put limitations on this wordly acts still they were not entitled to even know what Shāstras were. Their next birth too depended upon the Brahmins. They could secure a good existence hereafter only if they followed the dictates of Brāhmins. Brahmins made them believe that they would be defiled even if they accepted alms from Shudras. Shudras could hope for Redemption only if they offered their humble and hearty services to Brāhmins.

No doubt both Brahmins and Shūdras belonged to the same human race. The inequality that prevailed between the Aristocrat and a captive in Ancient Europe was not so horrible as that between Brāhmins and Shudras in that age. The difference between Brahmins and Untouchables even in modern age has been proverbial.

Owing to this class warfare and animosity, India was on the path of moral retrogression. That the acquisition of learning is the fountain-head of all uplift is a known thing. There is no pleasure on the earth excepting the solely carnal and bestial pleasures which may not trace its origin to the uplift in learning. This class-warfare closed the doors to the advancement in learning. Shudras were entirely excluded from their right to knowledge. It had been the sole monopoly of Brāhmanical sect.

The majority of Indian population was non-Brahmin and as a necessary corollary the overwhelming majority of the people remained without the light of learning.

[Just consider that had the primeval conditions of disequilibrium continued to this day in England there would have been very few excepting the particular families of Russel, Cavendish, Stanwley etc who would have acquired learning and the modern civility and culture of England would have been an impossibility. Set aside the poets, philosophers and scientists, but how would have Watt, Stevenson and Arkwright ever come in historical record? The same condition prevailed in India, not only that but the sole monopoly enjoyed by the Brāhmanical sect for learning reaped very evil consequences due to the stigma of class iniquity. That sect became the master as it were, of all other sects and closetted learning as the bulwark of their mastership. With the monopolisation of learning, they saw that their lordship would assume a permanent character, and in course of time such mastership would extend. They adopted a policy whereby

other sects would ever be subject to the Brāhmanical sect and they would ever be subserviant to them. They brought into being various types of sacrificial rites and they added to the number of Mantras, forms of alms etc and also the methods of atonement for sinful acts. They manufactured a fictitious historical record of heavenly deities in a dialect as melodious to the ear as the sound of the anklets of damsels, and thus strengthened the fetters of the folly of the populace. They taught that there was absolutely no use of the learning of systems of philosophy, science or Literature and so people were exhorted to disregard them and simply to propagate the Brāhmanical works. They were instructed for the propaganda of Upanishads. They added Brāhmaṇas to Brahmins, Upanishads to those that were, Aranyakas were added to Aranyakas, Sūtras were multiplied, Bhāshyas were written on such Sūtras. Bhāshyas were followed by commentaries and the last had sub-commentaries again and thus they raised the store of their own Books and India was glutted with numerous Books relating to Vedic Faith.

Such being the atmosphere, people in general were despondent, overwhelmed, and rather sceptical. Brāhmanas ordained sin in all Acts and the atonements prescribed for such sins were rigid. This signified that all non-Brāhmanical sects had no hope of Redemption. Was the Bliss of the other world so difficult of acquisition? They were at a loss to know what they should do and where they should get relief. They had doubts if they would ever get some one to extricate them from such a terrible condition in creeds. They fervently desired if they would secure some one to rescue them from the Brāhmanical sect that kept doors closed to all sorts of Bliss. They doubted if some one would offer life of spiritualism to them. At such a critical stage of mental tribulation, there rose the brightest luminaries in the Indian firmament, like Lord Mahavira of sacred memory and Shākyā Muni who announced to the distressed populace in a sky-

rending sonorous voice that he would raise them from the Abyss of ignorance and illusion. He exhorted to them in delightful tones that they should follow the Gospel Truth which he delivered for their General Uplift "All human beings are alike; Brāhmins or Shudras cannot be discriminated; no distinction can be drawn. All human beings are sinful and uplift can be sought only in Right Deeds. All class distinction is a chimerax. The Prince and the Pauper are all alike in the eye of religion. Dharma alone abides. All a-nityatva (falsity of notions) should be annulled and Truth alone should be sought and followed.

When the human society is passing through the Tribulation of Disequilibrium Heaven looks sympathetically and showers drops of coolness to pacify the heat, and when Individual, social, or political life is about to enter the Jaws of Death due to the Venomous potion of Iniquity, some Great Men appear on the Horizon providentially and they kindly administer infallible doses to the people. Babu Bankimchandra's remarks on the critical situation of those days regarding Varnas, Ashramas, creeds, and society at large are worthy of record.

With the non-uplift of the three Non-Brāhmanical sects, the authority of the Brahmanical sect got a greater ground in the perilous class-disequilibrium. Their mental capacities having been blunted and deterred they turned all the more to strictness. Weakness of mind. Weakness of mind fosters fear. is but a creation of fear. It is nothing other than the belief that this worldly existence is full of mighty but maleficent deities or gods. All classes in general, were incapacitated mentally and therefore much harassed. Brāhmins were also bewildered so their mastership went on increasing. Iniquity grew more intense. Brāhmins spread a splendid network of Sacred Books and they began to entangle the other three classes. Flies got entangled. They had no strength left to fly any more still the web was inexhaustible. Learned men were too many to help the work of snaring.

On the one hand, all the political activities commencing from penalty to crime, signing of peace and declaration of war to all minor things like enjoyments, lying in beds, dressing, travelling, story-telling, smiling or weeping were all performed in accordance with the rituals formulated by the Brāhmins. They ordained that people should follow their written dictates in all manners of worldly affairs and as such they could do nothing away from their rituals from cradle to grave, and if any act was done averse to their rituals they would be liable for atonements and should pay penalty by way of Dakshinā.

Such was the network framed by the Brāhmanical sect. As is natural, however, those that desire to entangle others are entangled themselves because delusion makes minds deluded. By trying to create confidence in other's minds for things incredible right faith is lost. The snare in which the Brāhmanical sect attempted to tangle others, became their own trammels. A number of authorities of old times bears out the fact that society always retrogrades when human self-willed nature is regarded beyond any purpose. This is one of the primary causes that have contributed to the social degradation of the Hindu-Community. It is an effulgent reality that delusion deludes both. The Brāhmanical sect had its genesis in a waning stage as they were trammelled up in the dehesive snare and that high class of Literary gems who before wrote books like the Rāmāyana, Mahābhārat, Panini Grammar, and Sankya system of Philosophy were contented with the writing of simple books like Vasaradatta Radambari etc. In the waning stage, this intelligence also faded. The fertile region became a barren land.

What Bankimchandra has in brief told about the downfall of the Brāhmanical sect is literally true. The discriminations started by Brāhmins for non-brāhmins in community, creed and rituals made their own progeny suffer and had the inevitable misfortune of falling into the ditch dug by them.

Appendix No. 2

The Political Condition of Indian Rulers.

Here is the list of the Ruling Monarchs and Princes who were the devotees of Lord Mahavira.

1. Śreṇika alias Bimbisar, the King of Magadha with Raj-
grah as its Capital.
2. Asokchandra alias Konika, the King of Champā.
3. Chetaka the King of Vaishali.
- 4-12. Nine Kings of Mallaki Tribe of Kashi.
- 13-21. Nine Kings of Lichhavi Tribe of Kosalas.
22. The King named Vijaya of Pulaspur.
23. King Shveta of Amalkalpa.
24. King Udayana of Vitabhayapaṭṭana.
25. King Shatānika of Kaushambi, and Udayana Vatsaraj,
his Successor.
26. King Nandi Vardhan of Kshatriyakunḍa.
27. King Chandapradhyota of Ujjain.
28. Shāla and Mahāshāla. 2. Ruler brothers of Prushta
Champa in the North near the Himalayas.
29. Prasannachandra King of Potanapur.
30. Adinashatru King of Hastashirsha.
31. Dhanavaha King of Rishabapur.
32. Virkreshnamitra King of Virpur.
33. Vāsavdatta King of Vijaypur.

34. Apratihata King of Sangandhik.
35. Priyachandra King of Kanakpur.
36. Bala King of Mahapur.
37. Arjuna King of Sughosha.
38. Datta King of Champā.
39. Mitranandi King of Saketapura.
40. Jitāshatru King of Kāshi etc. Many others besides above were the followers of Lord Mahavira.

The above mentioned names of the then Rulers are found in Aṅgas and Upāṅgas.

These Princes are found from our scriptures to be the ardent adherents of Lord Mahavir but at the same time if not all at least some of them are recorded as Bauddhamates and this can be explained away by the fact that, at an earlier stage, they might have been the followers of Lord Buddha on hearing his sermons, but when subsequently they had an occasion to listen to the teachings of Lord Mahavir they may have adopted Jain faith. This view is tenable because Lord Buddha departed from this world earlier than Lord Mahavir's Final Beatitude by a period of sixteen years. In other words Lord Mahavir had been preaching Jain Faith for about sixteen years after Buddha's death and several Princes of Bauddha faith had accepted Jainism as their faith finally. This explains how the names of several Rulers find their place both in Bauddha and Jain Books.

In addition to above lists of Principalities and Princes, Ancient Books have on record many others. So it is evident that in Lord Mahavir's time there was hardly any paramount power to whom others owed allegiance.

The whole of India appears to have been divided into various principalities. The forms of Government varied. In some cases, the monarchs were autocrats, in other cases there was a

democratic rule, where the Kings were the constitutional heads, and they did every governmental work with the advice of Councils. There were some extensive States that were ambitious for expanding their states by incorporating their neighbouring small States.

Despite the fact that it is very interesting and useful to know the actual political conditions in India in the 6th and 7th centuries B. C. it is a matter of sorrow, that no Eastern nor Western Scholar has taken pains to make a thorough search and write a complete history. Let us try to scan the Jain and Bauddha Books to gather whatever information they afford in this respect.

Following Bauddha Records there were four principal States (Empires).

1. The Empire of Magadhas—Capital Rajgrah (subsequently styled Patliputra with Bimbisar (called in Jain Books Bambisar or Shreṇik) was the first sovereign and his Prince Ajatshatru (Styled Ashokchandra or Keṇik in Jain Books) succeeded him to the power Both these are held to be the followers of Jainism according to Jain Books. An ample history of these two is contained in Jain Books.

2. In the North East there was the Koshala Empire having Shravastī as its metropolis. Prasena ruled the Empire and he was succeeded by his Prince Vidyudabha. Jain Books lack reference of the King in Shravastī. The obvious reason is that the ruler was a follower of Buddhism and this is quite clear in Bauddha Books.

3. Just to the South of Koshalas was the empire of Vansha or Vateas, its Capital being Koshambi on the river Jamna Parantap (called Shatanik in Jain Literature) ruled there. This Prince Udain (Udayan in Jain Books) succeeded him. Both the Father and son were Jains as shown in Jain Literature.

4. Still more southern was situated the Empire of Avanti with Ujjain as the capital. The ruler was known as Pajjot (Pradyota). Much information regarding this king is held out by Jain Literature and he is strongly believed to be a follower of Jain Faith.

All the above four rulers had some blood relationship and history shows that they had battles a number of times among themselves.

According to Bauddha Literature, Bimbisāra the King of Magadhas had married Koshaldevi the sister of King Prasenadi. This Koshaldevi died in great grief when her Lord Bimbisar was murdered by Ajatshatru—the son of Bimbisar—by his another queen Vidēha of Mithila. King Pasenadi had awarded the Kingdom of Kashi to Bimbisar as a dowry at the marriage of Koshaldevi which he wrenched back after this woeful event. This exasperated Ajatshatru and he waged a war against his maternal uncle (step-mother's brother). At the start Ajatshatru was winning; but in the fourth battle he was taken a captive and he got his amnesty only on his clear declaration that he had absolutely no title to the Kingdom of Kashi. Pasenadi King being pleased not only gave his princess Vajira in marriage, but restored the very Kingdom of Kashi which had been the bone of warfare.

Three years after this Vidudabha the son of Pasenadi rose in revolt against his father. The King was then in a village named Ulutha of the Shakiya Kingdom. He went to Rajgrahi to seek the help of Ajatshatru. There he was taken ill and he died as he reached the gates of the city. Subsequently Vidudabha and his Ajatshatru brother-in-law entered into warfare with Shakiya and Vajjiya of Vaishali, neighbouring republican-states respectively. No mention is made in Jain Literature about Sāvattihī the Capital of Koshala which Lord Mahavir visited several times.

Udain of Koshambi and Pajjota of Avanti were relatives. An episode is found in the commentary of Verses 21-23 of

Bauddha Dhammapada. It is rather lengthy and marvellous. It says how Vasavdatta, the princess of Pajjota came to be the wedded queen among three queens of Udain of Kaushambi. There is a similar story but of a different set up in Jain Literature. Now let us examine both.

According to Bauddha Literature the episode says that Pajjota of a very voluptuous and licentious character inquired once of his courtier if there was any ruler of a superior celebrity to his own. In reply, it was humbly said that King Udain of Koshāmbāi excelled him in glory. He could not bear it but immediately took a decision to get a victory over him by invasion over his territory. When ready for incursion he was advised that guerilla warfare would prove more successful than an open fight. Udain was in the habit of being induced to catch five elephants any where, and therefore, the task of taking him a captive would be very easy. He, therefore, got an artificial wooden elephant constructed and it was as well coloured as natural. Sixty soldiers were kept inside the body of the mock-elephant and it was set free to wander in a vale in the Komshāmbi territory.

Scouts informed King Udain that they had seen a marvellous and matchless elephant within their boundary. Udain being allured for its capture went to the Valey for its hunt and when in pursuit he happened to be isolated from his army, he was unluckily taken a captive soon.

Udain was known to have the art of captivating elephants by magic, and he was offered release on condition that he should impart the secret of such an art.

Udain in reply to the offer stipulated that he should salute him as a teacher. The reply came that he would never do it. The counter-reply was that he would on no account part with his secret art.

He was informed that his failure to do so, would cause his

death. Undismayed he communicated that he was at liberty to do whatever he would for he was subject to him physically but his mind was free. Pajjota gave a thought to this matter and considered that no one else knew the art and he was questioned whether he would impart the secret on his behalf to any that paid homage to him as a teacher. He assented to it. King Pajjota desired his princess to learn the art of captivating elephants from a Vaman. Udain was informed that a hench-woman behind a curtain would offer a salutation to him and he should inculcate that art behind a curtain. The purpose of keeping curtains was that no intimacy should be developed between the two. The course of instruction was commenced and by some time when the invisible pupil was slow in receiving his instruction out of impatience, Udain reprimanded her calling her a hench-woman and remarked that her lips must be unusually thick and her jaws heavy so that she was not able to make distinct pronounciation. The princess was enraged and retorted "You foolish dwarf what do you mean by calling me hench backed". Upon this Udaina peeped within the curtain and asked who she was. The whole thing was exposed. He went directly inside, and the business of Mantra instruction ceased.

Both together made a counter-plot. She represented to her father that the Teacher was insistent upon the fact for proper Study of Mantras, that a particular herbage must be uprooted from the ground under certain planetary conditions, and that for this purpose the king's elephant must be utilised. Her desire was acted upto. Availing of a chance when her father was out on a pastime, Udaina placed her on the elephant and absconded with money and bags of gold dust.

This matter reached the king's ears and in passion of rage he suspected some evil so he sent a large force to pursue him. Seeing the force in chase after him, he threw golden coins as he fled and the King's soldiers lost time in collection. As he got of distance increased, Udaina got all the better chance of fleeing

away far ahead of them. Some of the soldiers, however were seen pursuing him and approaching, he scattered gold dust on the way which tempted them to collect. Despite this, the pursuers were very near Udaina but luckily Udain sighted his own fort on his border and he encountered his own force. The pursuers regressed while Udaina and Vasavdatta were safe in their capital. Both were received with excessive warmth and splendour in the city. Vasavdatta was made his chief Queen.

Similar to above is the story related in Jain Literature:-

Chandapradhyota, the King of Ujjain was very licentious and relentless. He had a daughter by his queen Agarvati (who had subsequently been initiated as a nun in company of other queens with Mrigāvatī, Udain's Mother). This daughter was called Vasavdatta. The King had excessive affection for this daughter and he favoured her more than a prince. This princess studied all arts before a Teacher. Simply Gandharva Védha was left to be studied and that too for the lack of a proper teacher.

Once the King consulted his minister well-versed in lores but rather wicked of nature, regarding a teacher who would best teach Gandharva Védha to his princess. The minister recommended King Udaina as the most efficient in that respect. He is known for his excellent mastery on that subject. He is used to captivate and capture even the greatest elephants by his music (Vocal) in forests. His singing is so full of melody that the elephants being enamoured of it do not feel fetters on them. He also knows how to bring them to the city well-fettered. You may, therefore, get an artificial wooden elephant made with the full mechanical arrangement that it should work exactly like a living elephant. Well-armed warriors should stay inside and move the elephant from inside. The King then will be allowed to capture it and as he approaches to do so, the men inside the elephant should take him captive and bring him to you. Under your subjection King Udayana will be compelled to instruct your princess Vasavdatta in the Gandharva Art.

The King approved of the adviser's plan with compliments, and he got a unique wooden elephant prepared. In workmanship it excelled even a natural noble elephant.

The elephant in question was taken out for a ride and the foresters mistaking it for a true living creature, communicated the news to King Udaina. This king just as he got the information ran out for its capture to the forest. He kept his retinue away and entered the dense forest unaccompanied. The King came as far as the elephant and began to sing in tunes far excellent. As the intensity of music grew the men inside slackened the motion of the elephant.

Udayan, the King of Koshambi thinking that it was enraptured and fascinated by his music approached him with very slow and unperceptible steps. Seeing the elephant thoroughly charmed and spell-bound with music Udayana mounted it with a jump as a bird would perch on the tree. The warriors inside the mock-elephant availing the right chance, got out, threw the King from the elephants back and took him a captive. Thus Udayana unaccompanied as he was, was encircled by the men and unarmed as he was, he could display no valour in resistance.

The warriors carried him to king Pradyota and offered him as his captive. Pradyota commanded Udayana in subjection to undertake the work of instructing his one-eyed princess in the Gandharva Art. As an instructor to his princess he would live comfortably in his palace or his life was at his mercy. Udayana with considerate thought accepted the offer for the time being and he would watch and wait. This being settled, the King Pradyota disclosed the fact that he would not see his daughter as she was blind by one eye and to see her would be to throw her in shame. Then the King Pradyota told his daughter in the harem that he had arranged for a Teacher to instruct her in the Gandharva Art, but that he has leprosy, so she should not see him eye to eye. This being agreeable to the Princess, King

Udayana under captivity commenced the work of instruction. The work was being done behind the curtain as a result of misrepresentation by the king. In course of time, Vāsavadattā felt anxious to see her Teacher, and became rather absent-minded during study. Her memory appeared to fade, and the Teacher reprimanded her for her inattention calling her blind by an eye and rebuked her that she was ill-taught. The princess with this expostulation retorted that himself being a leper he was unable to see her with both the eyes in order. Vātsarāj understood that he was duped and removing the curtain he saw Vāsavadattā with perfect beauty. She was simultaneously over-awed with his handsome form. Both had a talk. This resulted into a mental Union which again culminated into a physical union. This matter was known to a single maid but as she was trustworthy she did not divulge the secret and both enjoyed carnally.

On one occasion, an elephant Analgiri by name, overthrew its keepers and fled away frightening the public. They consulted Abhayakumar the most prudent of the place (the son of Shrenik, the King of Magadhas) how to recapture it. He advised that the only course was to get it captivated by the extra and melodious music by King Udayana. Udayana was accordingly ordered to try. He went out in company of Vāsavadattā played music and subdued the errant elephant.

On one occasion, the king had an excursion out of the city on a banquet. There he started discussing Gandharva music Vāsavadattā and Vātsarāj were also invited. Vātsarāj told Vāsavadattā that it would be a safe chance for them to abscond on the swift she elephant. At the request of Vātsarāj, two pots of urine were tied on both the sides of the she elephant called for a ride. Vātsarāj and Vāsavadattā with the maid servant took seats on the howdah, the keeper also was in company. They made their way out. Soldiers smelling of their flight pursued on Analgiri at the King's command. The pursuing elephant was

about to overtake Vatsarāj when he soon threw one pot of urine and it was spilt. The elephant stopped to smell it. Vatsarāj threw away all the four pots one after the other as the elephant seemed to overtake him. He traversed no less than a hundred yojanas and reaching Kaushambi entered his capital. The army of the King armed itself fully for battle. The soldiers pursuing however were despaired and returned to Ujjaini.

This sad news reached the ears of King Pradyota, he was enraged and ordered to prepare the army for battle. The advisers, however, reasoned with him that when his princess was to be given in marriage to some one it was not possible to get a better bridegroom than Udayana for Vāsavdattā. Besides Vāsavdatta herself had made the choice and he should rather approve of the union and acknowledge him as his worthy son-in-law. The king was persuaded, and as a token of acknowledgement of union he transmitted a number of wedding gifts worthy of the event.

Both the above episodes one in Baudha, and other in Jain Literature bear out the fact that there must be some truth in the story. Details may have been embellished by the writer's pen no doubt, still it appears quite evident that both King Pradyota and King Udayana were contemporaries ruling over neighbouring States. They were united by ties of wedlock, and there are events to show that they had fought on the field of battle.

The story in the Jain books shows that the distance between Ujjain and Kaushambi was about a hundred yojanas. They were related as father-in-law and son-in-law. Besides it appears from the fact Mrigavati, the mother of Udayana and Queen Shiva, one of the wives of Chanda Pradyot were sisters and both were the daughters of King Chetak of Vaishali. So Chanda Pradyota of Avanti was a maternal uncle to Udayana.

The story also adds that Chanda Pradyota being enamoured of Mrigavati, his sister-in-law from her portrait, had requested

her husband king Shatānik to hand her over to him but this demand was outright rejected. The King of Avanti offered to fight with Shatānik. In the meantime King Shatānika expired leaving after him his boy-prince Udayana and his widow Mrigāvatī. The queen could read her helplessness and told chandā Pradyota that as she was left a widow she had no other resort but her prince being very young it would not be reasonable for her to leave the child alone or the enemies will pounce upon the child and dethrone him. She, at the same time, showed the head of a fort round the city. She desired him to send all materials for the fort and also provide her with provisions like grain-corn and then she hoped everything could be arranged safely. King Pradyota under the hope of gaining her, assented to that and issued orders for full arrangement. After requisite equipment, and with confidence that the place was in a position for defiance and recoitance, she ordered the gates of the Fort to be closed and arranged necessary forces.

Subsequently, Lord Mahāvira happened to arrive there. On hearing his divine sermons, she initiated herself as a nun of course with the glad consent of Chand Pradyota—Udayana was enthroned and the King went to Ujjain his capital.

This event disclosing the relationship of Udayana and Pradyota occurred some years previous to the Absolution of Lord Mahāvira so it can be safely said to be in the year 524-5 B. C. and the death of King Shatānik, and the invasion of King Pradyota as narrated above took place after the Omniscience of Lord Mahāvira, so it is just in the vicinity of 500 B. C.

Moreover, when King Chandā Pradyota attacked Rajagreha of Magadhas, King Shrenik was rather frightened with his overwhelming number of forces but due to the sheer dexterity of Abhaykumara the son of King Shrenik, he had to retreat. Afterwards at the instigation of King Pradyota, a harlot under the pseudonym of a Jain nun enticed Abhaykumara and took him to

Avanti where he lived as a captive for some time. He remained loyal as a captive, and as a result of his services, he secured amnesty, and he exercised his own intelligence in taking the King to Rājgriha in fetters from the public market; but then he was also set free. King Chanda Pradyota was a loyal adherent of Lord Mahāvira.

This narrative bears out the fact that King Chanda Pradyota was irritable and licentious and he had enjoyed a long term of life. At the same time, he was chivalrous and heroic, and he had domination over so many feudatory princes. He was a follower of Jainism and he had once to wage war with Udayana of Vitabhayanagar.

King Udayana, of Vitabhayanagar, the capital of Sindh had a warfare with Chandapadyota. The hunch-backed maid servant named Devadatta, of Udayana had been transformed into peerless beauty by the sincere adoration of the idol of Arhat, and she had secured that idol in her possession. Chanda Pradyota abetted this maid and the idol was also taken in company. Udayana sent word for the idol to be returned but it fell on deaf years with King Pradyota. Udayana thereupon declared hostility and attacked, Udayana took King Pradyota a captive. The maid escaped. The idol was left there and Udayana as a penalty to King Pradyota got imprinted on his forehead words "Dāsipati". He took Pradyota with him as a captive to his city. On the way, they had to observe the Paryushana Parva. On the Lord Day Pradyota and all his family were to observe complete fast so Pradyota was consulted regarding the preparation of meals. He informed that he was also to observe a fast as his parents were Jains but he had lost memory of the religious day in distress. On hearing this, Udayana felt that Pradyota then was his co religionist, and as such his Pratikramana would not be pure unless he begged and offered forgiveness to Pradyota. With this thought he was set free, and he got instead a golden belt on his forehead. Due and mutual apology was made, and he was allowed unconditionally to return to his land. Subsequently, King

Pradyota became a staunch and devout follower of Jain Principles and allowed King Udayana to return to his capital.

This King Udayana accepted initiation into Jain Monkhood at the feet of Lord Mahāvira and has gained celebrity as a Rajarshi and it is recorded that he reached Absolution.

That King Pradyota was licentious has been evidenced from several authorities. His queen Agarvati had been a nun in company with Mrigāvatī (the queen of Shatānik of Kaushambi). The following episode showing how Pradyota secured Agarvati as his bride proves that he was voluptuous and only for that reason he had to undertake warfare.

King Dhudhumar of Susamarpur had a very beautiful daughter named Agarvati. Once she nonplussed a yogini in a debate. The yogini prepared Agarvati's portrait and showed it to King Pradyota. He was extremely enamoured of her, and demanded her father for her in marriage. Her father had no large force at his disposal, yet he sent a word that a daughter may be given with pleasure but cannot be secured by force. Chanda Pradyota being enraged besieged the city with considerable forces. The King remained within the city and consulted an astrologer regarding the event of battle. The astrologer tricked by affrighting a post of urchins who ran to a Muni named Varadatta residing in Nagaprasad then. The Muni consoled them not to fear and said they had to face no danger. Upon this the astrologer foretold his Victory. The King went out of the fort and engaged in fighting with Pradyota. Vanquished him and took him a captive. Pradyota besought to the Victorious ruler that he was a guest and as such he should be spared. This humble request was complied with and besides his daughter was given in marriage. (Refer to the life of Muni Varadatta).

[In this period Champāpuri was ruled by Mitraprath. He had a minister named Dharmaghosha. He became a monk and as a monk when he went to Vasadatta (in its household stage)

alms, Varadatta had a memory of the past birth. Such is the reference found in the Kathā of VaradattaMuni.]

In Buddhist literature Pasenadi, the king of Kosala has been portrayed in altogether a variant way. Samyatta third Buddhist work is composed of 25 Kathas and each of them refers to this ruler. He had been educated in Takshila the celebrated University of those days. He was enthroned soon after he returned from study. With the reins of government in his hand displayed efficiency. He had love for all creeds. When this king heard the sermons of Buddha his father's sister Suman was considered a Sthavira (a Veteran nun). This king Pasenadi in one place has been also called Agnidatta so it may be that 'Pasenadi' was a royal status and 'Agnidatta' was his correct name.

Pasenadi desired to enter into an alliance with the Buddha family so he requested the Shakya kings to give him one princess in marriage. The rulers sat in a conclave and came to a conclusion that it was humiliating to them all to give a daughter in marriage to him. Then they arranged to send the daughter of the kept of the chief ruler. This maid was Vrsabh-khattiya. King Pasenadi had one son by a union with her. The son was Vidudabha by name.

Vidudabha having subsequently learnt of this fraud was highly exasperated and he resolved to wreak vengeance and as soon as he ascended the throne he invaded their dominion. He took possession of their capital and massacred several males and females old and young indiscriminately. This event finds no place in old Buddhist Literature, but there is, however a reference of his having a battle with Shakyas. This bears out its being a historical event. It is believed that this occurred just a year or two previous to Buddha's Nirvāṇa.

Some of these facts appear to be far-fetched. One fails to understand why a small Tribe like Shakyas would have considered it debasing to be united in marriage with the royal family

of Koshalas. Of course, Bauddha Literature records often that Shakyas were a Vain tribe still it goes beyond understanding why objection could have been raised in marriage.

History records that the Lichhavi tribe of Vaishali equally Vain had given the King's (Chetaka's) daughter to Bimbisar the King of Magadhas. (Ref. Prof Jacobi in Jain Sutras Vol I). It is also proved beyond doubt that the royal dynasty of Sāvatti were allowed a sovereign hereditary in Koshals as feudatory princes of Koshalas were known as Kings, an epithet generally used for small chiefs and princes of republican empires then.

It is quite natural that Buddha and Jain Writers may have been disposed to attach heavy importance to the families of their founders as subsequent writings differ from the previous ones on this point. In light of above, the reason inspiring Vidudabha to wage a battle with Shakya tribe is hardly probable. Possibly he could have invaded due to Vanity of the Shakyas but there must be some other political motive for Vidudabha in waging a fight with Shakyas united with him matrimonially. History record in support of this surmise is that Ajātshatru of Magadhas had also fought with Lichhavi rulers for political reasons.

Why Ajatshatru carried invasion on Lichhavi tribe is clear from one of the Buddha Sutras. It is reconciled that Buddha had foretold that Lichhavi rulers were indulgent in luxury and Ajatshatru would easily accomplish his desire. About three years after, a dissension arose in the family of Vaishali due to the fraudulent underhand working of a Brahmin named Vassakar. Ajātshatru with an unwieldy force took its possession and desolated it.

Besides, as recorded in the Buddha Literature, Ajātshatru fortified his capital Rājgriha as he anticipated an invasion from ChandaPradyota. It will be very interesting to know if such an attack was made and with what result, but Bauddha Books give no further clue to it. Later on in the 4th century B. C. history

records that Ujjain was under the subjection of Magadhas and Ashoka when young in age was deputed as a Governor of Ujjain. What happened in the intervening period remains unknown. The Bauddha books conform the above.

In addition to above facts Bauddha books inform, us that Devdatta, a cousin of Lord Buddha who had initiated himself several years before, had later dissented from Lord Buddha's fold and had started his own faith during Lord Buddha's life--time. It is borne out by Buddha Literature that Ajatshatru a Yuvraj then had supported Devadatta, Buddha's rival. At about this time, this Yuvraj was crowned by Bimbisar and it was then that Devdatta had incited Ajatshatru to effect the murder of the King. Accordingly, the King was slowly tortured and famished to death just eight years before Buddha's Nirvāṇa. He felt much compunction at heart and went to Buddha and brought him for exhortation regarding the benefits of being his follower, but no where it is recorded that he became a staunch adherent of Buddha faith, and nothing stands testimony to the fact that he led his life strictly according to the Bauddha tenets. There is no where anything to show that he had given any physical support to Buddha faith during Buddha's life. Despite this, it is shown that at Buddha's Nirvāṇa he laid a claim to some of Buddha's remnants after Nirvāṇa posing himself as a Kshatriya. This he had secured and he had raised a monument over it.

Such narration as above, is not found in Buddha's Ancient Books but subsequent literature shows that he had erected a big hall near the entrance to Sattafanni cave when an assembly of Rajgriha was convened just after Buddha's Redemption. It is probable that he patronised Buddha faith without being a staunch adherent as was the practice with Hindu rulers of the age.

Moreover, Bauddha literature takes the ruler of Sursena as Avantiputra as with other rulers. Another king named Alehiya is also considered as an adherent and patron of Bauddha faith.

As mentioned above Buddhist Literature shows only four empires or states in those days.

Now let us refer to Jain Literature as to what it has to say regarding rulers.

King Chétak of Vaishali had seven daughters viz. Prabhavati, Padmāvati, Mrugavati, Shivā, Sujyeshṭā and Chellanā.

Prabhavati was wedded to King Udayana of Vitabhaynagar

- Padmavati was wedded to Dadhivahan of Champā

Mrugavati was wedded to Shatanik of Kaushambi

Shiva was wedded to Chandpradyota of Ujjain

Jyeshṭā was wedded to Nandivardhan the chief of Kunda-grama (brother of Lord Mahavira).

Out of the two remaining daughters, King Shrenik of Magadha came to Vaishali to kidnap Sujyeshṭā a beautiful princess, where as he took Chellanā and married her according to Gandharva rites.

Before the above alliances were made, Chetaka had married his sister Trishla to Siddhartha the father of Lord Mahavira and he got two princes out of the union (1) Nandi vadhan and (2) Mahavira.

Shrenik had Kunika (called Ajatshatru in Baudha books) alias Ashokchandra and two more Halla and Vihalla by his union with Chellanā.

King Dadhivahan of Champānagri had Chandanā a daughter by his union with Padmavati. Chandanā was the same Chandan-bālā who fulfilled the stringent vow of Lord Mahavira and became later on, the first nun who Subsequently secured Omniscience.

King Shatanik of Kaushambi by the union of Mrigavati had a son Udayana to whom a reference was made of his having warfare with Chandapadyota and who later were related as

father-in-law and son-in-law. This Mrigāvati on hearing of the sudden death of her Lord and the aggression of Chandapradyota being detached from existence by the religious exhortation of Lord Mahavira, became a nun and later secured Omniscience.

Udayana by the union of Prabhavati had a son, Abhichi. Trishlā in Jain literature has been styled Videhlinna (the princess of Videhas).

Buddhist Literature informs that Shrenik (Bimbisār) had a son named Konik (Ajatshatru) by his marriage with Videhputri. So these are historical facts. It is also borne out that Vaishali was the metropolis of Videhas.

Thus, the different rulers were inter-related with bonds of marriage, still their policy of mutual enmity of aggression and warfare had persisted. A number of occasions for warfare occurred due to multifold causes. There were various strifes viz between Shatānik and Dadhivahan, between Shātānik on one hand and later his queen Mrigavati; and Pradyota on the other hand with a favourable termination between Shrenik and Pradyota. Udayana the son of Shatānik being fettered by Pradyota and his abotment, between Udayana of Vitabhaynagar and Chandapradyota, between Chetak and Kunik and the eventual desolation of Vaishali. Much has been said above with regard to events barring the first and the last. Let us say something here about these two events.

Lord Mahāvira having renounced the world after thirty years as a layman, and before he attained to Omniscience had travelled from place to place. After the lapse of first six years, and in the last years of the second six he came to Kaushāmbi on the 11th of the black half of Pōsh month. (557 B. C.) Shātānik ruled over the place then. He had Mrigāvati (the daughter of Chētak, King of Vaishali) as his queen. He had Sugupta as his chief minister. By the time Lord Mahavira in his ascetic austerities had

had a vow that he would break his fast only of a princess of a particular sort would offer him Kulmasas in particular environments. It is a vow so difficult to fulfil continued for about four months.

During this period the king Shatanik with a large force besieged Champānagari at night unawares. King Dadhivahan due to alarm fled away and the Victorious ruler ordered the city to be plundered at will. As body a camel-keeper took away Vasumati the daughter of the king by his union with Padmavati alias Dharini.

How she happens to come to Kaushambi and how she fulfils the vows of Lord Mahavir may be known from other sources.

At the same time it may be recorded that king Dadhivahan with an immense force had beleaguered the city Kaushambi of King Shatanika. Shatanika remained inside the wall-guarded city for a long time waiting for to retire but his own army being harassed extremely at a number of places very often and owing to the loss of man-power the king started towards his city. Then Shatanik caused his gates to be thrown open and come out with his forces, and the king of Champa fled away. So the king of Kaushambi took possession of the enemy's elephants, horses and treasures and came back to his own city.

Besides this, Prasamachandra, the king of Potanpur crowned his prince and he initiated himself into monkhood. From the Mahavir charitra it is clear that a general named Durmukha of King Shrenik in Rajagraha told Prasanna Chandra Muni that his ministers conspiring with Dadhivahan king of Champanagri would dethrone the prince. (This seems to have happened in the year 557 B. C. and in 520 B. C. king Dadhivahan was the king of Champa. Dadhivahan after plundering Champanagri had fled away but he returned and took possession of Champa though nowhere there is a reference that he took possession of it.

At the same time it is not clear whether there was only one city called Champa or there were other cities bearing the same name. In one place there is a reference to Kamdev resident of Champavati in the Year 550 B. C. When a king named Jitasharu ruled there. However from the Story of Varadatta Muni from whose record the fact of the marriage between, Chanda-pradyota and Angarvati it appears that Mitraprabha (Chandra-prabha) ruled there and his minister was Dharajhosha. It is not possible that rulers of different names would be governing the same city. Either there must be different cities bearing the name and in case there was only one city rulers of different names might have succeeded to the throne of Champā Nagri in succession and they all must be related by some sort of blood ties. It may be assumed also that kings of different names had a joint rule. Taking time into consideration the former inference appears more reasonable.

Now let us touch the warfare incidents between Kunika and Chetak. King Shrenik with the intention of renunciation and initiation having decided that Kunika his eldest prince should succeed his throne, conferred upon the other two sons, Halla and Vihalla, a garland of Eighteen Lines and an elephant named Sechanaka Kunik reasoning with his other two brothers took his father captive, and confined him to a cell. Subsequently Shrenik committed suicide. Kunika then founded Champācity. Kunik's queen incited her lord to obtain the garland etc from Halla and Vihalla. Halla and Vihalla In hearing of the demand made by Kunik fled from the capital and took resort under the patronage of King Chetak (King of Vaeshali) their maternal grand father and lived there princely.

Kunik sent a word to Chetak to hand over his brothers to him but Chetak boldly replied that Kshatriyas of his types would never hand over proteges and much less, his own Grand sons. In returning of such a daring response King Kunik with an

immense force invaded Vaishali. A tragic war ensued. The loss of human life on both the sides together amounted to 18 millions. Then Halla and Vikialla with the help of the elephant Sechanak routed much of the enemys force. Then both of them got themselves initiated before Lord Mahavir. Kunik however desolated the Vaishali city. Chetak left the place whereas the city lay all devastated. This in short gives us some idea of the warfare in those days.

" Let us now look to rulers individually and try to get some better light.

Magadhas, Prasenjit Shrenik Kanik Udayana Shrenik (Bimbisara). His father's name was Prasenjit and his mother's name was Dharini. Prasenjit was the emperor of Magadhas having Kushagrapur as the metropolis. There being a frequent catastrophe of fire in the city the emperor proclaimed that the person whose house will catch fire would be banished from the city. Once it so happened that as a result of the inadvertence of the cook, the very palace of the emperor caught fire. It was announced by the emperor to the princes that whatever they took away individually, would be their own possession. Prince Shrenik went out with Bhambha, a musical instrument with him. On inquiry why he selected that particular object, he explained that it was the foremost symbol of the Imperial triumph. It was an outstanding auspicious object in the conquest of all Directions. The emperor consequently gave him the epithet 'Bhambhasar'.

The emperor true to his proclamation and in conformity with it left the city and encamped at a distance of about four miles from there. Subsequently people going there in reply to mutual inquiry used to say that they frequented Rajagraha (Royal habitation). Following this the emperor founded a city there and styled it Rajagraha. He got it fully equipped with Ditches, fortification, palatial buildings, markets, and squares.

The emperor had within himself esteemed Shrenik as a

worthy successor to himself so he apportioned to other princes whatever divisions of his dominions he deemed proper, so that they might know nothing about the portion of Shrenik. But Prince Shrenik getting no apportionment for himself from his father took ill and passed away from the capital. He directly wielded his way to Benatapur and married the daughter of a man of opulence there. By this union he got one son named Abhayakumar who subsequently was proved proficient in lore like Ulpadik etc. and got the topmost place as a chief minister among five hundred ministers of King Shrenik. When the emperor was seriously ill, Shrenik was invited and the reins of his empire were handed over to his able hands.

Shrenik had by Gandharva Rites of Alliance married Chéllana the princess of King Chetaka of Vishali by whose union he got three princes Kunik, Halla and Vihalla successively. By his union with Queen Dhārini he had one prince Meghakumar by name who had later initiated himself into monkhood at the feet of Lord Mahavir. By his union with another wife he had a son named Nandisheṇa who had also accepted monkhood at the feet of Lord Mahavir. Besides these sons he had ten more princes like Kāla, Mahakāl etc. by his union with other queens.

King Shrenik was illustrious, valiant and ideal and of implicit faith in Jainism. He eventually deeming Kunik to be his worthy successor reserved a portion for him and allocated other portions to his other princes. After handing over the reins of Government to Kunika, King Shrenik was thinking of initiation. But before he could enforce his thoughts Prince Kunik incited others and arranged to throw King Shrenik into prison as a captive. Not only that but it was ordered that the king should receive one hundred lashes every day. He was also almost starved.

Queen Chéllana the mother of Konik arranged to provide food to King Shrenik in his captivity very privately. At this time Prince Konik by his union with Queen Padmavati had a son

named Udayi. He had intense paternal love for the son but Queen Chellana reprimanded that his love for his child was nothing in comparison to the love king Shrenik had for him when he was in his childhood. She cited one instance of the paternal love that when Prince Konik's finger had got septic being bitten by a bird his father had kept that finger in his mouth for the redress of the pain and rebuked him why he should ill treat that very father as a captive. This brought much compunction at heart and he ran immediately to the prison-cell with an iron staff to snap his father's fetters personally. King Shrenik who was contennually lashed, on seeing Konik rushing towards him with an iron-staff and suspecting murder at his hands committed suicide.

Kunik - This prince just after he saw the light of the day was conveyed to Ashokvan so he was styled Ashokachandra. When he was in embryo his mother had queer and ominous desires so he was deserted in a forest in infancy. There a female bird had bitten one of his fingers which became septic. King Shrenik on receiving intimation of his desertion in a solitary forest ordered him to be brought back and out of love for the child and compassion for the pain in the finger he kept the finger in his mouth to alleviate the child's acute pain. The wound was healed up but it remained defective, so as a child people called him 'Konik'. He obtained the kingdom as mentioned above.

Konik felt very much at his father's suicide. He last of all started for Rajgriha city and nothing could relieve him from distress and as a relieving measure he desired to found another city. On trying to find a suitable land for the purpose his men discovered a huge champā tree and deeming it quite a worthy spot (site) he founded another city called Champa Nagara. King Konik transported his land forces etc. there and he conducted his administration from there. A mention has been previously made about his battle with king Chetak of Vaishali and the total ruin of Vaishali. It was during the life time of Lord Mahavir.

that he expired being burnt up in some divine manner near the Tamisra cave of Vaibhargiri in the vicinity of Rajgriha. It appears that this event occurred just three or four years before the Holy Nirvaṇa of Lord Mahavir.

Udayi. Subsequent to the sad demise of King Konik the royal ministers enthroned his prince Udayi. He was a chaste shrāvaka and had an unflinching faith on the creed of Lord Mahavir.

Just as his father feeling distressed and uneasy because of his father in Rajagriha had founded Champā Nagri a new so he also having felt much at the sad expiry of his father in the city arranged to found another city on a site where there was a Patli tree and called it Pātaliputra. He had usurped the dukedom of a hostile king so that wicked fellow with a Viend to wrewk Vinjance became a Sadhu and obsering hypocrilically arranged to murder Udayi while performing religions observances.

Champa. (the capital of Angas.) A mention has been made of King Dashi Vahan before but it requires to be noted that Champānagri is geographically different from that founded by Konik. Vishala. (The Capital of Vidhas). About this city and its desolation enough has been said before.

Vitabhaynagar (The Capital of Sindha).

Much has been recorded before with regard to King Udayana of this city. He was the suzerain of Sindhu Sauvira dominions consisting of 363 cities.

Kaushambi (The Capital of Vatsas). A mention has already been made in previous pages about King Shatānik and Prince Udayana his successor.

Ujjaini. Sufficient record has been taken about Chandapradyota the king of Ujjaini.

Hitherts we have made mention of notable kings. Now let us refer to kings of small principalities.

Prishṭa Champānagri, this city was situated to the north of the Himalayas. Out of two brothers Shāla (elder) and Mahashāla (younger) Shāla was the ruler and Mahashāla was the crownprince. Both of them had accepted initiation at the sacred feet of Lord Mahāvira.

They had a sister Yashomati by name and she was married to Pithar. By this union one son named Gagli was born. This Gagli succeeded to the throne after their initiation. Later, this king also transferring the reins of State to his prince, had sought initiation in company of his parents before the sacred feet of Gautam Swāmijā.

Dasharnas There was a city named Dashārṇa and its ruler was Daṣharnabhadra. His wealth and affluence were boundless. He was very proud of his unparalleled self. When he presented before Lord Mahāvira for a humble-homage, his pride melted away on seeing the indescribable and inconceivable affluence of Indra. He accepted initiation. This dominion forms a part of Ārya regions and its metropolis is mentioned as Mrīttikavati.

Ardrakas. The Capital city was Ardraka. The king and queen were styled Ardraka and Ardrikā respectively. Their prince was named Ardrakakumar. This dominion is placed in the category of non-Āryan regions. This city was a big part. Ārdrak-Kumar came down to Āryan regions in a ship by the sea route. Jain Books stand testimony to this fact. At first, he assumed monkhood at his own instance reverted to householdship and then finally he sought initiation at the Holy feet of Lord Mahāvira.

Polanpur. This city was ruled by king Somachandra. He had a son Prasannachandra by his marriage with Dharani. He entrusted the state management to his prince, renounced householdship and became an anchorite, and betook to forest residence in a cottage in company of his wife.

[Some details of the life as a recluse are mentioned where the Cottage served as a palace, Ingredioil lamps served as Jewelled lights, firm faith was his best harem and birds and beasts were the objects of love.]

Here was born another son Valkalchiri by name. Subsequently this cary prince secured Omniscience. Somchandra as a recluse is converted and accepts initiation also before the Revered feet of Lord Māhāvira. Prasannachandra too follows suit. As a result of austere penance he was styled a Rajarshi (a royal sage) and he ultimately seeks Holy Omniscience.

Shvetāmbi :—This was the chief city of the region called Kaikayardha in Bhartavarsh of Jambudvīpa. Here ruled King Pradeshi, the most simple person, whose hands were incessantly covered with blood in battles entirely regardless of merit or sin and completely negligent of the other world. Jetāhatru was the ruler of Shvetāmbi. As a result of the association of Chitrasarthi a minister of King Pradeshi, this king was converted to Jain faith. Some time after, His Lordship Gandhar Keshi by name of Lord Pārshvānath time happened to be there and the king had a discussion with him. The discussion related to the themes named the other world and the spirit. This is wholly recorded in Rajaprasaṅgiya sūtra. The king was converted and accepted the exhortations. His chief Queen administered poison secretly in his meals and he breathed his last quickly and peacefully.

Apāpa (Pāvāpuri). Hastipāl ruled in this city. Having got the golden chance of listening to the last exhortations of Lord Māhāvira he was converted. He sought initiation and secured Final Redemption. This city is now called Pāvāpuri. It was the celestial beings that styled it Pāvāpuri, because it was here that Lord Māhāvira got Absolution. The Pāvāpuri in Gujarat is different from this.

Besides above, we came across the names of several other rulers which we cite below.

Jitashatru was the king of Vanija city where Ananda the Shravak lived.

There was the Champā city inhabited by Shrāvak kander whose ruler also was Jitashatru.

Kāshi was the city where Chulnipitā lived where also Jitashatra ruled. (It was also called Vanārasi a big city situated on the bank of the Ganges It formed a prominent city of Kāshi desha.

Besides the above nomenclature rules some other names of royal clans as is traced from Bauddha Books. The chief of such clans were called Rajas.

1. The Shākya clan of Kapilvastu in which Lord Buddha was born.
2. Maggā of Susamāra mount.
3. Bali of Allakapura.
4. Kīlam of Kesaputta.
5. Kōliya of Ramagam.
6. Malla of Kusinara.
7. Malla of Pavy.
8. Mariya of Piphālavana.
9. Videhas of Mithila.
10. Lichhavi of Vēsali.

We may add to this the Gnātri clan in which Lord Mahāvīr was born. Nine rules each of Malla and Lechhak out of these mentioned above had participated in the celebrations consequent upon Lord Mahāvīr's Nirvāna. It has been said about these rulers that for some reason or purpose they had assembled there and among them also were some rulers of Kōshalas, feudatory princes of King Chetak of Vaishālī.

The above information cannot be obtained without scanning the Angas and Upangas of Jain Literature.

Ages back India was termed Jambudvipa or Bharatkhandā. The name Hindu was subsequently derived from the name Indus a river. Jain books many a time refer to Jambudvipa. There are two divisions namely Āryan and non Āryan. That country which was inhabited by people of spiritual and religious sentiments was styled Āryan.



Appendix.

Religious Trend of People..

“Read the history of the past; and one fact would come out before you plainly and clearly not only in India, but all past great civilizations—you may study a great civilization whether it be that of Egypt, China, Persia, Greece or of Rome, you will find that in palmiest days of the civilization, religion was the guiding force of the State. When were the days when India was mightiest, when her thrones were most secure, when her people were most intelligent, when her manufactures and arts, and industries and commerce flourished, when her sailors were known in far distant and the products of her artizans covered the face of the world? It was in the days when religion was more cherished than wealth, in the days when Rājās would bow before the Rishies that instructed them.”

Before the birth of Śramaṇa Bhagavāna Mahāvira, the Brāhmanical cult of the Four Védas, Nighantu, and Itihāsa (some of the Purāṇas) was very prevalent.

According to Kapla Sūtra, when Rīṣabhadatta questioned a Naimittika (fortune-teller) about the fruit of the fourteen Great Dreams seen by his wife Dēvānandā, the astrologer predicting the acquisitions of Śramaṇa Bhagavāna Mahāvira, replied that the boy will be clever in the four Védas (1 Rig Veda 2 Yajur-Veda, 3. Sāma Veda and 4. Atharvana Veda), in Nighantu and in Itihāsa.

Leaving aside a variety of opinions existing among Brāhmins themselves, and confining ourselves to Rig Veda alone, we notice

that the various elaborate methods of propitiating gods. did not appeal to the common populace. By the addition of Agni (fire), Soma (Moon) etc. as gods, the greatness of the already existing gods such as the Prithvi (Earth) Vāyu (Wind), the Sun etc. was greatly reduced. The charm of sacrificial ceremonies and of Mantras (incantations) became unpleasant to the house-holder because it was very expensive and difficult of accomplishment.

Besides there were many usages generally prevalent among the Āryans which are not mentioned in the Védas. There are the following three proofs in support of this argument viz

'Firstly-Only three Védas are mentions in Buddhistic Literature. There is no mention of the Atharvana Vēda any where' writes Prof Rhys Davids. It is clearly apparent that a collection of the numerous incantations was made with the object of enchanting others long before the Birth of Buddha but it was accepted as a Vēda by the Sacrificer Adhvaryu. It was, then admitted as a Vēda of the slightly inferior quality than the first three Védas.

Secondly :—No one knew exactly what were the religious tenets of the people existing in B. C. 527 in the great epic poem Mahā Bhārata, because the great epic poem has undoubtedly undergone extensive changes two or three times, at the hands of learned Brāhmin Scholars. The intensive reason for making these extensive changes must probably be due to the prevalence among the masses, of the predominance of ideas which were not acceptable to themselves and which ideas could no longer be disregarded. The re-modelling of the Great Epic in its new form must possibly have been actuated by two motives viz. 1. Preservation of the superiority of the Brāhmin caste and establishment of the inferiority of the three remaining. The preachings of Buddha and of the Jains were becoming more popular and the preservation of the superiority of the Brāhmin caste was in danger. 2. An outward manifestation to the world at large that the Brāhmins have the approbation of several popular

Minor Faiths, for which people showed great respect and for which the Brāhmins offered great support.

Whatever it may be, it is certain that there are a number of beliefs and ideas in full current in the Mahā Bhārata which are not visible in the Védas. Besides, there were certain beliefs current among Āryan and semi-Āryan people and extremely prevalent among them which were not existing in Védic Literature.

[Only recently Bhagavad Gītā—a portion of Bhishma Parva of the Mahā Bhārata—has been found in its original form in an Island named Bali Island near Jāva. See Modern Review of July 1914. It is quite clear that numerous changes have taken place in the text of the Mahā Bhārata

Thirdly: Leaving aside the ideas of Jaina and Buddhist writers, there were numerous other Faiths current during those times which are described in Jaina and Buddhist Literature. These materials have not been collected but we shall content ourselves by giving a few very familiar instances.

(a) In relation to Śīla (chastity) Discourses of Buddha writes:—Some Sannyāsins (mendicants with a triple staff) and Brāhmins living on the food supplied by Śrāvakas are cunning, believers of False Beliefs for the sake of wealth, conjurers, maintaining themselves on the Science of Augury, and they are always making efforts for hoarding wealth. Gautama Śramaṇa is free from such treacherous and false bondages.

(b) The under-mentioned base arts and sciences were very prevalent among the Brāhmins—viz. 1. Samudrika (the science of telling of events from the positions of planets and constellations) 2. Augury (science of telling of events from omens) 3. Fore-telling of future events from the figures created on a piece of cloth by a mouse biting it. 4. Sacrifices of god Agni. 5. offerings to various gods. 6. Vastu-śāstra (the science of constructing buildings. 7. Uttering of spells. 8. The art of subduing a cobra 9. The art of taming beasts and birds. 10. Jyotiṣa

(Astronomy) 11. Removing demons and evil spirits from one's body. 12 Inviting a god through the medium of a virgin or a mirror etc. These arts and sciences were very prevalent among Brāhmins.

Indra, Agni (fire) Soma (the Moon) and Varuṇa-déva were allotted a prominent place in the Védas and Prithvi, Light, Sūrya (the Sun) and Candra (the Moon) were kept in the back-ground. Later on the goddess Śrī Dévi (the goddess of Wealth and Prosperity) was added to the list. Besides these, there were also Gandharvas, Nāga-déva (Cobra), Garuḍa (feather king) and evil spirits residing on trees. In Védas, the natural elements of the world are worshipped everywhere. Iśāna, the terrible Śiva, Soma, Varuṇa Prajāpati, and Brahmā are considered to be of the rank of an Indra. There are Agni, Vāyu, Varuṇa, Prajapati Viṣṇu, Parjanya, Mitra, Savitri, Puṣan, Āditya, Aśvin, Marut, Aditi and Diti also. Buddhist Works mention only Agni, Vāyu, Varuṇa, Nāgarāja, Vaṣṇu and Purjanya.

Sacrificial Rules of the Brāhmaṇas

There is nothing more cruel and more abominable than the methods of propitiating god adopted by the Brāhmins. In course of time, the ideas improved gradually in conformity with usage, and finally they attained practical morality. In the beginning they were barbarous. The great French Scholar Sylvan Lévi, after a critical study of Eastern Religions writes :—There is no place for practical morality in their (Brahmin's) śāstras. The way in which the Brāhmins regulate their relations with the gods is only a mechanical one. It does its work by a natural effort lying hidden in the heart of Nature. But it becomes manifest only by the magical powers of the Brāhmins" The Brāhmins assert that the greatness of the gods and their residence in the Heavens are caused by the devout worship with sacrificial offerings given by them to the ancient gods during their previous lives and that the gods were able to defeat their rivals—the demi-gods through the medium of sacrificial offerings, so that the demi-gods may not offer resistance at the doors of the Svarga (the Heavens).

During sacrificial offerings, there is no temple, and there is no god's image, but only a Vēdi (a sacrificial altar covered with sacred grass). Many Brāhmins were invited to do their respective work. The priest who chants the Sāma Vēda, is known as Udgātri, the priest who gives offerings is called a Hotri, and the one performing the the various religious rites is known as an Adhvaru (priest versed in Yajur Vēda). Besides these, there are others who prepare the Vēdi (sacrificial altar), who kill the animal to be sacrificed; and there are several persons who do some other work. Brāhmin house-holders were spending large sums of money, and the priests and Brāhmins used to get cows, horses, clothes and sums of money as gifts. The Brāhmins had therefore publicly declared with beating of drums that sacrificial offering to gods was an excellent expedient for obtaining a desired object for one's enjoyments in this life.

For the spiritual development of the Soul, the Brāhmins enjoined Tapas (penance). It consisted in going to a solitary forest and in restraining and tormenting the body. Big crowds of Tāpasas (hermits) were seen to be going to forest with that object. These hermits were not free from doing himsā (destruction) to living beings.

Altariya Upaniṣad 11-6-4 writes.

Svarga (heaven) is established on Vāyu (wind); Vāyu (wind) is established on Prithvī (Earth); Prithvī is established on Jala (water); Jala (water) on Satya (truth); Satya (truth) is established on Gupta Mantra (Secret Incantation) and Yajna Vidhi (correct rituals of Sacrificial offerings) depends on Tapas (penance).

Bhikṣā

Bhikṣā—Looking from the true doctrine of the Jaina Religion

Consult Mahāvīra Caritra Page 161. By Śrīmad Hemacandrā-
cārya Śrīśvara.

and from a moral point of view, one evidently notices that Buddhism and Jainism had an independent existence. Brāhmin students were maintaining themselves on Bhikṣā (begging of alms). Jaina Sādhus and Buddha Śramaṇas used to do the same. Before the Birth of Buddhism, Bhikṣā was prevalent among Parivrajakas* (wandering mendicants). They were observing Brahmacharya (celibacy) and were carrying on discussions on fundamentals of religion and morality. Males and females were admitted into their fold, and they had an equal right of expression of the individual notions and ideas.

It seems justifiable, under the existing circumstances that Buddhism must have received a motive encouragement for its advancement during those times. It has been proved without any shadow of doubt that the Jaina Religion is more ancient than the Hindu and Buddhist Religions.

Institution of Āśramas.

The institution of Āśramas has most probably been established by the Brāhmins from their familiarity with the Jaina Religion, and from the rise of the advanced views of the Buddhist Religion. The fourth Āśrama-Sanyasta-āśrama-cannot be entered into without duly passing through the first three or at least two previous āśramas, namely through 1 Brahma-carya-āśrama 2 Grihasth-āśrama and 3 Vānaprastha-āśrama. By adopting the institution of Four Āśramas, the Brāhmins made a bold effort of establishing their superiority over the three remaining castes viz the Kṣatriyas, Vaiśyas and Śūdras. But they were not successful. Had they been at all successful, Buddhism would have experienced a severe set-back. There is ample evidence to prove this historical event.†

*See, Pages 33-39-210. Mahāvīra Caritra for Utpala, Ambada Parivrajaka-

†Read Pages 1-272-279. of Dialogues of Buddha by Prof. Dr. Rhys Davids.

It can, thus, be seen that the institution of the Four Āśramas of the Brāhmins was introduced at a later date.

About the Soul

According to the Upaniṣads, the Brāhmins believed that the Soul resided in the body of living beings. Its presence can be proved by the existence of life and the regular functioning of the living body. The Soul is believed to locate itself in an empty space near the cavity of the heart (Vide Brihad Upaniṣad 4-3-7; Chāṇḍo gyopaniṣad 8-3-3; Taitariya 1-6-1, Compare Kaṇṭhopyaniṣad 2-20, and 4-6 and 6-17). Its size is said to be that of a barley grain or of a rice grain (Brihad Upaniṣad 5-5; Chāṇḍogyopaniṣad 14-3).

This is also mentioned in the Vēdas.

The form of the Soul is that of the living body that it inhabits (Taitariya 2. Brihad Ūpaniṣad 1-14; Satabri 14-4; 2-1). It is difficult to sketch out its appearance. But, in different quotations, it is said to resemble grey-coloured wool; it is also said to resemble fire or a white lotus or flash of lightning or a flame free from smoke. There are different beliefs regarding its composition.

One author says that it possesses consciousness, mind, respiration, eyes and ears; it is made up of Prithvi (earth) Ap (water) Tejas (light) and Ākāśa (open space) it is agni (fire) as well as eiragni (a substance destitute of fire); it has icchā (desire) as well as anicchā (a substance destitute of a desire); it has krodha (anger) as well as a-krodha (devoid of anger); it has nigama (self-control) as well as a-nigama (devoid of self-control). In short, it is everything in substance. It is made up of all substances (Vide Brihad Upaniṣad 4-45 Also 3-7, 14, 22).

It is evidently clear that the Brāhmins believe the ātmā (soul) to be a material substance consisting of gross elements, because it has four material elemental substances and some mental attributes have also been added to it.

At another place, it is stated that the Souls are of five kinds, quite different from each other but of a human form and each of them is made up of anna (food), śvāsa (respiration), manas (mind), Cetanā (consciousness) and ānanda (merriness) molecules.

In relation to the causation of disease, it is said that even when the soul has departed from the material body, it can be brought back to the body. by medium of enchantations, of Mantras. (Atharvan Vēda 5-29; 5-6; 53-2; 7-6-7) Compare Aitareya Āraṇyaka 3-2, 4-7).

About Sleep with dreams.

During dreams in sleep, the Brāhmins say, that the Soul leaves the body and with idea in mind, they say that none should be made to wake up abruptly and unceremoniously, because by doing so, if the ātmā does not readily enter the body, it becomes extremely difficult to bring it back to the body (Vide Brihad Upaniṣad 4-3-1²).

In a dream, the ātmā (Soul) leaves the material body and wanders wherever it likes and creates surroundings in accordance with one's sweet will. Chariots, horses lakes, rivers, houses and elegant recreation grounds of various forms and sizes, are produced and the soul merrily amuses itself or suffers agonies of pain. The Soul then returns to the body from the recreations-ground like a hawk flying here and there in the sky and finally taking shelter in his nest. In deep sound sleep, there are no dreams. (Brihad Upaniṣad 4-3; Chandhyogya 8-12-3). Many persons in India believe that the fore-telling of future events depends on these dreams.

When the ātmā (soul) returns to the body, the ātmā becomes pervaded throughout 72000 blood-vessels from the nail to the top of the head. It then gets Light (Brihad Upaniṣad 2-1-19; 4-3-20: Chandhyogya 8-6-3).

The Upaniṣads do not indicate why the Ātmā (Soul) leaves the living body, and why it returns to the body. There are many different and conflicting notions regarding the question whether the Ātmā (soul) enters the living being at the beginning of conception or at the time of quickening or whether the Soul enters the body at birth.

The Scientists of the West have not yet reached any definite conclusion regarding the relations of Ātmā (Soul) to the body.

It is mentioned some where else that the Soul existed in some other body before it existed in this body (Vide Brihad Upaniṣad 3-2-13; 4-4-6; Compare 6-4 and Aitariya Āraṇyaka 2-3-20).

At some other place, it is also mentioned that at the time of birth, the Ātmā (Soul) enters a body through a fissure on the skull and then it goes to the heart (Taittiriya Upa. 1-6-1 and 3-12). Besides, at another place it is stated that the Ātmā (Soul) enters the stomach, and intestines and it passes on to the head.

There are, thus, differences of opinion on the subject of Ātmā, in the various Upaniṣads. But one thing is common to all that by giving sacrificial offerings to gods, during this life, the Ātmā cannot become perfectly free from a succession of births in future lines. One's own Ātmā (soul) is the Paramātmā (Superme Soul). Paramātmā is the source of all Happiness. Full faith and complete conviction in the Paramātmā is the chief remedy for Mokṣa (Final Emancipation).

The existence of Ātmā (the Soul) was admitted for the purpose of explaining away, the phenomena of Nidrā (sleep), Jāgrati (Wakefulness), Jivana (Life), Gati (motion) and other functional activities of body. Later, the principle was applied to external objects of the Universe. If there were no

Ātmā in the Sun, how can the Sun make daily movements in the sky and illuminate all the objects of the Universe. The Sun was consequently styled as Sa-jīva (endowed with life). The elements of the Universe were named as individual deities and the Jīvatva (essence of life) was established in them. These elemental gods were given an equal status with other deities. Finally, just before the time of Śramaṇa Bhagavāna Mahāvīra and Gautama Buddha the Brāhmins propagated the doctrine that the only pre-eminent Supreme Universal Soul is Para brahman or Paramātman, out of which all gods and living beings have been created. Humanity is a part of that Para Brahman. Historically speaking, the doctrine of Ātmā was introduced by the Brāhmins a little earlier and that of Paramātma was introduced at a later date.

At this stage, two eminent philosophers of Kṣatriya royal families i. e. Śramaṇa Bhagavāna Mahāvīra, and Gautama Buddha became prominent.

Gautama Buddha did not accept the doctrine of Ātmā and founded a new philosophy in which Ātmā, as well as, Embodied Souls had no place of activity. We are not going to enter into any discussion about the merits or demerits of the Budhistic Faith. Suffice to say that by refusing to accept the very existence of Ātmā, that is to say by their Anātmavāda (a non-belief in the existence of the Soul) the Buddhists have naturally disowned the existence of Puna-r-janma (future birth) and of the great doctrine of Karmanis of the Jaina Philosophy. Besides, they have emphatically declared that all varieties of Tapas (austerities) are futile.

Śramaṇa Bhagavāna Mahāvīra having critically examined every tenet of the Religion from all the possible points of view from various angles, gave it the appropriate place it really deserved in his philosophy. His philosophy is therefore appropriately styled Anekāntavāda or Syādwād. The Sarva-dṛṣṭibindu (doctrine

of examination of a subject from all the different stand-points) is known as *Naya-vāda*. The two chief view-points are (1) *Nīścaya Naya* (Absolute stand-points and (2) *Vyavahāra Naya* (Practical Stand-point).

According to *Nīścaya Naya*, the *Ātmā* is *nitya* (permanent). Because *Ātmā* is homo-geneous in all wordly existences and it is like a *Paramātmā*.

From a *Vyavahāra* point of view, *Ātmā* is a-*nitya* (transient) because it incarnates different bodies at various times. The same soul becomes a king and enjoys all the pleasures of human existence during this life, or he may become a pauper or may become a denizen of hell suffering severe torments of agony, during his future life.

Besides, the Universe is beset with changes at every moment and the ever changing Universe is said to be a-*nitya* (transient) by *Vyavahāra Naya* (Practical Stand-point). But the Universe is *nitya* (permanent) according to *Nīścaya Naya* (Absolute Stand-point), because it exists at present; it existed in the past, and it will exist in future.

Secondly—The *Ātmā* pervades the living body. It pervades the entire extent of the body which it incarnates. It is not, therefore, justifiable to say that the *Ātmā* (Soul) has such a shape, also that it is wrong to say that the *Ātmā* is located in a certain space near the heart.

Thirdly—Life is equally dear to every living being from the smallest insect occurring in foeces to the mightiest *Indra* affluent with divine powers. Life is dear to every living being. All living beings have an equal right of living. No one has a right to injure or kill a living being. The Jains had declared the noble doctrine of *A-himsā* (abstention from injury to living beings) to the whole world from ancient times.

Fourthly—Gautama Buddha discarded *Tapas*, as something-futile. But instead of doing so, *Śramaṇa Bhagavāna Mahāvira*

emphatically declared that no useful purpose will be served by being called a Tāpasa (hermit) by doing penance by tormenting one's body without purifying the heart. But keeping one's attention to the goal of Mokṣa (Final Emancipation), one should assert that meditation on the nature of the Soul and religious contemplation are a highly important and successful acquirement of Tapas (penance) and Tapas should, therefore, necessarily be practised.

Tapas is not a self-control of the body only. It is of two kinds viz. 1. Bāhya Tapa and 2. Abhyantara Tapa Bāhya Tapa is of six kinds viz 1. Anasana (abstinence from food strictly in accordance with the rules of the Siddhāntas) 2. Unaudarikā (taking lesser quantity of food-material than one's usual habit). 3. Viritti saṅkṣépa (a control of desire for a certain article of food from a certain locality at a certain time and without love or hatred). 4. Rasyāga Tapa (Complete Abstinence from four Māhā-Vigayas i. e. Wine, flesh, fresh unboiled butter and honey. Abandonment of 1. milk 2. curds. 3 ghee (clarified butter) 4. oil, 5. molasses or 6. fried articles of food). 5 Kāya-Kléśa (suffering endurances by experiencing inconvenience by remaining in Kāyotsarga, sitting in Virāsana and other yogic postures and by plucking out one's hairs from beard, mustache, and head) 6 Samīlana (preventing sense-organs from engaging in evil undertakings). These six kinds of tapas are called Bāhya Tapa because it can be seen from outwards symptoms of the body. It gradually withers the body. From the external appearance of a man can be seen that he is practising penance.

Abhyantara Tapa is also of six kinds, viz. 1. Prāyaścitta (purification of a sin). 2. Vinaya (Respectful salutation and service to the deserving). 3. Vidyāvrittya (giving of food, cloth, dwelling-place, medicines, utensils. etc., to Ācāryas, Upādhyāyas tapasvin (sādhu observing difficult austerities), elderly sādhus, to sādhus suffering from disease, to a newly-initiated sādhu, to sādhus of the same samudāya, of the same kula, gaṇa and Saṅgha. 4. Svādhyāya (Reading, teaching, questioning, repetition, and preaching).

5. Dhyāna-Śubha Dhyāna (Dharma Dhyāna and Śukla Dhyāna) and 6. Kāyotsarga (renunciation of body in religious meditation).

Prof. Rhys Davids writes :—

“Diogenes, and his parallel in India, Mahāvira founded important schools which have left their mark on history.”

It must be said without disrespect to anyone, that Western Scholars have not as yet realized the value of the kind of penance preached by Śramaṇa Bhagavāna Mahāvira, and the exact kind of penance done by himself. They are, therefore, looking upon the penance of Śramaṇa Bhagavāna Mahāvira only as Self-Mortification.

Fifthly—There was no distinction of superiority or inferiority, among the castes, in the Religion preached by Śramaṇa Bhagavāna Mahāvira.

People of all the castes had an equal right in the acquisition of the Main Goal of life i.e the Mokṣa (Final Emancipation).

Vāda.

During this time, there were a number of Vādas (theories) among people of different religions.

Suagadāṅga (Sutra Kṛitāṅga)—the Second Aṅga of the Jainas—mentions the following four kinds of Vādas among the followers of other religions viz. 1. Kriyāvāda 2. A-kriyāvāda 3. A-Jñāna vāda and 4. Vinaya-vāda.

1. Kriyāvāda—The followers of this theory believe that Ātmā (the Soul) is the kartā (doer) of all Karmas. All the living functions and activities of the body are done by Ātmā (the Soul). But how this activity originates is a much-discussed question. Some say that it is done by Isvara (a supreme agency); some say that it is done by Kāla (time); some say that it is done by Ātmā; some say that it is caused by Puruṣārtha (manly vigour); and some say that these things happen naturally, that is to say, it is the natural attribute of these things to happen thus.

2. *A-kriyāvāda*—All the objects in the Universe do not exist in the same state even for a moment. How is any Kriyā (action) possible with Ātmā, whose existence is transitory? There is a destruction of existence associated with its origination. It is also called Ātmādi-nāstitva-vāda. The Kṣaṇika vāda (transitoriness) and Śūnya-vāda (absolute nothingness) of the Buddhists are included in this. The adherents of this theory do not admit the existence of cause and its effect as a fixed rule indicating the existence of Ātmā (the Soul).

3. *A-jñānavāda* :—The adherents of this theory believe that all the activities of this life are done by Ajñāna (ignorance). They do not admit that deeds done in previous lives have an intimate bearing as cause and effect on future existences.

These people say that Jñāna (Knowledge) is not beneficial, because with the existence knowledge, there is a likelihood of there being its adversary propounding contrary propositions. There will be frequent discussions. The mind will become polluted and there will be a succession of Samsāra (worldly existences). When anyone takes the shelter of ignorance, pride does not exist in him, and his mind does not become polluted. There is, thus, no bondage of evil Karmans and there is no increase of Samsāra (worldly existence).

Such were the notions of Ajñāna Vādins. Buddhistic books shed some light on this topic. In relation to the discussion with Saṁjaya (Bilāṭṭi putta) in 'Sāmañña-phala Sutta, Gautama Buddha says :—If you are desirous of having an explanation about the future existence of Ātmā (the Soul), I shall explain its future existence. But if they ask me, whether its form is like this? I have nothing to say. If they ask me, what its form is like? I have nothing to say. If they ask me whether it is different from this? I have nothing to say.

I am not concerned with that. Buddha proposes to reply decisively whether Tathāgata (Buddha) has existence after demise or otherwise or whether He is or is not living simultaneously. It is implicit from above that Ajnānvādis availed of all methods of questioning the existence or non existence of an object. They raised all sorts of questions and tried to extort replies from the opponents and of some matter that appeared beyond human comprehension or beyond the power of senses to perceive if they used to decline to accept any such mode of reasoning

Vinayavāda. This is a system which exhorts to act with modesty. In detail it counsels how to exercise modesty towards eight classes viz (1) Deities, (2) Kings, (3) Ascetics, (4) Learned people (5) Elderly persons (6) Basa (7) Mother, and (8) Father, just in conformity with time and climate.

In the above four systems, a number of questions and sub-questions arise and taking into account all of them, the total comes to about 363 and persons holding these views did exit in the time of Lord Mahāvīra and they were styled Pākhaṇḍīs (Misdirected) Kriyāvādis 180. Non-kriyā Vādis 84, Ajnānavādis 67 and Vinayavādis 32 made 363 as stated above. (Refer to the Commentary on Shaddarshana Samucchaya of Shri Hari Bhadra Suri (Trambtim P. P. 9-19) and Jain Tattvadarsha by Shri Ātmārāmji (Guj. Translation Pages. 115 to 135).

We shall now say in brief what Lord Mahāvīra has said in reply decisively to above points. I Kriyāvāda. It is said that every act has its impression and therefore whatever action the spirit has done it has influenced the spirit. There is a combination of 5 (five) causes working simultaneously in every act. They are technically styled 5 Samavāyas namely (1) Time (2) Nature (3) Fate (4) Previous acts (5) Effort. Lord Mahāvīra has totally rejected the doctrine that any one of the five unaided by the other four has ever been the cause of an act. His doctrine is Non-absolutism.

God is no inspiring agency for anything that happens. There is the spirit, there is God. The spirit encased in a body is veiled or covered up. When all the covering layers are absolutely removed the Spirit becomes God, the Almighty, the Redeemed. The above five causes together are the agency to remove the coverings of the soul. They are styled Samavāya because their parmonious combination alone is capable of Effect. Among the five, there is no place for God. He has absolutely no relation with the Universe. Lord Mahāvira has therefore advocated the Karma doctrine as Universal untrammelled anywhere.

Those who attached importance to any one of these five irrespective of the other four, have been called Kālavadi, Niyativādi Svabhāv vādi etc.

2. A-kriyāvāda does not hold at all. The cycle of Cause and Effect, the doctrine of Karma is certain and definite. Akriyāvādi puts forward the Fortunate (accidentality) as the cause of Acts. No discriminative intelligence can ever accept this theory.

3. Ajnānavāda. Against this, Lord Mahāvira has advocated syādvāda. Whatever series of questions an Ajnānvādi puts forth have all been incontrovertible replied by the Syādvāda theory consisting of Saptabhangi.

Saptabhangi is the seven-fold exposition to show the existence and non-existence of an object by the use of the words syād and eva.

1. Syād Asti éva. From one particular affirmative stand-point a thing definitely is.
2. Syād nāsti éva. From one particular negative stand-point a thing definitely is not.
3. Syādsti syannāsti éva. From a particular view point a thing is and from another particular view point a thing is not, but from different stand-points at different times, both existence and non-existence can be asserted.

4. Syād Avaktavya éva. It is impossible to describe an object definitely from a particular stand-point. No more than one quality among many in an object can be described at a time, if, therefore, both existence and non-existence of an object are to be predicated at one and the same time, it must be said that it is indescribable.
5. Syād Asti ca Avaktavya. An object has existence definitely from a particular view-point but to describe it, is impossible.
6. Syānnāsti ca Avaktavya. An object may be non-existent definitely from a particular view-point but that it cannot be entirely described at one and the same time.
7. Syādasti ca nasticha Avaktavya. A object may exist from a particular viewpoint and may be non-existent from another viewpoint and again it cannot be totally described at any and the same moment.

Ajnānavādis advocated that it is impossible to describe the existence, non-existence, simultaneous existence and non-existence, affirmatively or negatively of an object out of one's perception whereas Syādvāda professes to do so. Dr. Jacobi holds that syadvāda was advocated to suppress all Ajnānvāda.

This Ajnānavāda system has greatly influenced the system of Buddhas, the contemporary of Lord Mahāvira and specially it has made an implicit influence on the doctrine regarding the Nirvāna of Buddha. When Lord Buddha was questioned as to whether Tathāgata continues to exist after Nirvāna he refused to make any reply (Thus those who have common sense never enter deep into the problem but they remain satisfied) because in those days people were made to understand that such problems of Metaphysics or those of greater importance, were beyond common human

comprehension and people in general were appeased and did not prolong discussions but mildly surrendered.

Had Lord Buddha not followed this policy, the populace would not have placed much faith in such Savants or Reformers because such problems were leading and uppermost questions in Brāhman theory (as well as in Jainism), so Lord Buddha did not like to dilate much on these issues and when questioned he would refuse to reply. This clearly proves what influence was made by Ajnānavāda on the doctrine of Nirvāna in Buddhism. In support of this view, it may be added that Sāriputta and Moggallāna, who were the ring disciples of Lord Buddha were the pupils again of Sanjaya the originator of Ajnānavāda. They had brought with them to Lord Buddha 250 disciples as their teacher at the time of initiation into Buddha faith. (Refer to Jain Sūtra S. B. E. Vol. 45 Introduction by Jacobi).

Looking dispassionately at Ajnānavāda it appears absolutely untrue that Ajnāna would be the Supreme cause of Bliss, Quietude and Redemption. Jainism has accepted that this achievement is made by the combined working of Right Faith, Right Knowledge and Right Action.

4. Vinayavāda. The adoption of the modest ways as professed is accepted but modesty towards one or to many is not sufficient to achieve the desired End, but modesty towards all that follow the Path of Redemption is the only way to Redemption.

Lord Mahāvira as a Propounder of a Faith.

Some advocatess and originators of faith have to pay particular attention to the circumstance and the state of the land in organisation of their faith. In the age of Lord Mahāvira people were divided into two categories (1) Brahmin (2) Non-Brahmins viz Kṣatriyās, Vaiśyas and Shudras. The superiority of Brahmins to others was mighty. There being no paramount power in India there were a number of rulers holding authority of Government over various dominions. They ruled either with the co-operation of their respective subjects or with the help of other political sections which were mighty and unquestioned over their own subjects.

Lord Mahāvira's continuous exhortation and request to the people to throw off the class discrimination by which the whole country was tyrannised and tortured at the hands of the Brāhmins and to disregard the prevalent traditions fabricated by the Brāhmins for the daily acts of food, drink, and dwelling so also the Védic Violence and sacrificial rites, and also the imaginary existence of a number of Divine Beings, was so vehement that it spread through the works and corners of the country and thus the tyranny of Brāhmanical section over the people at large was diminished.

Hence, it has been said that on seeing the custom of sacrifices very much in vogue, Lord Mahāvira in his age preached non-violence very minutely. The reflections propounded in Jainism for Non-Violence find their place in other system. Jains would not only desist from killing five-sensed beings but they established the existence of life in Vegetaion etc. and have disected the path of non-killing.

Rulers hold a high authority over the people in every respect and their activity is guided by them not only that but a large majority of people are attracted on account of their influence. Consequently, all acknowledged the preaching Lord Mahāvira and that too to such extent that many rulers had relinquished their thrones and accepted the difficult vow of initiation and

many others had joined his creed. The result was that His preaching produced a very strong influence on the public. Despite this, Lord Mahāvira never attempted to force His teaching upon others by coercive Violence,

1. Lord Mahāvira in the current popular dialect impressed Truth on the mind of the populace very lucidly and easily and by establishing the Status of spirit on adequate heights, awakened the public from the slumber of long ignorance.
2. He established that not only every man (but every being) was entitled to secure Redemption irrespective of class. Thus, he displaced class-animosity.
3. That the feelings of Love and Hatred of people may not be let loose He formulated austere Path of Conduct and that too he classified into two, one for monks (of a higher type) and the other, for laity (of a common and lower grade).
4. He established Upāshrayas separately for both monks and nuns in a grand and well organised and disciplined manner.
5. Man had no right to kill any living creature for his personal interest. Each and every being is entitled to save its own existence. He propounded that all beings are alike, and that even the apparently microscopic living being has the potentiality of Perfection. He dealt vehement blows on the cruel customs and usages of Vedic Violence and propounding the principle of Non-Violence which composes everything that is beneficial to the world, established a pre-eminent height for the law of Ahimsā (non killing)
6. He implicitly made it clear that in the attainment of Perfection no man nor a living being requires the aid of any one else and thus he showed that the principle of invocation of deities and that by their propitiation the desired object is attained was nullified and he testified that Man is the architect of his own fortune. This theory was propounded in clear and unequivocal terms to the public.

7. *Philosophy*—In Metaphysics, he proved the existence of the Soul, and for the achievement of its final good, nothing exclusively works, neither knowledge, nor action, nor penance, nor thought, nor manliness, nor exhortation nor conduct. He bore out the fact vehemently, that all three qualities together are essential. One exclusive of others, cannot achieve the Goal or End.

The permanency or otherwise, existence and non-existence so also the describability or otherwise of the Soul is known from different viewpoints. He put before the world the comesture of the all and the independence of one from all others and thus he showed the order in the Universe the true form of Spirit and the Path to Absolution very broadly and thus the system has been rightly styled Syādvād or Anékantavād. A thorough exposition of this theory will cover Volumes so it has been briefly started here.

Even if we set aside many other aspects of Lord Mahāvīr's teachings, it is quite clear and transparent that He had emphasised veryston on two main issues and had established the influence on the society.

1. All living beings unexehetionally had the right to live and so the principle of 'Live and let live'.
2. The theory of Self-dependence in the attainment of Redemption as no external agency like God's favour can avail.

In that age, the propounding of these two principles was very essential. Although these theories are so simple and easy to follow, still when the good thoughts in a society begin to disappear not only a country but the whole world begins to lose sight of these truths simultanedusly or they get supressed by some other evil forces.

During the age of Lord Mahāvira, the same had been the case.

People had totally disregarded the true path of welfare and had been under the illusion of sacrificial rites etc. involving Violence to Animals in order to propitiate the innumerable deities. He put up a tough fight against several rites involving killing worked under the name of Dharma and propounded the principle of Non-killing for which even today mute creatures have been feeling themselves grateful to him.

Lord Mahāvīra and Lord Buddha were not engaged in extra activities but they themselves were consistent in the conduct of their own life. Their faiths have certainly attempted to nullify the force of Brāhmanical authority or domain, but they have been careful even in doing so that no evil liberty is allowed to material pleasures. No weapon was ever handled. Their marvellous triumph is due to the extraordinary and excessively lofty purity of Conduct.

Many points of interest are acceptable from the method in which he preached and propounded the faith after securing Omniscience. He has never cared to detest the flaws or foibles in other faiths, nor has he even tried to shield a sharp sword on the systems of others like most of the modern preachers. His attainment of Tirthankarship was solely destined for the good of the Universe; still in order to achieve the end He has never forced the teaching on unwilling minds, so also he has never discarded the ways of others and tried to induce them to his fold. His preaching was so quiet, pleasing and heart-appealing that it went deep into the heart of the audience.

Lord Mahāvīra never entertained a wish that all the world be of his views and should follow him alone. He knew that such a desire was a sort of weakness and it is indicative of the constitution of the human heart. He knew that at no time in the past the whole world has been of one opinion nor will it ever be, in time to come.

The difference of opinions and tumult of faiths which is in

vogue in modern times must be also so in those ages as the frame of human heart is alike in all times. It is the emotions working in the age that impress the society.

Lord Mahāvīra never was concerned with the strength of his fold in comparison to that of others. He used to preach those who sought his contact with love, ease, and worth, in a sweet and lucid language. The very fact that his followers in number were less than those of even Goshālā goes to show that he never cared to direct his energy for the growth of his adherents in number. Had he willed so, it was quite easy for him to raise the number to an overwhelming degree but from his way of preaching it is clear that he never went from place to place for that purpose. His Lordship knew that no reluctant and forcible acceptance of faith can ever help in achieving the true end. It is possible that people may be dazzled and overawed for the time being, but that does not secure a permanent interest. His Lordship had handled the work of preaching so that the principles were impressed upon them unconsciously. Lord Mahāvīra never emphasised the point of number of adherents, so also he never believed that there was any criterion of public good in it. He was aware that numerical strength is simply like a cloud of smoke artificially accumulated in spot. He never considered the number, a measure of the depth of the roots of religion nor its extent.

The attention of Lord Mahāvīra was focussed simply to impress Truth upon the mind of the people. As in the case of Goshālā he never thought of or cared for number. His Lordship thought only of Effect.

When the personality keeping a large number together passes away the congregation disintegrates like the cloud of smoke, and no traces of existence remain behind him. To increase the numerical strength and to impress upon the public heart the value of welfare are two different things. For the

former worldly abilities like organising power are required, for the latter, however, disinterested love for general good, and absence of all wordly end are essential. Lord Mahāvira made them subordinate, and attached highest importance to the true welfare of the Living world and had exerted the most to engrewe on the hearts of Man, His own principles sipe with experience. Today not a single adherent of Goshālā is traceable in India, and now-here can we find even a single mark of his principles, whereas the numerical strength of Lord Mahāvīr today is as much as fifteen lacs. Where as in the case of Buddha, his tenets are nowhere followed in India, whereas Jainism because of its depth of principles has sustained itself firmly and steadfastly through all clashing and uneasy troubles. This is all due to the way of Lord Mahāvīr's Teachings.

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